THE

Lutheran Witness

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To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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Jesus, Savior, Guide Me on Life's Journey!

(From the German.)

Jesus, Savior, guide me on life's journey!
Thou alone canst lead me safely on;
None but Thee can know the way before me,
None but Thee can help my race to run.

Over land and sea and vale and mountain
I shall follow Thy directing hand;
If the Lord were not my true Companion,
Never should I reach the Promised Land.

When I sleep, Thou watchest o'er my slumbers,
When I wake, Thou guard'st against the foe;
At the parting of the ways I seek Thee,
And consult Thy Word in every woe.

Lord, let me abide with Thee forever!
Thou art meat and drink and joy to me;
As Thy mercy shines anew each morning,
Let me consecrate each day to Thee,

Till the task be done and night approaches,
And Thy call will reach my listing ear;
Till my gladdened soul is borne to heaven
There to love and praise Thee without fear.

J. T. MUELLER.

Jesus Christ the Same Yesterday and To-Day and Forever.

We are standing upon the threshold of a new year. The midnight peals of bells which have ushered in the new year have proclaimed to us that a new chapter in the history of mankind has begun.

The old year with its blasted hopes, its sharp disappointments, is now history. The prophecies of the self-appointed leaders of mankind which announced that the world, in the past year, had advanced a step nearer to perfection, to the millennium, have proved themselves to be vain and deluding. Wars and rumors of war fill the earth. Asia Minor and Southeastern Europe feel the pangs that are created when nation rises against nation and kingdom against kingdom. In spite of the protestations of statesmen that universal world peace is their aim, emissaries travel from country to country, seeking to gain brothers-in-arms for the fresh war which they all fear, and which by their selfish policy they are fostering. Capital and labor have not come any nearer to a final agreement than was the case years ago. Strikes, like bolts of lightning out of a blue sky, may come without warning at any hour. Mankind is as vice-ridden, as avaricious, as pleasure-loving, as sin-dominated as it was a hundred or a thousand years ago. We are as far removed from a millennium as we ever were.

Portents grim have marked the year which has been laid to rest. An appalling earthquake in South America demanding hundreds of lives, mine disasters, each with its accompanying death-list, calamities at sea and upon land, have made hearts quake and lips grow ashy. The tendency to take the law into one's own hands, to practise so-called chivalry under the degrading mask of secrecy, an ever-increasing list of crimes and countless miscarriages of justice, selfishness cloaked under the name of patriotism, show but too plainly that the feet of man are not pointed to better things, but that the heart of man is evil, in youth and old age, even as it was in the days of Noah and Lot. In political life lawlessness is growing ever more alarming, if not gradually approaching anarchy; in the social and home life there is apparent a decadence of morals, sensuality and a desire to live but for the passing moment. The vaunted refining culture of the world, the arts, literature — all rotten, rotten to the core!

Why was it thus in the past year? Because man will not lend his ear to the Spirit of God; because he strives against the Lord and will not bow down before Him who has made heaven and earth; because the Word of God is not the lamp whereby the world guides its footsteps, but its own blind wisdom is looked upon as the star which is to guide it to a safe port. The wise men of the world sit like sleepy owls in a belfry, not seeing the dangers threatening the soul of man, and cry out, "All is well! All is well!" And therefore the world, like a ship without a rudder, like a vessel with incompetent officers and sleeping watchmen, is speedily drifting toward the reefs which will split it to the heart and grind it to driftwood.

In the coming year there will be no change made by the world in the course it is running. Mankind as a whole is incorrigible. It is ripe for the Judgment. There is no hope for it from within; no savior will arise from out of its midst and lead it to a physical paradise, to a materialistic Canaan.

THE LUTHERAN WITNESS

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The eyes of mankind are closed to the way of life, closed with intent; for of Jesus, who alone can heal and save, it will have nothing.

But in spite of this dark picture the Christian may enter the new year hopefully. His trust is in One mightier than any coalition of world powers, One who brings abiding peace. His name is Jesus Christ, who changes not, but is the same yesterday and to-day and forever. He is, in truth, the Prince of Peace; for He puts the heart at rest by forgiving sins and banishing the fear of death and Judgment. He does not promise sensual enjoyments, world peace, wealth, and high political positions, but eternal joy through peace with His heavenly Father which He has won for us.

It is true, the Christian's course through this world, in this his pilgrimage, is marked by many sorrows and hours of darkness. Sickness and death will visit us in the coming year as in the past, and want and suffering will test numerous Christian souls. What a consolation to know then that we have a Friend that sticketh closer than a brother, who shares all our wants and griefs! What a blessing to know Him near when the days come in which we have no pleasure! With His Word and Sacrament He strengthens us, speaks words of comfort to us, and again directs our feet aright upon the path that leads to the heavenly home. He shows us that all tends to our spiritual welfare, so that at the end of this troubled life we may say, "He hath done all things well." He strengthens us by pointing to the hour when our tears will be changed into laughter and our sorrows into abiding joy.

The friendships of the world change. There is no trust to be placed in the agreements and promises of this world. What is promised to-day is denied to-morrow. The slave nation of last year dictates to-day to those that held it in bondage. There is change in everything that the world has and puts its trust in. Therefore, "Cursed be the man that trusteth in man and maketh flesh his arm, whose heart departeth from the Lord!" It is well to trust in the Lord. With Him there is no variableness, neither shadow of turning. His promises are sure. Heaven and earth shall pass away, but His Word shall abide forever. What He promised thousands of years ago to those who awaited His coming He offers to every sinner to-day. Every one that believes in Him shall see life, shall have his sins forgiven. And this is as certain as though Christ's own lips offered this forgiveness as He did to the palsied man. He is the Friend of sinners to-day, the Comforter of the afflicted, the abiding Friend in the hour of death. And He will be all this until heaven and earth shall be no more, when the nations of the world shall crumble to dust. He is a rock, in truth the Rock of Ages, whose work is perfect, the God of Truth, and without iniquity, just and right. Deut. 32, 4. Blessed is he that clings to Him in the new year!

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see,—
O Thou who changest not, abide with me!

Hillsboro, N. Dak. P. SCHUMM.

An $87,000 Christmas Gift to the Missouri Synod.

The editorial penknife was employed in opening the Christmas mail this noon, December 25, and the greetings were accumulating on one little pile, the envelopes on the other, when out of one envelope there dropped a brief letter and, accompanying it, a note for eighty-seven thousand dollars. The note is payable when the contracts for the library of the new Concordia Seminary are to be let, and is an outright gift to the Missouri Synod for this purpose. The donor for the present desires that his name be withheld.

The story of the gift follows:—

On December 15 the Synodical Board of Directors held a joint meeting with the Building Committee at St. Louis. For the first time, drawings were submitted, showing the architect's conception of our group. These, as well as the Building Committee's work hitherto, were approved by formal resolution of the Board of Directors. The meeting adjourned, and after supper a meeting of the Publicity Committee was held at the Seminary, with various members of Synod present who had been invited in for consultation. When it was suggested that, owing to our financial limitations, it might become necessary to eliminate the library, one of the visitors asked what the architect's estimate for the cost of this feature might be. Being told, he said in the most matter-of-fact way: "I will build the library." To-day his pledge was made good with a note covering the cost of this building. The sum involved is the largest ever given to the Missouri Synod by an individual donor.

Reverting to the story of the meeting of December 15, it should be said that progress was marked in another and very important particular. It was reported that rock of a suitable quality had been found in the State of Arkansas. Messrs. Henry W. Horst and Wm. F. Wischmeyer, who had been entrusted with the important mission of exploring these Arkansas quarries, are now investigating the product of these rock-beds as to cost and durability. Mr. Horst's story of the quarry trip will be found on another page of this issue. The readers will understand, of course, that both members of this committee are giving their time to Synod without remuneration. Mr. Wischmeyer is a St. Louis architect of note and an expert on materials. He is a member of Bethany Church and has been added to our Building Committee.

The news of the magnificent gift pledged December 15 has already helped to advance a movement which is expected to reach the form of a $100,000 contribution by a number of well-to-do Indiana Lutherans, who will, if the plan materializes, donate an entire dormitory, housing 45 students, to the institution. The dormitory will be called Wyneken Hall.

Already $21,000 has been subscribed for this purpose, and some $25,000 is in prospect, and the movement only begun. These amounts, as also the $87,000 given for the library, are special donations, not included in the $1,000,000 appropriation, and are given with this understanding.

We must repeat that, while the cost of the group of buildings as submitted by the architect can only be definitely established when preliminary drawings and specifications have been completed and tentative bids received thereon from contractors, it is quite certain that these buildings will not be commenced this year unless our congregations acquaint their members, young and old, with the facts which compel us to build at Seward and St. Louis. It is not a matter of reaching quotas, but of inspiring our people to a *maximum* effort. As yet only 1,600 of our 2,600 parishes have ordered the literature of the Publicity Committee. All congregations which have not yet been supplied are urgently requested to place their orders for a sufficient number of copies to supply every home in the congregation with these folders and booklets.

The following letters are samples of the correspondence of the Committee and are reprinted here in order that others may be encouraged to do likewise:—

"Though we pastors in the far Northwest are far away from the new seminary site, yet we are working with heart and soul for the Synodical Building Fund. Though we have not large congregations, yet we present the matter clearly to our little flocks. Last week I visited some of my mission-posts and told them all about the new seminary. I preached a sermon on the subject of 'Peter's Miraculous Draught of Fishes,' applying it to the present condition of our colleges and seminaries. Before I left them, one old gentleman gave me $5, another said he would send his share in a few days, still another pledged to give $20. Let us not forget that these are not wealthy bankers, but only poor farmers. Here in N—— the few loyal people are doing their share.

"Our last drive for the new building has netted us about $1,100. We are still a little over $200 short of our quota. From 1920 to Thanksgiving Day 1922 we had collected $1,145. Our quota is $2,450. When I came to O——, my people looked upon our quota as an unattainable ideal. Through systematic instruction, from my pulpit and through the mails, they have been brought to look upon it in the proper light, namely, as a Christian duty. The response has, consequently, been gratifying. A number of envelopes have not yet been turned in. If we do not reach our quota by the first of the year, I shall attempt to prevail upon my congregation to take out a note for the amount that is still lacking. The Building Fund is in need of the money and is going to get it. Or shall I not rather say, our Savior needs the money, and dare we withhold it from Him?"

G.

Have We Improved Our Opportunities?

O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. — *Hab. 3, 2.*

Why is the world? or, applied to the individual, what am I? Where do I come from? Where am I going?

These questions have always interested all thinking people. They have interested and puzzled philosophers of all ages. In vain have they been trying to guess at the correct answer. It has remained an unsolved mystery to most people.

The Bible alone can give us the correct answer to the above questions. "For of Him and through Him and to Him are all things; to whom be glory forever! Amen." Rom. 11, 36. "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him; in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will; that we should be to the praise of His glory, who first trusted in Christ." Eph. 1, 9—12.

The purpose of the entire creation is to bring together unto Christ, to the glory of God, all those whom He has elected to eternal salvation. For this purpose God created the heavens and the earth and has sustained them to this day. For this purpose Christ Jesus, the Son of God, became man. That God may be glorified in the salvation of the Christians through faith in Christ is the great purpose of the Christian ministry, the purpose of the preaching of the Gospel in all lands and in all languages. That should therefore also be the sole purpose in establishing and maintaining Christian congregations.

Have we always kept that one grand purpose in view? Have we as pastors, teachers, laymen always done our utmost to carry out that one purpose of our God? If He should call on us to give an account, would we not have to appear before Him with fear and trembling? "In wrath remember mercy!" By God's grace we have retained the Word in all its purity, but have we always preached that Word with such earnestness

As though I ne'er might preach again
As dying man to dying men?

We have been doing mission-work in the past, but has it always been with the proper zeal? Some one has said: "The jubilee balance sheet of our synodical activities will, in a fearless and searching audit, show an excess of liabilities that have not been met." Let us rejoice with trembling!

While the opportunities of the past have been great, those of the future are still greater. For if we have not the call to bring the Gospel to the unchurched in America, then who has? Will the Lord much longer preserve to us the truth if we so hoard it, if we bury our treasure in a napkin and hide it in the earth? The future should show more intensive and extensive mission-work in our land.

A great task! But we may be made equal to it. First and foremost by prayer. "Nothing lies beyond the reach of prayer except that which lies outside the will of God." The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought in the place of weakness, failure, and disappointment, let the whole Church answer God's standing challenge: "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Jer. 33, 3.

To be made equal to the task, we must also desire a greater measure of the Spirit of wisdom and knowledge, of grace and prayer, of power and strength, of sanctification and the fear of God. If we really desire that blessing, not for selfish ends, but from a recognition that God and Christ are being dishonored by our all too powerless life and ministry, as sure as God's Word is true, He will grant us our petition. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him!" Luke 11, 13.

Glidden, Wis. F. G. Cassens.

Outlawing the Private School.

The spirit of intolerance with regard to private schools is growing in our country. Self-appointed guardians of the public school are preaching and trying to enforce the doctrine of compulsory attendance upon the public schools by *all* children. They do not deny that children should have a religious education, but think that it should be given them in the public schools, and that such religion should satisfy Jew, Mohammedan, and Christian alike.

What a perversion of American ideals! Instead of the accustomed freedom in education, they propose, and try their utmost to enforce, educational autocracy; instead of religious freedom, they would deny the churches the right to educate their children according to their particular doctrines and creeds; instead of complete separation of State and Church, they propose to combine the two in the public schools, in fact, to establish a state religion; instead of recognizing parental rights, they argue for a socialistic state that claims the child for itself; instead of a government *for* the people, they want the citizen for the state; instead of public peace and prosperity, they conjure up religious strife, public unrest, and thoughts of a religious civil war; instead of justice to all and malice toward none, they practise injustice and manifest and create hatred; instead of upholding the Constitution of the United States, they undermine it under the guise of pure Americanism.

It is un-American and wicked to outlaw the private school, so long as the private school is truly American. And true Americanism is defined by the Constitution, not by perversions of it on the part of certain classes of people. But to outlaw the private school is to outlaw parental rights and personal and religious freedom. The advocates of compulsory public school attendance go to the extent of declaring that "the child is, first of all, national." It is claimed for the state.

No, God forbid! This is not constitutional Americanism, as generations have known and defended it. Parents have more rights than that. The child is, first of all, their own child and God's; and it remains their child, even as a pupil in school, as a member of the church, and as a citizen of the State and the nation. Parenthood and parental rights, though modified by various stages of life, are permanent and sacred. It is for the parents to say what school the child should attend, what sort of religion it is to be taught, and what education it is to receive; it is for the parents to see that the child is made a worthy citizen of the State and nation, of the Church and society, and in doing so, they will respect and observe the educational standard set by universal consent, by statute, or by Biblical precept. Christian parents, by educating their children in true Christianity, train them to be the best citizens, for, as Daniel Webster said, "Whatsoever makes men good Christians also makes them good citizens."

It is, therefore, a perversion of American ideals and an outrage against American liberty to outlaw the private school and the church-school. Yet, this very thing is threatening our country. The recent election in Oregon has demonstrated how the majority of citizens of a commonwealth can be misled into what sane Americanism must brand as an educational autocracy. Similar attempts were made in other States. An indirect movement toward the same goal is the Sterling-Towner Bill in Congress. The most active power behind the throne, though not the only power, is Scottish Rite Freemasonry. Its publications fairly bristle with the slogan: Compulsory attendance of all children upon the public schools! Advocates and supporters of church-schools are considered enemies of the public schools, and a call to arms is issued as follows: —

> "An enemy of the public schools is an enemy of this nation. An enemy of this nation is my enemy and yours. We have evaded the issue long enough. Let us now take up the fight."
>
> (Charles H. Ketchum, Grand Master, Florida, in *The Builder*.)

> "We approve and reassert our belief in the free and compulsory education of the children of our nation in public, primary schools supported by public taxation, on which all children shall attend and be instructed in the English language only, without regard to race or creed, and we pledge the efforts of the membership of the Rite to promote by all lawful means the organization, extension, and development to the highest degree of such schools, and to continually oppose the efforts of any and all who seek to limit, curtail, hinder, or destroy the public school system of our land."
>
> (Supreme Council, 1921.)

We have no fault to find with the efforts of the Supreme Council to support and protect the public school system, nor with any other organization, secret or otherwise, for that matter; but we want it understood that the public school system is no dearer to them than it is to us, nor are they any more the friends of that system than other good American citizens, including the advocates and supporters of private and church-schools. However, this is merely a screen and camouflage on their part. The real crux in the matter is the desire of an organization to dominate; to dominate public education, public opinion, and the American people; yes, even dominate religious belief and creeds.

Now, it is an open secret, of course, that the campaign of the Masons is directed primarily against the Catholic Church and its aggressiveness in the political field. As far as we Lutherans are concerned, we want neither the Catholics nor the Masons to dominate our civil government and our public schools; we want no organizations to dominate; we want the will of the people — of *all* the people — as limited by the basic law of the land to dominate. We want no church or private organization to dictate to us through the channels of constituted government and to attack our most sacred rights. We believe in our American institutions as provided for in the Constitution of the United States and of the several States, and we shall defend them as long as we live against any selfish aggressions on the part of self-appointed protectors of Americanism.

We have a good conscience in conducting our day-schools, knowing that what is done here is absolutely in accord with the best thought in educating for citizenship, not to mention the accomplishments of our schools in Christian training, which is their primary aim and object. Shall we permit private organizations and fraternal orders to outlaw such an institution? Lutherans, awake! or you will not only be told that your dear school is a dangerous and criminal institution, which you may conduct and patronize only at the risk of being fined and imprisoned, but you will be robbed, at the same time, of your most sacred personal and parental rights with regard to your own children, rights which now are yours by constitutional guarantee.

Indianapolis, Ind. A. C. Stellhorn.

Meeting of the Board of Directors.

The Board of Directors held its twentieth meeting December 15 in the Publishing House at St. Louis, Mo. Among the manifold business transacted the following may be mentioned.

1. Great-hearted friends of the German Free Church within the Synodical Conference have bought an estate in the neighborhood of Berlin and donated it to our brethren in Europe to establish therein their theological seminary. It is understood that the donors will sustain the school until the financial conditions in Germany will have improved.

2. The secretary of the Oregon School Committee wrote that, although the law had passed which would close our schools, the fight is being continued. The Committee asks for further moral and financial support, which in the opinion of the Board the Synod will not withhold.

3. The Committee on Buildings reported on the wants of our institutions. Requests for the employment of supply professors were granted. Owing to the scarcity of houses, the local boards have difficulty in securing residences for such professors as are compelled to rent. An architect for the dormitory in Seward has been engaged. The new $100,000 building is to house 96 students. The lecture-hall in Concordia, Mo., has been strengthened by being underpinned. The work promises to be a permanent improvement.

4. Mr. Seuel reported on various legacies, the proceeds of which upon resolution of the Board will be turned over to treasuries of Synod.

5. The Treasurer and the Financial Secretary submitted their customary reports, which showed that the business of Synod is constantly growing in volume and complexity.

6. In the afternoon a joint meeting was held with the Building Committee for the new Seminary. Drawings and plans of the new institution were inspected. The architect will soon be in a position to give an approximate figure as to the total cost.

7. A special meeting of the Special Board of the Lutheran Laymen's League Endowment Fund was also held for the purpose of taking action on the reinvestment of registered bonds maturing on December 15. It was resolved to reinvest in Government Bonds, and furthermore to instruct the Treasurer to buy Government Bonds for the $40,000, more or less, formerly invested in War Savings Stamps. All Government Bonds owned by Synod are registered in Washington and deposited in the vaults of a bank in Chicago.

Chicago, Ill. F. PFOTENHAUER.

1923 Synodical Budget.

	Budget.	*Percentage.*
1. Synodical Treasury	$286,700	33.730
2. General Home Missions	125,000	14.706
3. Foreign Missions (East India and China)	125,000	14.706
4. South American Missions	60,000	7.059
5. European Missions	30,000	3.529
6. Deaf-mute Missions	28,000	3.294
7. Indian Mission	15,000	1.765
8. Jewish Mission	1,500	.176
9. Foreign-tongue Missions	12,000	1.412
10. Immigrant and Seamen's Missions	4,800	.565
11. Negro Missions	110,000	12.941
12. Board of Support	50,000	5.882
13. General Relief	2,000	.235
	$850,000	100.000%

Herewith is submitted the Synodical Budget for the year 1923 as it has been adopted by the Board of Directors and passed on to the officials of the various synodical Districts. It was compiled with the utmost care, due consideration having been given to the requests of all mission boards and synodical institutions. The total, $850,000, is the absolute minimum sum on which all activities of Synod can be conducted. It therefore becomes obviously necessary that the full sum be raised during the calendar year 1923, if we want to meet all of our obligations, and that we surely want to do.

The table of percentages, adjoining the budget, is the one that will be used during 1923 in apportioning the offerings received for the Budget Treasury. Every contributor to this treasury will have the absolute assurance that his or her offerings will be distributed equitably among all the treasuries listed in the budget, no preference being shown any of them.

An outstanding feature of the 1923 Budget, as compared with the one for the current year, is the number of missions that have been granted increased appropriations. Our hearts should be filled with joy and thanksgiving because the Lord has heard our prayers and blessed our missionary activities in all parts of the world. Therefore we should cheerfully set ourselves to the task of raising the additional sums needed.

The budget, as a whole, is printed for general information only. It cannot be used as a guide in making offerings. The only serviceable guide is the budget prepared by the Districts, copies of which are furnished each congregation and mission. The District budget is the one that should receive the prayerful meditation and serious consideration of every one. THEO. W. ECKHART, *Financial Secretary.*

Editorial.

Who Is Guilty of Keeping Lutherans Apart? — Some time ago we received a long document from a young man at one of our State universities, in which he complained bitterly of the division existing between the Lutheran synods of this country. He pointed out that these divisions become offensive when at the same university the students meet with two Lutheran churches "at the very gates of the campus," practically side by side. He tells us that not only is this a waste of money, but it becomes a positive hindrance to church-work, and jars the convictions of those young men who wish to retain their Christian faith. He writes: "In fact, young Lutheran men and women in that State have begun to grapple with the problem of the Lutheran Church, the Church they love, so divided and split that its energy is often wasted in a shameful manner."

The condition of affairs to which this young man calls attention is indeed sad beyond expression. Volumes could be written concerning the waste of money, means, time, and men, and concerning the bitter conflicts and offenses. It is a subject concerning which we might well speak with tears and weeping, just as some conditions in the apostolic churches brought tears to the eyes of the Apostle Paul. But it is useless simply to point out a disease and to insist that it ought to be cured if we stop there and fail to speak of cause and cure. Paul pointed to the cause and gave instructions for curing the evil. We also know the cause and the cure for the divisions in the Church. The cause for the disunion in the Lutheran Church is found in false doctrine and harmful, destructive practises based upon this false teaching. False doctrine and consequent destructive practise is bound to bring on contention, strife, division, and

offenses. That is exactly what has separated Lutherans from Lutherans here in this country. There have been people who called themselves Lutherans and at the same time preached contrary to God's Word and practised contrary to God's directions, fraternized and associated in church-work with unbelievers, errorists, and false prophets, and thus offended those Lutherans who earnestly endeavor to preach the truth of God and to follow God's commandment to "mark them that cause divisions and offenses contrary to God's Word and avoid them." Every one who is pained by the splits, schisms, and separations between Lutherans and Lutherans ought to be impressed again with the harmful and destructive effects of false doctrine and ungodly practise in the Church.

And what is the cure? Shall we tolerate the false teachers for the sake of peace? If we do, we shall lose our peace with God, and these false teachers and their false practises will have the right of way in our midst. Thus the division will become greater and greater, and we shall have that disgraceful spectacle of pastors in the same denomination denouncing each other as narrow-minded bigots and unbelieving false prophets. That is the condition prevailing in the Baptist and Presbyterian churches just because of such tolerance of error. The cure which God has provided is to separate from all who teach contrary to God's Word and from all who continue to show by their practise that they are not in earnest in teaching congregations to do all those things that Christ has commanded. All these we are to avoid, withdraw from them all fraternal, financial, and social support, and have them to know that they are in error, that they are doing harm, and that nothing but mischief will come from their activity. But are there not many who may be in error without malice? Certainly, there are such, and these must be instructed in the truth. Their case will not be helped, however, by silencing the testimony of the truth, but by teaching it with great clearness and force. It will soon appear then whether they are teaching error from malice or whether it has been simply a weakness which may be overcome by proper and faithful instruction. S.

The Christian Home and the Christian School. — The child needs both. Why discuss which of the two is of more importance and more influential? There can be no doubt about it, ungodly parents often injure the work of the Christian teacher, and the unbelieving teacher and rationalist often destroys in school what parents have planted in the home. The child needs both, the Christian home and the Christian school.

But more than this, the Christian school needs the Christian home, and the Christian home needs the Christian school. How does the Christian school come about? If there were no Christian homes, there would be no Christian schools. The people who believe in Christian homes are the ones who build Christian schools. And again, the children who have learned God's Word in the Christian school have in thousands of cases gone home and helped the parents to build a Christian home. Indeed, these children have often become the very builders of Christian homes. The boys and girls who go home and study the Catechism and the Bible History and sing Christian hymns in the home, they are under God a powerful means for the building and preservation of Christian homes. And all those parents who recognize the fact that the souls of their children are more important than anything else, they are the very ones who will be anxious to provide Christian schools for their children and to send them to Christian schools when such are provided. If a Christian teacher notices that his work is made difficult because children come from unchristian homes, that should in no wise paralyze his efforts, but only cause him to be so much the more earnest, not only to conduct a Christian school, but to pray the Lord that through his earnest efforts the chilren who come to him from ungodly homes may go home and help to build Christian homes. It is verily a great disappointment to a Christian teacher to see his work demolished by an ungodly parent, but he also must keep in mind the admonition of the Lord: "Be not overcome of evil, but overcome evil with good." Rom. 12, 21. And him also God assures: "Greater is He that is in you than he that is in the world." 1 John 4, 4. S.

Advertising and the Cross. — The Y. M. C. A. is urging our pastors to place on their church calendar a National Thrift Week, January 17 to 23, and pleads for this thrift program the endorsement of the Federal Council of Churches. That the Federal Council should sponsor such a movement will not occasion much surprise since the committees which direct that body have long ago lost the proper conception of Christian church-work. The thrift-week literature which has just been laid on our groaning table contains nothing of interest or importance to our pastors except a thrift-day report from an Ohio town, in which reference is made to "a full-page advertisement with a large cross in the center." Let *our* churches advertise the Cross, by all means, but maintain their Epiphany season instead of trying to instruct their people "in the realms of earning, spending, saving, and investing."

All of which brings to mind an advertisement published in the *Merrill* (Wis.) *Daily Herald* by our Merrill congregations. They covered an entire page with an announcement of their services in observance of our Synod's Diamond Jubilee, and in the center of the page displayed a large cross which contained in the center a design emphasizing "faith," "Holy Bible," "education." The four members of the cross contain statistics of the Missouri Synod and of the Synodical Conference and under the heads of "We Teach," "We Deny," some twenty terse, gripping statements setting forth our doctrine. President Harding's congratulation and a list of Synodical Conference congregations of Merrill and vicinity complete the most effective church advertisement which we have seen in many a long day.

Advertise the Cross! G.

Confirming Darkness to the Heathen. — How else shall we characterize the work of such men as Dr. Samuel M. Zwemer? Zwemer is a well-known missionary worker in Mohammedan countries. In fact, his name is connected with works on Mohammedanism which deserve to rank as classics. But as for bringing the light of the Gospel to the heathen, we fear that others of much less reputation than Mr. Zwemer deserve far more honor. He has only recently published a tract which clearly sets forth the *naturalistic* conception of paganism. According to this there is no difference of kind, but only a difference of degree between Christianity and the heathen cults; Christianity is the highest *development* of religious thought, which is pictured as slowly and laboriously groping towards the light in heathenism. As Zwemer expresses it: "The heathen are not 'lesser breeds without the Law,' but prodigal children painfully seeking their way back to the Father's heart." How untrue this is as a picture of heathenism must be clear to any one who has read Pierson's *Miracles of Modern Missions,* or has followed the history of missions in Uganda, in Japan, or in the South Seas. The heathen is not seeking the way to the Father; he is wedded to his idols and spurns the Gospel until the Spirit Himself gives light. Discussing the "Solidarity of the Race," Dr. Zwemer says in this tract: —

"The World War has shown us as nothing else could the essential unity of the race and the ties that bind our common humanity. The East and the West met in No Man's Land. Europe, Asia, and Africa sat together with America around the peace table to determine the destinies of humanity and to 'make the world safe for democracy.'" . . . .

We have always held that those who accept the New

Theology not only reject Christianity, but also abdicate their common sense. What folly to assert that the World War showed the essential unity of mankind! To mention No Man's Land, — that hideous inferno between the trenches, where all men who entered there became brutes and devils, by their own admission, — *No Man's Land* a proof of *human solidarity!* And the follies, crimes, and hypocrisies of the peace table — has Dr. Zwemer not read Keyne's books? Must theologians, churchmen, actually be the last to unteach their tongue those phrases which, whatever meaning they possessed when first uttered, to-day sound like hollow mockeries to all who know?

Dr. Zwemer closes his tract with the following: —

"A British writer in the *Round Table*, discussing the redemption of Germany, tells the legend of the soul of Judas Iscariot. 'It fled from the suicide's corpse through the Void, and passed from Abyss to Abyss, till at last remorse yielded to grief. And, behold, a great light, and the desolate ghost from the outer darkness looked in — for the windows of heaven were open — and saw the apostles, his brethren, standing about a table laid with bread and wine, the body and blood of our Lord. Then came One, who took him by the hand, and drew him inside. "We have waited for thee," said the Master, whom Judas Iscariot had betrayed, "My guests could not sit down to My supper till thou wast here."'"

The criticism of this strange paragraph, by Rev. B. Enyart, twenty years missionary in Morocco, is forceful and to the point. We quote from the *Gospel Message:* —

"What Mr. Zwemer, a professed Christian missionary, means by placing this legend as the climax of his tract, one at first fails to see, but on closer scrutiny you behold here a bold rejection of the fundamental doctrines of Christianity, *i. e.*, the justice of God; the fact of sin; the certainty and reality of its punishment; the necessity of the atonement, etc. Christ called Judas a 'devil,' and Acts 1, 25 says, 'That he might go to his own place,' but Mr. Zwemer and the advocates of the broad way say that Christ's holy table will not be filled until Judas is there!

"God says that 'the wages of sin is death.' Mr. Zwemer says that even Judas will be welcomed at the table of the Lord. To those who write such things let us say, 'To the Law and to the testimony; if they speak not according to this Word, it is because there is no light in them.' 'If any man preach any other gospel unto you than that ye have received, let him be accursed," Gal. 1, 9. 'Neither bid him Godspeed,' 2 John 10."

It is bad enough when New Theology men in the home lands are laboring hard to put the "rot" into Protestantism. But when, instead of the light of the Gospel, men bring the darkness of Unitarianism to the heathen, the case becomes so sad that all Christendom ought to cry out in protest. Rather, let the Church separate itself from these false leaders and cut off all support from the missions that are conducted in their spirit! When has the history of the Church presented a more tragic spectacle than the sacrificial efforts of Christians in behalf of missions perverted to a propaganda for Culture while the pagan soul is perishing for lack of the knowledge of Redemption?

G.

The Pentecostal's Bragging. — After four weeks of revival services in Granite City, Ill., the Pentecostal evangelist, A. H. Argue, published the following in the *Pentecostal Evangel:* "God's power was greatly manifested throughout the entire four weeks, but especially the last three weeks. During the whole meeting, about 130 received the baptism of the Holy Ghost. . . . The last two weeks about 107 of the above number received the baptism of the Spirit. 67 received it in one week, 13 received it in one day. . . . The whole city is stirred and moved by the power of God. . . . Men and women were brought under God's power in their homes at night. . . . I have attended some of the big meetings that have been held by leading evangelists in the United States, both Pentecostal and denominational, but for the presence of living, saving, and baptizing power, this surpasses anything that I have ever witnessed."

We happen to have a prosperous Lutheran congregation in Granite City, the members of which could observe and give reliable information concerning all that happened during these four weeks of the revival. Their testimony is that during these four weeks Granite City as a whole experienced no extraordinary stirring at all, neither by God nor by the devil. True, curious crowds often gathered to watch the strange antics and capers which could be seen in some persons at these meetings. At one of them one person arose and continued to holler: "Peep! Peep! Peep!!" And another one then arose, who claimed to have received the gift of the interpretation of tongues. He declared that this peeping one had the gift of tongues, and that it was for the speaker to explain what the Spirit of God wished to say by these words, "Peep! peep! peep!" One Lutheran woman, who was enticed into visiting these meetings, became so deranged that she arose at night and declared that she had received a revelation from God which told her to sell all her goods and to emigrate to Germany. After this peculiar manifestation her husband, who is not a Lutheran, lost patience with the whole thing, and saw to it that she returned quietly to her Lutheran Church, where through the preaching of her pastor and his quiet instruction she has regained her composure, and "the peace of God, which passeth all understanding," is keeping her heart and mind in Christ Jesus.

By sad, sad experience, by disease, grown chronic and fatal by neglect, by deaths and other misfortune, by mental derangement and disaster, some poor deluded people who had followed false prophets have actually come to see how important it is to obey the injunction of the Lord: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." But, we ask, is it necessary that we all experience such misfortunes? Is it not far better to walk with the Savior and experience the blessings, disguised and undisguised, which He has promised the members of His flock than to go astray in the wilderness and then perhaps have experiences which exclude all blessedness? Even the heathen knew enough to say that experience is an expensive school, but that fools will learn in no other. Let us with all our hearts believe that the Savior is never more tenderly inclined towards us, His heart never beats with more fervent love to us, than when He tells us: "Beware of false prophets!" We have faithful pastors who are preaching God's Word in its truth and purity. We have an abundance of excellent literature, periodicals, tracts, and books through which God speaks to us His words of light and of life. Let us use all these gifts of our gracious Lord diligently, and let us avoid all error more carefully than we avoid the contagion of some virulent and fatal disease. We have heard so much about the danger of contagion which threatens from public drinking-vessels, towels, etc., etc., but the most dangerous and ruinous contagion is that which is spread by false teachers; therefore God from heaven warns every one of us: "Avoid them!" "Avoid them!" S.

Mere Quibbling. — A good example of how a person may commit the very error he is inveighing against is offered by William T. Ellis in the International Sunday-school Lesson for December 10, treating of the Good Samaritan. Mr. Ellis writes: "One quibbler's fate is the lesson for our quibbling day. There is no mistaking that religion has come to a period of quibbling. That is the blight which seems ever to overtake Christianity in her hours of greatest opportunity. Quibbling paralyzed the early Church. Quibbling halted Christendom upon every occasion when the fate of Constantinople, the gate city, was in the balance. Quibbling crippled the crusades. Now, with a world crisis of unprecedented dimensions upon us, the Church is

quibbling over wholly non-essential points of belief and organization. Whenever students of present religious conditions meet, the word is sure to be heard that 'the churches everywhere are likely to be split over this question'—'this question' being usually the entirely subordinate matter of premillennialism, or of 'high church' versus 'low church,' or of 'liberals' versus 'fundamentalists.'" To set forth clearly the point of attack, we must quote a few sentences from another part of the lesson: "A fresh fad for 'heresy hunting' pervades the churches. Self-appointed judges, companions in spirit of this ecclesiastic who tried to entrap Jesus, are making it their business, without any display of tolerance or charity, to find flaws in the theology of men who are busy preaching the Gospel in such terms that it draws men to Jesus."

We cannot characterize these utterances more aptly than by labeling them as mere quibbling. On the one hand, Mr. Ellis would have the Church grapple with problems which do not at all belong to her domain, problems of statecraft and world politics, and on the other, he forgets that the Church is making use of her opportunities only in the measure in which she preaches the Gospel, which is the power of God unto salvation to every one that believeth. Rom. 1, 16. If the visible Church is not the force in the world she should be, it is due to this, that in many parts the Word of God is criticized instead of being preached, and kept at home instead of being carried abroad. Shall we, moreover, join Mr. Ellis in branding the efforts of the "fundamentalists" as quibbling? These men contend for the deity of Christ, for the atonement through His blood, for the inerrancy of the Scriptures. To speak of quibbling here is equivalent to saying that there is no essential difference between truth and error, right and wrong, confessing Jesus and denying Jesus. Such a position need only be stated to show how damnable it is.

Of course, there is such a thing as quibbling in religious matters. It is committed by the hypocrites who draw nigh to God with their mouth and honor Him with their lips, but whose heart is far from Him. It is perpetrated, furthermore, by all those who pose as Christian teachers without adhering to the truths which Christ and His apostles taught. Paul writes to Titus (1, 10): "There are many unruly and vain talkers and deceivers"; and the words which follow show that he is speaking of teachers who are not sound in the faith, but turn from the truth. The International Sunday-school Lesson referred to is proof that this class of quibblers has not yet become extinct.

A.

Academic Freedom and Tolerance. — The Board of Trustees of William Jewel College, a well-known Baptist institution of the Middle West, has requested Dr. A. Wakefield Slaten, the head of Bibliological Literature in the Religious Training department, to stop teaching at the college. Before taking this action, Dr. Slaten had been asked whether he believed in the resurrection of the body of Jesus, in the miracles of the Bible, and in its inspiration and infallibility. All these questions the Doctor answered in the negative, which proves that here at a religious college of the Baptists, supported by the Church itself, a rank unbeliever was teaching his unbelief to the student-body. How much harm has already been done may be gathered from the fact that a protest against his enforced resignation was presented to the Board by the student-body. The press stated that but one student had voted against this resolution of the students. In their protest these students declared that this teacher of unbelief has endeared himself to them by his "broad tolerance." According to press reports, the Board was petitioned to allow the college faculty through its dean also to protest against the dismissal of Dr. Slaten, and that this was thought inadvisable by the members of the Board. Dr. Slaten himself is reported to have said: "The real issue is far greater than a personal one; greater than the removal of a teacher against the protests of the faculty and the student-body. It is the issue of academic freedom." Dr. Slaten talks about academic freedom as if a professor at an institution of learning were to be given freedom to teach anything which he in all sincerity may think is right and is the truth. This shows that Dr. Slaten is not only a man of unbelief, but of "corrupt mind" when it comes to judging of earthly things. Men who use their weak minds to tackle infinite problems often disorder their minds so that they cannot even see clearly those things which may be decided by human reason. As a rule, therefore, rationalists are not to be trusted even in those things which are subject to mere human judgment. 1 Tim. 6, 5; 2 Tim. 3, 8. The matter of academic freedom, as far as a matter of earthly arrangement between man and man is concerned, simply involves this question: Who is to decide what is to be taught in a certain college? Is the faculty to force the supporters of the college to support a college when its teaching is contrary to the convictions of its supporters, or are the supporters of the college who furnish the funds to see to it that the faculty teaches in accordance with the convictions of those who are supporting the school? Ordinary fairness and good sense, such as we might expect from an unprejudiced and unbiased court, will quickly decide this question. A fair-minded teacher who knows himself at variance with the purpose of those who support a college will offer his resignation. The teacher who, while being supported by the money of Christians, tears down Christian faith, cannot claim for himself even ordinary honesty. If he considers the religion of his constituents a system of superstition, he ought to come out from them and separate from them at once. And as for tolerance, when will men learn this simple truth about tolerance, that we are all to tolerate all religions, even such nonsense as Christian Science and New Thought, to allow them to have their own churches and to teach in them any superstition whatever? But Christians in their own churches are to tolerate no teaching at all that is contrary to God's Word.

We find that these very people who prate about tolerance, on the one hand, are so intolerant, on the other, that they insist that the Bible ought to be taught in the public schools, that we ought to force Jewish children to hear the stories about Jesus read by a Christian and explained by a Christian. All this is a very clear and definite demonstration of the fact that when men are not enlightened by God's Word, the little light of their common sense also frequently grows dim.

S.

Outlook and Review.

Correspondence.

CHURCH DEDICATION IN NEW MEXICO.

Not two years ago a Lutheran congregation was organized in Las Vegas. At that time, of course, the lodge paragraph was discussed and adopted. A split ensued. The lax lodge element predicted our downfall. Ever since they have been casting slurs upon our church and thus tried to impede the progress and, if possible, to destroy our work.

In June, 1921, eight voting members took an option on two lots and a little building owned by the A. O. U. W. Lodge. With joyful hearts we dedicated the building to the service of the Triune God. After having occupied the building for some time, we were informed by the A. O. U. W. Lodge that we could not get the property. "We cannot obtain a clear title," the secretary informed us. We engaged a lawyer (an Elk) and were informed that we had a good case, but that we were fighting a powerful

lodge, and were reminded of the fact that we were only a mere handful. By means of a technicality "the Lutherans were kept out of that desirable corner." The lots were sold several months later to an undertaker of our city.

With undaunted courage our few Lutherans under the most trying circumstances forged on. They bought three lots across from the city park. The General Church Extension Board assisted us in the erection of a modest chapel. Mention should be made of a voting member, Mr. Fred Krasin, our builder and contractor, who came forth with untiring zeal and many personal sacrifices and made it possible that we have a house of worship in Las Vegas to-day. Another "inspiring example that our Lutheran laymen are coming forward to prove that the spirit of our fathers is still living."

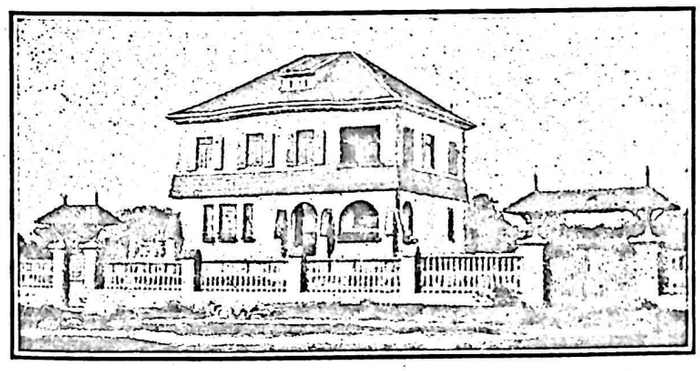
December 3 (first Sunday in Advent) was dedication Sunday. The dedicatory act was performed at the front entrance of the church immediately before the morning worship by the pastor. The morning service was conducted by the Rev. C. F. Schmid of Albuquerque in the English language. The afternoon service was German; the Rev. E. Wilms of Dawson, N. Mex., preached the sermon. The evening service in English was in charge of the Rev. R. Lammers of Raton, N. Mex.

The Ladies' Aid served the dinner in the church, supplied flowers for the altar and palms for the altar space, and arranged lodging and meals in their homes for the four pastors of Northern New Mexico from Saturday till Wednesday. On Monday and Tuesday the four pastors held conference sessions in the church. A paper on Christian Science was read, a text was studied and outlines offered, the weal and woe of all mission-stations was discussed, in short, two profitable days were spent. On Monday night Holy Communion was celebrated. The Rev. R. Lammers preached the sermon preparatory to Communion. After the service the Rev. C. F. Schmid delivered an illustrated lecture on the subject: "God Bless Our Native Land," showing scenic beauties and points of interest in America, adding such remarks as would lead us to thank God for having placed us into a land where milk and honey flows.

Optimo, N. Mex. ERNST A. WOLFRAM.

OUR "CONCORDIA" IN BRAZIL.

The site and buildings on the outskirts of Porto Alegre are beautifully located on a hill. The main building is a well-built two-story structure, containing two classrooms, a reception-room, and a store-room for provisions on the first floor, studies and a small library on the second floor, and a dormitory above that. Besides that there are several wooden buildings, which are being used as a dining-hall and kitchen, quarters for the



Concordia Seminary, Porto Alegre, Brazil.

cook, and for other purposes. Two residences are being built for the professors; if the necessary funds can be collected in Brazil, a third one is to be put up, as it is also sorely needed. The plans, in which especially Mr. Horst, a member of the Board of Directors, was very much interested, and which were secured by him, assure such neat (though by no means extravagant) and comfortable homes for the instructors that they feel very grateful for them.

In the rear the college property is fringed by a lovely grove, while the grounds in front of the buildings are laid out in pretty flower-beds and lawns. A vegetable garden on the grounds is being cultivated by the students under the direction of one of their number who has had practical experience in that line.

The place is reached by electric cars running up to within several squares of the college. The only unpleasant feature at the present time is the lack of paved streets and sidewalks after one leaves the car, and the necessity of climbing the high hill, from which one may have a good view of the entire city, which has a population of more than 100,000.

The number of students enrolled this year is forty. They are given a course in theological branches, including the study of Greek and Hebrew, so that they may be able to read the Scriptures in the original text. That Portuguese, the language spoken in Brazil, and Spanish, the language used in Argentina, must be spoken fluently by the graduates serving the natives of these countries is self-evident. BF.

CONVENTION OF THE ALABAMA LUTHER CONFERENCE.

The Alabama Luther Conference (Colored) held its 1922 sessions at Tilden, November 5—9. These sessions of Conference once more brought to mind the beauty and truthfulness

Tilden Chapel and School.

of the words: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" During the sessions of Conference not a discordant note was struck, but all worked together in harmony and unity of spirit and mind for the upbuilding of God's kingdom here on earth.

On Sunday, November 5, the hostess congregation held its annual Harvest Home and Mission-festival, during which Holy Communion was also celebrated. All the services on Sunday were well attended, the speakers having the joy of speaking to overflow houses. At the Communion service old men and women, bent and knarled with age, youths and maidens, young in years, but strong in faith, dark of skin, but purified in heart, knelt to receive the body and blood of Him who knows no race or color, but those only who are "of the household of faith." There, brother, is the answer to your prayer, "Thy kingdom come!"

Essays were read on the subjects "Winning Souls," "Children's Home Work," "Conjuring and Similar Arts," "Self-support," "Good Works," and "How the Church of Christ is Built." In one of the sessions the business of publishing the *Alabama Lutheran* under a different name, so as to serve the entire mission-field, was thoroughly gone into. After much discussion as to the name the new paper should bear, it was finally resolved to call the new periodical *The Colored Lutheran*. The matter of financing the paper was then taken up, and a resolution was adopted calling on each congregation to pay the pro-rata subscription price, 35 cents per copy, annually for all communicant members.

Conference was brought to a close with an address by Superintendent Schmidt. God willing, we shall hold our sessions next year at Buena Vista. May the Lord of the harvest continue to bless our work here in the "Black Belt" of Alabama to His glory and the salvation of many souls!

Selma, Ala. R. O. L. LYNN.

SECOND ANNUAL COLORADO STATE TEACHERS' CONFERENCE.

When the second annual State Teachers' Conference of Colorado was in session at Brighton, Colo., November 8—10, 1922, seven male, four female teachers, and one pastor-teacher were present, compared with four men and two ladies at the first annual meeting. The attendance each time was one hundred per cent.

Besides the aforementioned, five ex-teachers and many visitors were present. On the second day the total attendance

was thirty-five, and of these twelve were members of the conference.

Prof. J. T. Link of Seward, Nebr., was our honored guest. He took active part in our discussions and filled us with new zeal and enthusiasm. His timely lecture on "Educational Measurement" and the lecture on "Applied Physiology" were delivered in such a fascinating and interesting manner that the three days seemed like one. We hope to see him with us again.

Practical school-work with their pupils was given by Mr. R. Leuthaeuser, "The Baptism of Christ and His Temptation," and by the Misses Moellmor and Hompscher. A paper on "The Legislative Department of the State of Colorado" was read by the undersigned.

On the evening of November 9 services were held in the church of St. Peter's Congregation. The Rev. O. Luessenhop, president of the Colorado District, delivered the sermon on 2 Cor. 6, 4. All were strengthened by this Word of God, and new confidence was implanted in our hearts. The conference was entertained most generously by the ladies' society of Brighton.

And now, dear reader, visit your schools! See for yourself and learn what a Christian school means to our children.

Pueblo, Colo. O. Kolb.

AN INCIDENT SHOWING LOYALTY TO THE TRUTH IN BRAZIL.

There are Christians in Brazil also who prize the treasures of grace conveyed to them by the pure Gospel.

In one place the congregation (served by one of the graduates of Porto Alegre) as well as the pastor were harassed and threatened with harm by those who were opposed to Lutheran doctrine and practise. The pastor was given notice to leave, and the congregation maliciously annoyed in various ways. The tactics of the opponents reached a climax when, at a late hour one night, after the pastor had retired, the church was saturated with highly inflammable liquid and set on fire. The roaring flames immediately leaped to the parsonage. The minister and his family barely escaped with their lives. All their belongings were consumed by the blaze. After this harrowing experience the pastor was transferred, and the congregation was served by another man from a distant settlement. However, a teacher with firm confidence in the Lord and very fearless was assigned to the school. Keen was the disappointment and chagrin of the foes at their failure to break up the church-organization. But they did not abandon their purpose. Instigated by the foul spirit from the bottomless pit, they resorted to other cruelties. The teacher's live stock, his horse and his cows, had the full length of their tails chopped off. His well was poisoned. Sugar saturated with poison was scattered about in places to tempt his children to eat it. At night, when it was dark, bullets were fired into the teacher's house. In the cemetery a certain spot had already been selected where his body was to be interred, and the intended victim was apprised of the fact. Owing to political wrangling between the officials and others, however, the leader of the persecuting mob was finally placed under bond to keep the peace and prohibited from molesting the brave teacher and his fellow-Lutherans any further.

Let us honor those men on the South American frontier! And let us supply the amounts needed in order to send and maintain them there. Bf.

UTAH MISSION.

The mission in the State of Utah is confronted with a situation such as is not to be found elsewhere in the Union. Although the Mormons are now outnumbered, politically speaking, yet they form the strongest church organization in the State. Utah is still their headquarters, and although they have lost some of their former aggressiveness, they are still very active. The "revelations" of Joseph Smith are the corner-stone of their religion. Further "revelations" are still expected. But we have reason to believe they will not be so erratic as those in the past have been. A crumbling of this man-made system is noticed in this, that practically no converts are made here, that others, more independent, thoughtful, and observing, no longer pay tithes, that still others, when coming into contact with the world, are ashamed that they are Mormons, and that a doctrinal system is being tolerated reeking strongly after Oriental heathen philosophical systems, found wanting in the East and now being tried in the West.

The wiving "saint" once found polygamy a choice morsel of teaching, but for the younger generation it is a nauseous bit of revelation. The one-time teaching of "blood atonement" is now belittled or denied. The old gory path of the pseudo-prophet of Utah, Brigham Young, is now being covered with Old Glory. Time blots out many transgressions in the eyes of man. The sentiment of the public, becoming more and more reconciled to them, is: Why hold the sins of the fathers against the children when these children no longer hold to the fanatical absurdities of their forebears? What is the difference, the unchurched public believes, even if they believe in modern revelation, in baptizing for the dead, in laying much stress on genealogy, in being sealed in marriage for time and eternity, in a preaching to the prison world, in anointing the sick, in wearing garments of their own make and blessing, so long as they boost Utah in the sugar, coal, iron, and coal industries!

The Latter-day Saints speak about faith, Christ, etc., but they use these terms in an unscriptural sense. Here lies the danger. The Mormon brushes the Bible aside and gives it second place after the revelations of Joseph Smith. The "saints" claim to accept the Bible in so far as it is translated correctly. To further their own ends, they imitate the style of Scripture as much as possible. Here is a sample, showing incidentally how deceitfully the Word of God is handled: "Abraham received concubines, and they bore him children; and it was accounted to him for righteousness." (*Doctrine and Covenants,* 132, 37.) The Bible says: "And he [Abraham] believed in the Lord; and He counted it to him for righteousness." Gen. 15, 6. According to the *Book of Mormon,* Alma 7, 10, Christ was to be born at *Jerusalem.*

Our readers will be gladdened by the news that in the person of Pastor A. H. Schmidt a second helper was inducted into office lately in this field. Rev. Schmidt is our missionary-at-large for the State of Utah. Aside from directing the hearts of these people from Joseph Smith to Jesus Christ, there are many other thousands in this State who need shepherding for their blood-bought souls. The "one thing needful" shall be brought to them, God willing.

Salt Lake City, Utah. J. A. Schlichting.

METROPOLITAN JOTTINGS.

For the past few years certain Protestants of Jersey City have been expending their efforts on an annual Protestant Demonstration Parade. The reason for this demonstration seems to have been the great parades of the Holy Name Society every year. So certain Protestant ministers conceived the idea that they would show the Catholics how strong numerically the Protestants are. The first showing was poor, because the rumor had gone out that it was to be an anti-Catholic parade. In consequence some good and fine Protestant ministers raised their voices in protest at such "intolerance" and refused to parade. This year another parade was staged, but by some preliminary publicity the anti-Catholic notion was removed, and more marched, including Odd-Fellows, Masons, and all kinds of fraternities and miscellany. We were appealed to several times by committees, but declined. Whether other Lutherans marched in line, we know not. We were not curious.

But this time another peculiar incident happened in connection with the parade. As is the custom, at the close of the parade, which disbands in West Side Park, some speaker delivers an address, dwelling on Go-to-Church Sunday, which is observed the following day. This time Dr. John McNeill of the Fort Washington Presbyterian Church, Manhattan, was the speaker. Though some things said were characteristically Reformed, he did declare himself a believer in the Bible as the Word of God, that all men are sinners, and that Jesus Christ, the God-man, is the Savior of all sinners. He scored evolution and sundry other rationalist teachings. "However," he added, "if some people believe they come from monkeys, I do not doubt it." Everything seemed fine and good, when, behold, on Monday appeared in the newspapers a sermon by a Protestant minister who had marched in the parade, but who did not at all agree with the Scotch Presbyterian. And he had some beautiful things to say.

He scored Dr. McNeill for not having presented "a true view of Protestantism. Instead we had perpetrated a pathetic parody. A Scotchman with wit and whiskers, but little else, had been proclaimed a preacher and logician. He proved to be a religious demagog, which is several steps being nearer hell than a political one. . . . On such an occasion this man was

sufficiently shameless to counterfeit Protestantism with his sectarianism. When this man says that the views he voiced are the standards of Protestantism, he lies, and he knows he lies. He averred that only a literal view of the Bible makes one a good Protestant. By what definition of Protestantism would he throw us out? . . . But when we hear him say that this Biblical view [of man] really means that we did not come from a monkey, he puts Protestantism to the test of his puny creed. . . . Yes, after his speech we stand ready to believe that God must feel proud of the monkey. . . . He said that nothing short of faith in the deity of Jesus makes one a good Protestant. What he means with 'deity' I could not quite make out. . . . We cannot permit any man to palm off his private views as a yardstick for Protestants. Some one should call his bluff and call the statements he made by the only name they deserve. . . . For this speech was a triumph for the devil and a slap in the face of good men."

We have quoted at length the remarks of this remonstrant, a pastor of the Methodist Episcopal Church, to show to what lengths intolerance will proceed to hush the voice of the Christian. For this controversy between the Fundamentalists and the Liberalists is beginning to divide the camp in those denominations, where this controversy is raging, into out-and-out Christians and rationalists. And in this circumstance, as it is at present, where the term Protestant includes everything from Christian to Sadducee, to rank unbeliever, it is better that we retain the name of Luther and call ourselves Lutheran Christians with the old slogan of "God's Word and Luther's doctrine pure," which every good Lutheran knows.

Jersey City, N. J. G. E. HAGEMAN.

ARKANSAS — WHITE RIVER — OZARKS.

A Trip in Behalf of Our New Seminary.

The Story So Far. — June, 1920, Synod in Detroit resolved to build a new Seminary in St. Louis. June 25, 1921, seventy-two-acre site purchased in St. Louis. October 18, 1921, Building Committee appointed. March 31, 1922, the same Building Committee engaged Day & Klauder, Philadelphia, as its architects. November 3, 1922, tentative drawings of dormitories, as well as about twelve presentation drawings of various sections, elevations, and plans of the entire group were presented and enthusiastically approved.

Manifold are the kinds and type of materials to be used in this your Seminary. Just as careful choosing as was enacted in choosing the final site out of the twenty-odd sites offered, as well as the most elaborate and careful manner of investigation (final elimination of fifty-three architects out of the fifty-four who had offered their services), and the final selection of the successful firm of Day & Klauder, — just such careful study is being given to the further details of final selection of the materials to be used in this group of buildings.

One of the main questions to be solved is the exterior finish of the buildings. After thorough study it has become very desirable to erect the buildings, if at all possible, with the natural stone finish. Such stone to be laid up in thin, broken ashlar courses, and to present their natural face. If possible, to secure for this a stone which is variegated in colors and at the same time of sufficient strength to withstand all pressure. After thorough correspondence of all factors involved, we found the following: —

That the portion of the State of Arkansas situated north of Little Rock to Corning, along the Missouri Pacific Railroad, as well as that territory situated along the White River from Batesville northwest to Crest is underlain with stone which answers the above description. Quarries have been opened at various places, and some of this stone is now being used or contracted for for a group of buildings to be erected in Memphis, Tenn. Samples of this stone have been presented to the architects, and they have expressed their great admiration and satisfaction.

In order to arrive at real facts a most careful trip of investigation was determined upon by the Building Committee, and a trip was recently undertaken by two members of this committee. Here is part of their report: —

Bald Knob, a little hamlet of a few hundred inhabitants, was named because of an imminent stone raising its barren surface high above the surrounding contour of the land. Bald Knob was reached at 7.00 A. M. Within a very short time a quarry, used years ago by the Missouri Pacific Railroad, but now abandoned, was visited. With picks, bars, and sledges specimens of the various strata were brought forth and delight was expressed at the wonderful coloring contained in this stone. But doubts were expressed as to whether sufficient stone was at hand to make quarrying a success, and still have sufficient stone on hand for future additions to our Seminary. However, it was determined to break out one half dozen loads of stone to be shipped with other stone to St. Louis.

A "flivver" was engaged, and sites within a few miles of Bald Knob were visited. One site called "The Cliffs" was especially outstanding. High, rising stone banks on either side of Overflow Creek presented wonderful opportunities for developing a quarry and furnishing stone of the desired qualities. The owner of this property lives in Little Rock. He is now being corresponded with. If possible, a carload of stone from this location will be sent to St. Louis.

On to Judsonia and Searcy we wended our way. In Searcy Dr. J. M. Williams, President of Galloway College, was called upon, and he was glad to show us building construction in which stone similar to that looked upon had been used, and he spoke in the highest terms of the beauty and quality of the stone.

A return trip of more thorough inspection of all properties looked upon was made, and at 7.00 P. M. a train for Bald Knob was taken.

Having previously made arrangements to meet the Division Superintendent of the Missouri Pacific Railroad at this spot for investigation of possible stone quarries along the White River, breakfast was had early, and by 8.00 o'clock we were visiting various stone structures in and around Batesville. Especially interested in a stone fence built some sixty years ago and which showed forth in a remarkable condition and special beauty. The Division Superintendent had agreed in correspondence to furnish us with a car for inspection trip. Having naturally an automobile in mind, your Committee was certainly surprised when the superintendent's car finally rounded the curve. It happened to travel not on dirt or pike roads, but on iron rails, a real eight-passenger car, incased with glass panels and driven by a Ford motor. This was the superintendent's own private conveyance that he was inviting us to enter. We started off, and from that time, 9.00 A. M., until 1.30 next morning your Committee was in constant search of building material, — all this with the assistance of the Division Superintendent and his colaborers.

Crowbar, stone hammer, sledge, and other tools were used in determining adaptability, quality, and color of the stone along this entire route. More than two hundred miles were covered. The banks of the White River form almost one solid mass of stone and have untold opportunities for development. At Bolts Spur, Ruddells, Myrtle, Crest, and many other places possibilities exist. The stone investigated varied from a natural soft gray and blue tincture to a beautiful, variegated, colored stone, — all more or less quartzlike and of a hard nature.

The strenuousness of the trip was relieved by the beauty of the scenes traversed, as well as such incidents as having a real meal with the natives, — enjoying our noon meal in the dining-room, in which existed, beside the ordinary furniture, an open cistern with bucket and windlass from its mouth; receiving some cotton plants with bulbs, together with sprays of beautiful red berries and mistletoe, from the native children; and the sight of quite a number of rattlesnake skins from two feet to six feet and more long, — later a thing of wonder and diversion to the family at home.

There would be much more to say on the human-interest side of the story, — the telegraph operator who has declined a better position because his little boy would lose the advantage of a good school; the prairie schooners, of which I saw more in these two days in Arkansas than I had seen since the Kansas days of forty years ago, the men reposing on their ticks with half a dozen children around them, while the women in the front seat held the lines, etc., — but let me stick to official business.

The third day out. Orders were placed with the Division Superintendent to furnish us with one carload of stone direct out of Batesville, and another carload of stone mixed from two locations selected. We to pay for the labor of actually quarrying and loading this stone, plus the freight. No charge whatever to be made for the stone itself. This stone is to be sufficient to lay up a small sample wall right on our building site, under the direction of the architect and for the inspection of the Building Committee and others. All this in order to establish the desirability of adopting this stone, provided freight rates and cost of delivery are reasonable, or otherwise rejecting it and

adopting a brick substitute. The brick possibilities will be the next most important step on which the Building Committee will concentrate.

Notwithstanding the wading of creeks, climbing of wire fences, and, in consequence, torn clothes, blistered hands, sore backs, passed-up meals, and wearied bodies, the committee felt, as it wended its way homeward, that the Ozark trip was an entire success.

This, in short, shows you that the Building Committee has not only a publicity committee, which now is carrying on a campaign for funds, but also has committees appointed on actual field construction work, thereby assisting the architect to their uttermost.

Rock Island, Ill. HENRY W. HORST.

OUR WORK AMONG THE CHINESE WOMEN.

Come this afternoon and follow me on my way to one of our chapels. We have had our tiffin (as we call the noon-meal here in the East) and have rested a bit. It is time to go, and our rickshaws are waiting at the gate to take us to the San Yuan Lee chapel, twelve to fifteen minutes' ride from our house.

This is our largest chapel in Hankow. In connection with it we have a large boys' school, upper and lower primary, with about 200 boys enrolled, and a lower primary girls' school with 45 pupils. This boys' school is fast growing to be a model school in every respect, so that applications to study in it come in right along. Near the school we also have a dispensary with a good Chinese doctor in charge. From 60 to 70 patients get relief here daily, and while waiting to be treated bodily, the Word of God is scattered for the healing of their souls. Above the dispensary are the two classrooms of the new Seminary and Teachers' College and my husband's office.

But let us leave all of this and enter the chapel. Here from 10 to 15 women greet me with welcome, eager smiles. If ever I am weary when on my way, my weariness is forgotten when I see them, and always I am glad to be just there with them. The Chinese seem a good-natured, kindly people, and the women are lovable with their motherly, sweet ways. Besides the women there is Mr. T'o, an elderly man, an evangelist, who helps me with all the work among the women. He has Christ's work close at heart and knows how to speak simply to the women.

We have a small organ in the chapel and begin our service by singing one of the few hymns we know. I say few, yet on reviewing the hymns we do know, I am delightfully surprised with the large repertoire we have. They love to sing "Gott ist die Liebe," "Rock of Ages," and that simple little hymn "Jesus Loves Me." But we have also attempted more difficult and more beautiful songs in "We All Believe in One True God," "Jesus Christ, Thou Lamb of God," and others.

We have sung our hymn and give thanks to Him who has led us to this "Hall of Glad Tidings," and pray for His guidance and blessing so we may become and be His children forever. Then our good old Mrs. K'ung reads either the Scripture-text for the coming Sunday, or another text fitting to that day's lesson in the Catechism. Mr. T'o explains the lesson read, and if any questions are put, they are answered. After this we turn to our study of the Catechism. We have in this chapel memorized the Ten Commandments and the Articles and are now studying the Lord's Prayer. There surely can be nothing more beautiful to teach to heathen hearts than the truths as we learn them in the Second and Third Articles. Let us only remember the peace our own restless hearts found and ever find in these Articles. We closed the study of the Articles by writing in large characters on a chart the comforting, assuring words as found in John 3, 16.

Three of the women of this class were baptized on Christmas Day. On Easter Day they with our other newly baptized Christians joined our older Christians and partook of the Holy Sacrament for the first time.

We close our service by praying in unison the Lord's Prayer, or by praying both the Lord's Prayer and our Articles of Faith. They then accompany me to the door, ask me how I feel, if the weather is cold, they wonder if I am dressed warm enough, or they tell me this or that trouble in their families. Then they bid me good-bye by saying either: *"P'ing An!"* ("Peace be with you!") or, as the Japanese and Germans do: *"Tsai Chien!"* ("Auf Wiedersehn!").

This class at the San Yuan Lee is only one of our classes among the women here in Hankow, the oldest one. Besides this, we have one at the Hai So Lee, Wha Kin Kai, and one at the San Shin Kai. At the Hai So Lee our class is now beginning the study of the Articles, while at the other places we are still studying the Commandments. It is very, very slow work in the beginning, but they grow enthusiastic and glad to learn, and I often wonder how God must give them special strength to learn and memorize the Catechism, for the simplest woman learns it. You must know that most of these women do not even recognize the Chinese characters. We therefore write the commandment we are studying in large script on a chart, and we learn it by slowly reading it over and over, pointing to the characters as we read. Thus they learn a little reading so as to be able later to read the gospels and other Scriptures for their own joy and need. Next year we shall have a reading-lesson once a week with the baptized women. We shall read the Gospel according to St. Mark, and I am eagerly looking forward to these hours. In this way we are carrying on the work with the Chinese women. Through the children in the schools in connection with the chapels we draw the mothers, and through these we hope to reach into the very heart of the Chinese family. The man can be reached through the open nightly services at the various chapels.

Now we are back from the mountains, and a new year is ahead of us. Our schools have reopened, and yesterday the opening service for the Seminary and Teachers' College was held. The classes for the women have again been taken up. Soon the work will be in full swing. This year we shall have two new families in Hankow helping with the work. These, together with last year's force and Pastor Arndt returning from furlough and the two newcomers, will give us eight men in Hankow the coming year.

Remember us all in your prayers, both us missionaries and the people among whom we work.

Hankow, China. MAGDALENE MEYER.

A MASONIC FUNERAL.

James O. Davidson, ex-governor of Wisconsin, died at Madison, Wis., on December 16. He was of Norwegian Lutheran antecedents, but was not, at the time of his death, in active membership with any Lutheran church. During his last illness he was visited pastorally by Rev. O. G. U. Siljan of Bethel (Norwegian Lutheran) Church, Madison. Shortly after Gov. Davidson's death, Rev. Siljan was requested, in the name of the family, to deliver the funeral address. He was informed, however, that, since Gov. Davidson had been a Mason, the funeral would be held at the Masonic Temple and would be in charge of the Masons. Rev. Siljan stated that it was contrary to his principles to officiate together with Masons; he proposed several alternatives that would obviate this feature, but none was acceptable to the Masons, who insisted on being in charge.

On December 19, Gov. Davidson's funeral solemnities took place at the Masonic Temple, where the body lay in state. After the lodge had been opened in secret session, the public was admitted to the lodge-room. Then the procession entered in solemn order: Knights Templar in uniform, marching two abreast, the Master of the lodge with his apron; Rev. A. J. Soldan of Luther Memorial Church (Merger), formerly a Missourian; a Past Master of the lodge with his apron; the mourners. The Master ascended his dais, seating the Past Master at his right and Rev. Soldan at his left. After the Masonic Quartet had sung "Lead, Kindly Light," the Master gave a signal with his gavel, and Rev. Soldan arose and read the funeral service, following it with an address that turned on the words, "Well done, thou good and faithful servant," and that emphasized the adjectives "good" and "faithful." There was no reference to sin or the need of a Savior except that once Christ was hurriedly mentioned as the necessary ground of salvation; when otherwise He appeared occasionally, it was as "the Master" who has taught men how to live righteously and who must be followed. Having closed with a prayer, Rev. Soldan sat down.

Then the Past Master arose and gave another funeral address and another prayer, and these were models, Masonically speaking, for not even the shadow of the name of Jesus appeared in them. "So mote it be," said all the Masons present in unison at the close of the prayer. The speaker declared, among other things, "We are here in our character as Masons to show the last honors to our brother"; solemnly he deposited a Masonic apron on the casket. A solo, and the funeral procession departed as it had entered.

It is an especially interesting fact, in this connection, that under date of October 16, 1922, Rev. Soldan addressed a letter to the Synodical Conference pastors in Wisconsin in which he declares "both untrue and unfair" statements about Luther Memorial Church and its pastor which charge "that un-Lutheran methods are used in dealing with secretism." "No one," he avers, "can truthfully charge us with un-Lutheran principles or practises in the way in which we handle secretism."

AD. HAENTZSCHEL.

Madison, Wis.

NOTES AND NEWS.

The *Capital Times*, Madison, Wis., December 9 reprinted Professor Sommer's editorial on the religious course now offered by Wisconsin University.

The Norwegian Synod, affiliated with the Synodical Conference, during the past two years has remitted $1,273 for Colored Missions of the Missouri Synod.

At Athens, Wis., Trinity Church has built a school at a cost of $17,000, "excluding the great amount of work done by the members themselves." On the picture the building looms up like a fifty-thousand-dollar structure.

The 1922 confirmation class of St. Paul's, Cincinnati, Rev. Walter Littmann, has donated a copy of the *Concordia Triglotta* to the congregation. In the parish-paper the pastor invites all members to use the book.

The United Lutheran (Merger) Church has in India a total of 111,000 baptized members and almost 50,000 communicants. The Sunday-schools in this field are attended by 34,000 pupils, the day-schools by 30,000. The approximate budget is $275,000.

The latest wrinkle in secretism is to offer lodge insurance without joining the order. One of the female lodges has adopted this method to reach those whose conscience forbids them to identify themselves with the lodge. Kipling says that "the female of the species is more deadly than the male."

In St. Paul's Church, Paducah, every communicant member gets a WITNESS free. Pastor Groerich writes: "We have again included in our church budget for 1923 a subscription for every communicant member." He adds: "We shall go 33⅓ per cent. over our budget for 1922. Why not others?"

At Davenport one Rev. A. F. Houser, a Baptist minister, has preached on the "street railway situation" in that town. Observing street-car officials in the audience, he announced that next Sunday they will be allowed to occupy the pulpit and give their side of the situation. And we still ask why the pulpit is losing its power?

The *Richmond Times-Dispatch* of Richmond, Va., on its religious page, December 11, contained two sermons, one by our Pastor O. A. Sauer, who preached on "The Apostles' Creed," and one by an Episcopalian rector, who held forth on Evolution, giving arguments in defense of that decrepit theory. We have nothing to lose by the deadly parallel of the "religious page."

"Clubbing a Husband" was presented this year by the Women's Missionary Society of a Merger synod church. One lady, rigged out as "Belle," the colored cook, sang a number of dialect-songs between the acts. This, we presume, is the sort of thing that puts the Lutheran Church on the map. Some of our own people have given exhibitions which were as disgraceful.

At last, the principles of the Ku Klux Klan summed up in a nutshell: "Peace on earth, good will toward men, is *always* the mission of the Ku Klux Klan," says a paid advertisement in the *New Orleans Item*. The "always" is underscored. Presumably so as to include the mayor of Liberty, Kans., who was stripped by a hooded crew and his flesh lacerated with leather thongs. "Good will" — good night!

How they get the money. One way is to offer indulgences to those who contribute. The Roman Catholic deaf-mute mission announces the following "spiritual benefits for benefactors": "The special blessings of four Popes has been given to those who kindly aid our institution. The deaf children daily recite the rosary for their benefactors. Generous friends share in the weekly Mass, which is offered especially for their welfare. A plenary indulgence in the hour of death has been granted to those who during life have helped to save the souls of the deaf children entrusted to our care."

How they get the money. Once more. A Roman priest, Father Flanagan, is running a Boys' Home at Omaha, and among his wards has organized a band which travels about. The literature picked up in the wake of this organization announces among the endorsers of the Boys' Home an Episcopalian, a Methodist, a Jewish rabbi, and, with emphasis, a "High Masonic Officer." Hence, "mystery of iniquity."

The Rev. Carl Doving, of Chicago, who was quoted some time ago as authority for the statement that Luther's hymn, "A Mighty Fortress Is Our God," was translated into 100 different languages, more than any other Christian hymn, now writes as follows: "The other day I received some hymnals from Tauna, New Hebrides. The people there used to be cannibals, savages of the worst kind. The Gospel has done wonders and has made saints of these savages. They are now Christians, have built churches and schools, and even have hymn-books. In one of their hymn-books I find a translation of Luther's famous hymn, taken from Carlisle's version in the Scotch Presbyterian *Hymnary*. I now have 107 languages on my list into which Luther's famous hymn has been translated. Next to 'A Mighty Fortress Is Our God' comes 'Now Thank We All Our God,' which is translated into 80 languages." — *Lutheran Bureau News Service.* G.

Religious Press.

FRUITS OF SPIRITISM.

Some of the fruits of Spiritism we have in this report from Newark: —

Mrs. Maud Fancher, who swallowed poison yesterday after slaying her baby son, Cecil Raymond, hoped to guide her husband to happiness as an emancipated spirit. She is at death's door in the City Hospital. (Later reports state that she died.)

The story of her belief in Spiritism was told in the three letters, one of twenty pages written before she took the poison, one after the baby's death, and the third as she was half conscious herself.

Mr. Fancher said to-day that, soon after they were married in Detroit three years ago, he and his wife attended a *séance* at a private home in that city and both talked to their dead parents. Since that time, he said, Mrs. Fancher had taken a great interest in Spiritism.

"That *séance*," he said, "put the whole idea into her head. She thought she could do better for me if she were dead and would guide me to heaven."

The evening before Sir Arthur Conan Doyle lectured at Carnegie Hall, New York, stating according to reports: "Death is not painful, but a pleasant process." "As death approaches the soul, the etheric body floats out from its earthly shell and hovers above the human clay, tethered only by the silver cord of which Ecclesiastes speaks. The only sensation is one of delicious languor." "The first sight that greets the eye is one of smiling loving faces bending over the deathbed."

"Proof?" asked the preacher of Spiritism. "The disengaging of the etheric body can be, has been, photographed. I am fortunate to have such a plate."

Naturally, weak-minded people will believe these stories, and the results will often lead to actions as above described. People sometimes become insane speculating on religion; but this woman was not insane, she believed in the teachings of Spiritism, and was prompted to do this act by drawing logical conclusions from what she had been told by Spiritists. "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. . . . By their fruits ye shall know them." — *Lutheran Church Herald.*

Secular Press.

THE FAMILY LIFE OF YESTERDAY.

During the last few days I accidentally ran into a couple of grand old men. The first one is a railroad conductor who wears ten stripes on his coat-sleeve, which means that he has worked a half century for his railroad, for each stripe represents five years of service. As he took my ticket in his kindly,

courteous way, I took hold of his sleeve long enough to count his epaulets of honor, and then I asked, "How old were you when you started to work for the company?" — and with a smile that broke into a sunshine that completely suffused his fine old face he answered, "Well, that would be telling you how old I am. But anyway I was past 25." And then I said, "I think it is simply magnificent when a man who is approaching his four-score mile-post is still filling a man's place in the world, and if I were Mr. Schaff (President of the M. K. & T. Railroad), I would feel mighty proud of you." And in a wistful way he replied, "Well, I don't know whether he is proud of me, but I know I am mighty proud of him and the old M. K. & T. — for both have been very good to me, and if they don't fire me, I expect to keep on waving to the engineer and yelling 'All Aboard' for a long while yet." And is not this a splendid viewpoint, when most employees one meets these times denounce the corporations for which they work? Little danger is there of this fine old chap being "fired" so long as his physical vigor enables him to "carry on." After a while I asked him to tell me more about himself, and then in a reticent, modest way he told me of a home in the long ago in which grace was said at every meal and where a large family of children listened to "father" reading a chapter from the Bible ere they sought their slumber couches. "We all had to work very hard, for we were very poor — but we were happy." This was his concluding comment as the whistle blew for the next station and his foot was the first to touch the station platform.

The other old fellow is the chief Western representative of a great twine company to which the M. F. A. has paid pretty close to a million dollars during the last five years and who has come to be regarded with something akin to genuine affection by the M. F. A. leaders. Like the old conductor, he passed his "threescore and ten" some years ago, and yet his mind is as keen and alert as it was in the long-forgotten yesterdays, and upon his splendid, smiling face there is written everything that stands for wholesome, God-fearing manhood. In talking to me of his boyhood the other day he said, "I guess I haven't amounted to very much — but whatever little good there may be in me I feel I owe to my sainted mother. In our old home back in Ohio there was a little room off to one side that was used as a store-room, and often in the night I have heard my mother's voice in prayer in this little sanctuary as she asked God to look after us children and to guide us in the paths of honor and righteousness. Often as the years have passed when I have debated the right and wrong of things, it has seemed to me that I could hear her gentle voice in that little room back there in the old home — and it has helped me to decide for the right many and many a time." And as he ceased speaking, his eyes were moist in reverence for the "sainted mother" who has long since, I know, found friendly domicile with the angels.

I mention these two splendid old men because they are the natural fruitage of homes where the old family Bible is still in daily use and where parents realize fully the sacred responsibility of bringing children into the world. Far be it from me to advocate a "Puritanism" that wears a somber cloak and that crushes the smiles and laughter out of life, but even so the irreverence of our time has become a menace which, unless arrested, will some day undermine the very foundations of the Republic. To-day the average child is wise in the ways of the world ere it has left its teens, and to many a maid and lover kisses have lost their blissful flavor long before the betrothal hour — and in such circumstances is it any wonder that we have become a race of scoffers and that the truly beautiful sensations of life have become commonplace and familiar, ere the present generation reaches the estate of splendid manhood and radiant womanhood? Can we expect a race of God-fearing fathers and mothers out of such quagmire of license? And what of the citizenship of to-morrow?

Editorial by Wm. Hirth in *The Missouri Farmer.*

THE VERY SEED OF "CHURCH AND STATE."

Some of those who inaugurated what is known as the "Allen School Experiment" declare it is their purpose to extend it to all the public schools of the city, beginning with the new scholastic year next September.

It is thus revealed not as an experiment at all, although that is what the school board regarded it when they authorized it. Instead of an experiment, it began as part of a well-settled purpose on the part of those who inaugurated it.

And it is going to introduce in the public school system of Houston, and among the people who support it, a new source of discord that under present conditions the school system doesn't need.

The Allen School innovation is the dismissal of the children from classes every Friday for one hour in order that they may repair to several places to receive religious instruction.

The children of Protestant parents are taught by teachers of the several Protestant sects, Catholic children are taught by teachers of the Catholic faith, Jewish children by teachers of the Jewish faith. If all Japanese children of the town were in Allen School, they would be taught by teachers of Shintoism or Buddhism, and if the not inconsiderable number of Mohammedan children were there, we would find one public school suspending operations in order that children might be instructed in Mohammedanism.

The *Post* believes in the religious instruction of children, but it does not believe that the public schools should devote time to it. Religious instruction is a function of home and Church. If the home and Church fail, there is no reason to believe that the public schools can succeed in that particular.

Even the laws anticipated possible discord in the conduct of the schools by specifically limiting what religious service might be permitted in the schools.

To dismiss classes and have the children scatter among teachers of various sects is a violation of the spirit, if not of the letter of the law.

It is bound to disturb the harmony that should exist among the people with respect to the public schools. For that reason alone the Allen experiment is unwise. Conceding that there is no objection to the idea there, the purpose of its authors to plant it in all the schools of the system would be bound to produce strife.

The public schools have suffered enough during recent years because of discord from various causes, without introducing sectarian rivalries to aggravate conditions.

The *Post* does not impugn the motives of those who are responsible for the Allen School Experiment, nor is it impatient of the anxiety that has moved the parents of the children to ask its adoption, but it believes that the children of that school and of all public schools, in Houston and Texas, can receive religious instruction to better advantage in the homes and churches of the city and State.

Members of the school board have stated that the Allen School Experiment was not intended as a precedent, but the declaration of those who initiated it that they purpose to extend it to all the schools of the city proves the unwisdom of even beginning it.

Editorial by Geo. M. Bailey in the *Houston Post*, April 8, 1922.

Lutheran Laymen's League.

FROM THE CORRESPONDENCE OF THE LUTHERAN LAYMEN'S LEAGUE.

From the recent mail received by the Lutheran Laymen's League we quote the following: —

"I assure you of my whole-hearted support of the L. L. L. and its every undertaking, and will endeavor to win others for the cause wherever and whenever possible."

"This is my new member, and I hope every member will bring one. God's blessing to you all!"

"May God bless the work of the Lutheran Laymen's League in behalf of the Building Fund of the new Concordia College in St. Louis, Mo.!"

"If I would not be so hard of hearing, I could maybe do more for the L. L. L. to induce others to subscribe, and I would do so with pleasure. I trust that God will make more willing to push the good cause along. Please extend my LUTHERAN WITNESS for a year. I for my part would like to send twice as much as above if I could." (The writer had sent $6 for renewal of his membership.)

"I assure you I will endeavor to keep the L. L. L. alive in this place, as much as possible. My father attended the recent meeting at St. Louis, and he has made us all awake to the situation, and enthusiastic to carry it through. Best wishes for continued growth and success!"

"As per your letter of October 10, 1922, in which you re-

quest each member in the L. L. L. to get one or more members, I have herewith attached two memberships, both new ones. I have also attached my check for $12, and I understand that this gives them the *Lutheraner* for fourteen months as per special offer of Concordia Publishing House, and also that they both be members of the L. L. L. until the end of 1923 from now on.

"Now as to these two members, I have only asked them for the price of the *Lutheraner* and I paid the difference myself and am glad to do it as they have not as yet the *Lutheraner*, and maybe in the mean time, before their membership will again be due, they may be willing to pay the full $6."

ACKNOWLEDGMENT.

The L. L. L. gratefully acknowledges the receipt of another contribution for our Permanent Endowment Fund, this time in the amount of $5, from an anonymous contributor, who encloses the following note: —

"It is with the greatest pleasure that I again enclose $5 for the Lutheran Laymen's League. I wish them all a Merry Christmas and a Happy New Year."

The letter was postmarked "St. Louis & Kansas City R. P. O."

December 19, 1922. FRED C. PRITZLAFF, *L. L. L. Treasurer*,
425 E. Water St., Room 315, Milwaukee, Wis.

Miscellaneous.

Ordinations and Installations.

Ordained and installed under authorization of the respective District Presidents: —

On 19th Sunday after Trinity, 1922: *Candidate Carl Kummer* in the congregation at Gotha, Fla., by Pastor E. Fischer.

On 2d Sunday in Advent: *Candidate Immanuel Wehking* as assistant pastor in St. John's Church, Alta, Iowa, by Pastor H. Wehking.

Installed under authorization of the respective District Presidents: —

On 23d Sunday after Trinity: The *Rev. Th. Iben* in St. Peter's Church, East St. Louis, Ill., by Prof. W. Arndt.

On 24th Sunday after Trinity: The *Rev. H. J. Raedeke* in the congregation at South Effington, Minn., by Pastor J. H. Kleweno.

On 1st Sunday in Advent: The *Rev. H. J. Raedeke* in the congregation at Millerville, Minn., by Pastor C. Eifert. — The *Rev. Walter Albrecht* in St. James's Church, Shawano, Wis., by Pastor W. J. Plischke.

On 2d Sunday in Advent: The *Rev. Otto Linnemeier* in the congregation at Union, Ill., by Pastor L. Baumgaertner. — The *Rev. E. H. Joost* in St. John's Church, Hilliards, O., by Pastor Ph. L. Fiess.

Corner-Stone Laying.

On 24th Sunday after Trinity, 1922, Zion Church, *Claflin*, Kans. (the Rev. G. T. J. Starck, pastor), laid the corner-stone of their new church.

Dedications.

Dedicated to the service of God on the 1st Sunday in Advent, 1922: —

The new church of St. John's Congregation, *Sherburn*, Minn. (the Rev. H. W. Neunaber, pastor). — The new church of St. Paul's Congregation, *Tenstrike*, Minn. (the Rev. M. Heine, pastor). — The new church of Immanuel Congregation, *East Las Vegas*, N. Mex. (the Rev. E. A. Wolfram, pastor).

Anniversary.

On 24th Sunday after Trinity, 1922, Bethlehem Church, *Evanston*, Ill. (the Rev. P. W. Luecke, pastor), celebrated its 25th anniversary.

Mission-Festivals.

6th Sunday after Trinity, 1922: St. Paul's *Carroll*, Iowa; $219.40. — 7th Sunday after Trinity: *Madison*, Nebr.; $219.30. — 17th Sunday after Trinity: St. John's, *Chicago*, Ill.; $1,372.00. — 18th Sunday after Trinity: Trinity, *St. Joseph*, Mich.; $1,606.69. *Riesel*, Tex.; $353.62. St. Mark's, *Waco*, Tex.; $168.91. — 20th Sunday after Trinity: St. Matthew's, *Detroit*, Mich.; $300.00. Our Savior, *Gordon*, Nebr.; $60.00. St. Paul's, *Rushville*, Nebr.; $47.50. St. John's, *Central Park* (Houston), Tex.; $90.00. St. Paul's, *Valley City*, O.; $127.67. — 21st Sunday after Trinity: St. Paul's, *Niles*, Mich.; $33.51. Immanuel, *Mercedes*, Tex.; $157.27. — 22d Sunday after Trinity: Trinity, *Centralia*, Ill.; $349.07. St. John's, *Decatur*, Ill.; $1,435.85. St. Luke's, *St. Louis*, Mo.; $249.06. Trinity, *Milwaukee*, Wis.; $1,003.36. — 23d Sunday after Trinity: St. John's, *Lombard*, Ill.; $205.36. — 24th Sunday after Trinity: Peace, *McCook*, Nebr.; $74.22. — 1st Sunday in Advent: Trinity, *Detroit*, Mich.; $50.00. — 2d Sunday in Advent: Immanuel, *St. Charles*, Mo.; $491.29. — No date: St. Peter's, *Bowie*, Tex.; $78.50. St. Peter's, *Bridgeport*, Tex.; $22.65.

Result of Election.

The Rev. Mr. G. Viehweg having declined the call as president and professor of theology at our seminary in Porto Alegre, the *Rev. M. F. Kretzmann*, of Kendallville, Ind., has been elected to this position.

HENRY KOWERT,
Secretary of Electoral College for Porto Alegre.

Announcements.

The Rev. H. C. Sauer having resigned his office, the *Rev. J. H. Meyer*, of Lakewood, O., has been appointed to succeed him as visitor.

The Rev. Geo. J. Fischer likewise having resigned his office, *the Rev. G. Ziegler*, of Hamilton, O., has been appointed to succeed him as visitor.

Indianapolis, Ind., December 19, 1922. J. D. MATTHIUS,
President of Central District.

Statistical Year-Book 1922.

As in former years, Concordia Publishing House will again send out its well-known red pocket note-books. In these will be found the blank form for the parochial reports. I sincerely hope that every pastor will send in his report filled out as well and completely as possible. Those who have not received the blank form by the 5th of January will please inform

REV. E. ECKHARDT,
Concordia Publishing House, St. Louis, Mo.

Treasurers' Reports.

ATLANTIC DISTRICT. — December, 1922: Synodical Treasury, $2,377.76; Synodical Building Fund, 8,084.67; Seminary Building Fund, 9,877.16; Missions, 5,011.51; Miscellaneous, 5,886.61. — *Total*, $31,237.71. H. E. SIEKER, *Treas.*

CENTRAL DISTRICT. — December 1 to 15, 1922: Synodical Treasury, $9,192.95; Synodical Building Fund, 29,208.20; Missions, 14,416.74; Miscellaneous, 5,852.99. — *Total*, $58,670.88. P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT. — December 1 to 15, 1922: Budget Treasury, $5,114.57; Synodical Treasury, 1,058.76; Synodical Building Fund, 9,795.68; Missions, 829.95; Miscellaneous, 2,266.37. — *Total*, $19,065.31. E. C. BECK, *Treas.*

NORTH DAKOTA AND MONTANA DISTRICT. — September 15 to November 15, 1922: Synodical Treasury, $75.99; Synodical Building Fund, 278.21 (St. Louis, 107.96); General Church Extension Fund, 70.73; District Church Extension Fund, 619.43; General Home Missions, 19.00; District Home Missions, 1,941.71; General Treasury, 5,500.00; Students' Fund, 46.65; other Missions, 325.82; Miscellaneous, 2.00. — *Total*, $8,879.54. P. MEYER, *Treas.*

NORTH WISCONSIN DISTRICT. — November, 1922: *Group I*, $3,261.54; *Group II*, 380.36; *Group III*, 239.82. — *Total*, $3,881.72. W. H. DICKE, *Treas.*

SOUTH WISCONSIN DISTRICT. — First half of December, 1922: Synodical Treasury, $2,239.48; Synodical Building Fund, 20,294.74; Missions, 4,561.29; Miscellaneous, 1,972.87. — *Total*, $29,068.38. A. ROSS, *Treas.*

TEXAS DISTRICT. — September 15 to December 15, 1922: Current Expense Treasury, $128.01; Home Missions (Texas District), 17,090.28; mission-places, 2.510.58; Jubilee Collections, 160.25; Mission in Mexico, 2,011.60; Synodical Treasury, 1,324.40; Synodical Building Fund, 2,799.73; Church Extension Fund (Texas District), 2,517.87; General Home Missions (special), 32.50; various Missions, 1,077.16; Foreign Missions (special), 65.99; South American Missions (special), 1.00; Deaf-mute Missions, 2.00; Negro Missions (special), 45.04; Board of Support, 370.26; Students' Fund, 429.08; Sanitarium in Wheat Ridge, 31.00; Institute for Epileptics, 7.31; Orphanage in New Orleans, 10.00; European Missions (special), 5.00; Relief in Europe, 261.71; General Relief, 29.00; New Church in El Paso, 470.73; Miscellaneous, 243.18. — *Total*, $31,623.68. W. C. VOGEL, *Treas.*

New Publications.

The New Sunday-School Series, Concordia Publishing House, St. Louis, Mo.: —

Tiny Tots. A set of twelve cradle roll cards, one for each month of the year. Price, 10 cts. per annum.

Primary Leaflets. A set of twenty-six primary lessons, one for every other Sunday. Price, 30 cts. per annum.

Junior Lessons. Price, 30 cts. per annum.

Intermediate Lessons. Price, 30 cts. per annum.

Senior Lessons. Three quarterly illustrated lesson series, embracing a two-year course, each giving a special mission-study at the beginning of the quarter and a lesson for review. Price, 30 cts. per annum.

The Catechism Lessons. The chief doctrines of the Catechism, published quarterly; also with a lesson on missions and a comprehensive review lesson at the end of the quarter. These lessons constitute the first year of the Senior Department. Price, 30 cts. per annum.

Primary Picture Rolls. Twenty-six pictures to accompany the lessons of the Primary Department. Price, $2.50 per annum.

Advanced Picture Rolls. Forty-four pictures for the year, eighty-eight for the two-year course, as the lesson course requires. Price, $4.00 per annum.

Junior Bible Student. A quarterly publication, combining the chronological, biographical, doctrinal, and practical methods of studying the Bible, arranged for young people. The first lesson of the quarter is a Biblical mission-study. Price, 50 cts. per annum.

Teachers' Quarterly. Issued quarterly, giving in two-thirds of the space helps for the study and teaching of the lessons and in the other third matters of general interest to the teacher. Price, 75 cts. per annum.

The above gives a list and brief description of the various publications which constitute the new series of Sunday-school lessons of Concordia Publishing House, this series being issued under the direction of the official Sunday-school Board of the Missouri Synod. The undertaking is a very important one, and all who have the welfare of our Synod at heart should take more than a passing notice of this venture. We have here a determined, well-considered, consistent attempt to make the Sunday-school an institute of blessing. That the Board is not in sympathy with any move to let the Sunday-school supplant the parochial school is evidenced by one of the opening statements in the *Teachers' Quarterly, viz.*, "Let it be understood, from the beginning, that the General Sunday-school Board is a unit in upholding one principle, namely this: The ideal institution for the complete indoctrination of children between the ages of six and fourteen is the Lutheran day-school." The writer then continues to show that the Sunday-school is, above everything else, an effective missionary agency. Let it be fostered as such! It seems to us that the needs of our Sunday-schools are well supplied by the present series. If, after this, congregations of our Synod will still use Sunday-school literature which is not sound in doctrine, it will be both incomprehensible and inexcusable. A.

Concordia Junior Messenger. A Magazine for Lutheran Young People. Vol. I, No. 1. Concordia Publishing House, St. Louis. Mo. Price, 50 cts. per annum.

This new monthly, so it informs us, is the official publication of the Junior Walther League. The editor is Rev. Alfred Doerffler of St. Louis, who until now was in charge of the *Young Lutherans' Magazine*. The latter publication has been given a somewhat different character, while the new journal is practically what the *Young Lutherans' Magazine* formerly was, with this addition, that it serves as the official organ of the Junior Walther League. All Walther League communications are to be addressed to Rev. Paul Prokopy of Chicago. The *Junior Messenger*, as the title indicates, is seeking its readers primarily among the young people below the age of twenty. As is evidenced by the first number, the journal will offer wholesome, instructive, and interesting reading-matter, all written from the Christian point of view. We hope that the new publication will soon be a favorite with many of our young people, and displace to some extent the worthless or even positively harmful literature which has found admission in a large number of homes. When ten or more copies are sent to one address, the price is reduced. A.

Young Lutherans' Magazine. Vol. XXII, No. 1. Concordia Publishing House, St. Louis, Mo. Price, 35 cts. a year.

This magazine, entering now upon the twenty-second year of its existence, has undergone a slight change. It is now edited so that "its contents will appeal primarily to children of the upper grammar grades, and serve as supplementary reading." The editor is Superintendent Th. Kuehnert of St. Louis. After perusing the first number of the monthly in its new form, we can say that it breathes a truly Christian spirit, is interesting, and well adapted to its purpose. We wish it and its editor Godspeed in their noble mission. A reduction in price is granted when more than ten copies are sent to one address. A.

The Deity of Christ. By *Rev. K. Linsenmann*, Midland, Mich. $1.50 per hundred.

This small tract is directed against the Russellite perversion of Scripture-teaching regarding the person of Jesus Christ. It is a good statement of our position, and the Young People's Society of St. John's at Midland deserves credit for publishing it for the benefit of others. G.

Free Copies of Dean Fritz's "Church Finance."

A prominent layman of the Missouri Synod, who is particularly interested in synodical finances, has bought from us 1,100 copies of Dean Fritz's *Church Finance*, and authorized us to send one copy of this book, entirely free of charge, to such pastors of the Missouri Synod as do not as yet own the book, but would be interested in its contents.

In order to avoid confusion, interested pastors will kindly write us on a postal card that they desire a copy, and will please use this form: —

I accept with thanks a free copy of Dean Fritz's *Church Finance*.

Name: .....

Exact post-office address: .....

On the front of the card please address: —

Concordia Publishing House, *Dept. B*,
3558 S. Jefferson Ave., St. Louis, Mo.

The clergy of the Western District of Synod is not included in this offer because these gentlemen are receiving free copies of this book under another arrangement.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

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Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Jan 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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Rev. W. Drews, 238 Norwalk Ave., Buffalo, N. Y.
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To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth hearetb My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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Gain Thy Brother.

The duty of Christians to admonish one another is plain. Christ's language is clear. Even in the Old Testament the children of God were enjoined: "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." In the New Testament the inspired apostle St. Paul exhorts every Christian congregation as well as every individual member: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one." This is the sacred duty not merely of the pastors, but of every Christian in whom the Holy Ghost has engendered faith and spiritual life. They are told: "Now we exhort you, brethren, warn them that are unruly." Wherever disobedience to God's Word crops out, we are in duty bound in all friendliness and firmness to exhort or to admonish our brother and thus help to prevent further inroads of evil in his soul.

When St. Paul found Peter, his fellow-apostle, dissimulating at Antioch, he administered a wholesome reprimand on the spot, and that publicly, since it had been a public offense. David would undoubtedly have died in his sin and in despair, if Nathan had not brought him back to his God. Christ Himself did not only in the years of His ministry go after the lost sheep, the Zacchaeuses and Magdalenes, but even in His bitter Passion looked upon Peter with eyes of sympathetic concern to restore him even as He had warned His own familiar friend who had lifted his heel against Him: "My friend, wherefore art thou come?"

"Gain thy brother!" that is our order. If you, my Christian friend, fail to do so, you expose yourself to the severe condemnation of Him who says: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hands." Shall that wicked man on that great day wail in your hearing, "No man cared for my soul"?

It is the "brother" who is to be gained. The term "brother," of course, includes every communicant member of a congregation, whether it be boy or girl, man or woman. When the Savior points to one of these redeemed and regenerated brothers and urges us to "gain" him, He is evidently thinking of a case where this fellow-Christian is exposed to the imminent danger of being lost. This probable loss is caused by trespassing. Such trespassing does not refer, of course, to the disregard of merely human rules and regulations, of some resolution which a congregation perhaps considered wise to pass, or of some paragraph of its constitution, unless such stipulations voiced the commands of God, as found in the Scriptures. The trespass that the Master has in mind is *sin*, a defection from the Word of God, a transgression of a clear commandment of His holy will. It is apparent that the soul that sinneth shall die. Such trespassing is meant as must necessarily, if unrepented of, place the transgressor outside of the brotherhood of God's regenerated children. "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner," or any such person living in the sins of the flesh or deceived into faith-destroying heresies, he has been entangled in the fatal snares of the devil. He may not be aware of the danger himself. Satan may have blinded him. Nevertheless, it is our solemn duty, whenever our brother Lot is taken captive, that we like Abraham of old arm ourselves and pursue unto Dan and bring back our brother and, if needs be, "his goods, and the women also, and the people."

Our members and even our elders are not always such Abrahams. They often look on complacently while whole families are spiritually asphyxiated with the poison which the Prince of Darkness has brought from the pit. They begin to look for all sorts of silly subterfuges rather than courageously do their plain duty. One excuse often offered is that Christ, according to their interpretation, enjoined on them to exercise Christian admonition only in the case that "thy brother has trespassed *against thee*," that is, if the sin is in the nature of a personal offense. Yet, any sin committed by the erring brother is a trespass *"against thee,"* as long as it comes to your notice, since it affects you as a brother. Achan's sin was not a personal offense against any one in particular, yet it brought disgrace and defeat and the wrath of God upon all Israel. And any one who saw him hide the stolen gold and silver and the Babylonish garment in his tent could claim that this brother had trespassed against him.

Others again claim to be so charitable that they will not take their brother to task merely because the offense is directed against them personally. "It concerns only me, and I will let it pass," is a wide-spread sentiment. Or the one who has committed the offense may complain that he is being attacked for personal reasons. But in all of these cases the direction

In a large wholesale dry-goods house a friend of mine, whom I will call John because that isn't his name, is head buyer. His associates are lodge-men. He rose from bundle-wrapper to one of the highest positions in the wholesale dry-goods trade. He is efficiency personified, and he has proved himself absolutely honest. His job is his for life. He has made himself indispensable. And he never said a single "So mote it be."

Exhibit three. Owner of a flourishing jewelry store. Local association of young business men elect him president. He has push, ability, and can be trusted. He is a young Lutheran who does not hesitate, in the Y. P. S., to testify (as I heard him) that "the lodge-graft never gets you anywhere." (I am just quoting; I would not say that it doesn't get you *any*where.) Why do people buy in his shop? Because they know that when he says that a diamond is of the first water, it *is* of the first water. What will the level-and-square fob help you if people find that you tell — stories about your goods? Will a Mason deal with a jeweler who is a brother Mason when he has discovered that the brother does not know how to set a stone? — or sets a substitute, when he has the chance? Not on your apron, he won't!

There is, of course, the case of Joe Kenyon, prize-fighter. Joined the Eagles, the Red Men, and the Heptasophs in order to clinch a favorable decision in the ring. It might some day help him come back from his corner and finish the bout as victor, he thought. You say that is absurd; lodge-connection will help no man in the prize-ring; what counts in fighting is strength, speed, and observing the rules. True; my Joe Kenyon is only a parable. But, George, *life is all a fight, and nothing counts in that fight but strength,* — physical, mental, moral, — *speed, and living up to the rules.* The lodge is no substitute for ability, push, and honesty. If you think it is, you have another guess coming — and an awakening, when you hear the referee say ". . . nine, ten" — and declare you out.

I just remember the case of my friend B. (He is a real person, not a fiction like the pugilist who tried to win the belt by joining the Heptasophs.) In his office a plot was brewed up to unseat him, and likewise to oust the chief accountant and the local manager. Things looked dark, business losing trade every week through the practises of the conspirators, and the careers of the three men mentioned seemed to be on the verge of ruin. Appears the general manager one day from the main plant to investigate the agency at C. My friend B. laid the details of the plot, of which he had gotten possession, before the manager. That same day three vacancies were, indeed, created, but it was the plotters that came to grief. Each was called on the carpet, received a verbal flaying, and the blue envelope. And each wore an A. F. A. M. fob. *And so did the manager.**

But, really, I cannot proceed with this line of argument without raising the assumption that it requires detailed proof to establish the proposition that what is essential for business success is ability and integrity and nothing in all the world besides. That lodge connection is necessary for success, or that an Elk card can ever serve as a substitute for honesty, or a Masonic apron for technical knowledge, or a Moose pin for expert ability, is so absurd as to deserve ridicule rather than argument. But my purpose is not to humiliate you with ridicule. My purpose is to make you *think.* And I would ask you just to think on these propositions for the space of a half-hour: —

If a real estate man has a real bargain in bungalows, his Shriner-cap will not be needed in order to get purchasers.

If you find that Joe sells you iron sash-weights two cents a pound lower than Jim, Jim's keystone fob will do him no good.

If your child has a mastoid abscess, you will not ask whether the surgeon has gone through the Blue Lodge.

If you know that John Doe is an expert in the drawing up of contracts, you will seek him out though he never joined your lodge or any other.

If you find a barber that cuts your hair *right,* what do you care for his lodge connections or non-connections?

How long can your grocer sell you rancid butter on the strength of his lodge-membership?

What you want, whether from lawyers, tradespeople, or barbers, is *service* — and there is not a Freemason who wants anything else. And what a business house wants is *revenue,* and the stockholders will not care what lodge you belong to, or do not belong to, when you produce dividends. This is American. This is simply human. And all the promises of secret society men will not change the situation, though they assure you with the most complicated grip that you will be "their man." I will let the ten thousands of successful business men in the Missouri Synod, the thousands of lawyers, physicians, dentists, professional and tradespeople in our Church testify whether what I write is true or untrue. I will ask you whether you would so much as entrust a molar in your jaw to a dentist of whom you know nothing more than that he is in the lodge register.

"But as between two lawyers, dentists, salesmen, etc., of the same ability and integrity, the Mason will prefer a Mason, and to that extent, at least, the lodge connection *helps.*"

Really? Do you consider the complexities of human life? That which will decide you in such a case may be any one of a hundred or a thousand relations which will far outweigh such a mechanical external as lodge-membership. As a matter of fact, in the give-and-take of life, also of business life, relations are created, bonds welded, compared with which the obligations of secretism vanish into thin air. Even given two men of equal ability and honesty, your relations to the one, created by association and experience, will be such that he has claim on your patronage, etc., whereas the other has none — lodge or no lodge. Or do you suppose that such a thing as personal cleanliness, for instance, or promptness in keeping engagements, or in paying bills, means nothing? How about "good luck" and "bad luck"? Two caterers have the trade in your town; but one has a run of bad luck, food inspectors condemning twelve cases of eggs just delivered in his cellar, and next week a wedding party poisoned by ptomaine, with three deaths: though a Mason, will the Shriner's committee hire him for this week's banquet? Life is far too complicated to permit any such generalizations beginning "*If* two men are equally good and able," etc. Furthermore, *when do you find two men in any given calling who are so evenly balanced in all respects that the lodge-membership of the one will give him the benefit of the comparison?* Think this over.

* I told this story in a lecture lately. At its close a young man stepped up and said: "That story about the office-force — the same thing happened to me only last year."

Again: The greater the lodge, the greater the number of those who are rivals in the same occupation, so that finally it comes to this, that the system breaks down by its own weight. Above all: If each joins the lodge expecting special favors or preferences *for himself,* who is left to *extend* these services to others? Or is any one fool enough to imagine that in human life things can be so nicely balanced that there will be an endless chain of give-and-take between the members of one fraternity? "Fraternal!" "Fraternity!" what a hollow mockery these terms, when those who join do it to gain some benefit for themselves and regard themselves as outraged when the brother does not "come across"! We want to see a single Masonic bank officer who considers anything but *collateral* when he makes a loan. He will let his brother go to the wall before he extends a dollar's credit, unless there is collateral.

But let us assume he doesn't. What! Impair a bank's solvency by such a loan, and endanger *your* deposits?! You, as a depositor or stockholder, would say, — Mason or not, it would be a crime to make such a loan. Let the fellow declare himself bankrupt. And so I say all lodge promises of help in trouble are written in water, when self-interest is affected. You cannot change human nature, nor can you alter the American idea of what is the foundation of business success.

Of course, I know that some hope to get cleared of a crime by having a "brother" on the jury; but since you are not of that kind, I shall not press this point. But leaving aside the hope of protection in crime, is it not contrary to the American spirit of fair play that I should have an advantage over a competitor *because I wear the same watch-fob as you?* . . .

"But it *did* help me in business," you say. Let me ask you: 1. Are you sure of this? 2. If so, do you mean to say that you beat another, possibly worthier man, out of business chances or advancement because of your Masonic pin? *Have you done what you want others to do unto you?* 3. Did they possibly advance you as an example or advertisement in order that others might be convinced that "the lodge is a help in business"?

But you will very probably have to admit that the lodge has not helped you at all, when you consider the cost. If so, you have at least the comfort that *you are in the majority.*

And by all means, consider the *full* cost.

"What is a man profited if he shall gain the whole world, and lose his own soul?"

"But a man has to make a living, I'm sure," you exclaim, "a man has to *live!*" Really, George? I know that a man has to *die.* And then, "what shall a man give in exchange for his soul?"

But that is another subject, of which more hereafter.

Affectionately yours,

G.

First-Fruits of Our Mission at Shihnan.

In the fall of 1921 an invalid girl about two years of age was left in the main hall leading into the court which is in the center of the Chinese house in which we missionaries live.

The little girl was probably suffering from undernourishment. Possibly, too, she had been ill and had become paralyzed. She was not only dumb, but she also could not walk. Altogether she was a very listless child. We never found any trace of either parents or relatives of this unfortunate little girl.

Since the summer of 1921 we have been supporting a number of orphan and destitute boys out of the funds received for famine relief that year. As we could not well get rid of the little castaway, we supported her out of this money. It was necessary, of course, to get some one to take charge of so helpless an infant; so we placed her in the care of a Chinese woman, whom we gave a small allowance for this work.

Considering that this orphan was frequently ill, we thought it unwise to defer baptism much longer. Accordingly we baptized this little charge of ours on the afternoon of Pentecost Sunday, June 5, 1922. Four of our Chinese catechumens were present at the home service which we arranged for the occasion. Mr. and Mrs. Lillegard stood sponsor, while the undersigned administered the sacred rite. We gave her the name Martha.

On our return from our Mission Conference at Kuling this past summer, we learned that Martha had departed this life on the 26th of August. It was best for her to be taken from this vale of afflictions; and how glad we were that she had been baptized.

Chu Hsüan-wa is the name of a boy baptized here February 6, 1922. When this boy came to us in the early summer of 1921, he was in a very pitiful condition. A boy of about six or seven years of age, he was moving about on hands and feet. His lower jaw was either deformed or out of joint, and his head was full of eczema sores. Missionary Riedel, however, soon put him on his feet again; and for several months he was a fairly normal boy, except that he could not speak distinctly.

Last winter Hsüan-wa had the added misfortune of going blind. After he went blind, his health rapidly grew worse. Fearing that he would not live much longer, I baptized him. This was on a Monday. On Wednesday his spirit departed for the heavenly home prepared for him by his Savior.

A brief funeral service was held both in our chapel and at the grave. Thus the heavenly Father took mercy upon this unhappy boy who no longer had either father or mother.

In the fall of 1921 I baptized another small boy on his death-bed just a few minutes before he passed away. Hsiao Teh-fu was given a simple Christian burial the same day, October 13. This boy was about six years of age. He was one of the many destitute boys we supported out of famine relief funds. His mother had died, and his father was poor. His father gave his consent to the Christian baptism and burial of his son.

During the latter half of 1920, the first year our Mission was in Shihnan, Missionary E. Riedel baptized a young man who had for a long time been receiving medical aid from us. The ailing man was desirous of receiving the Sacrament, so Rev. Riedel baptized him; and when the patient died shortly after, he also gave him a Christian burial.

These are the first-fruits of our spiritual harvest at Shihnan; but we hope that, like the first-fruits of the field, they will be the harbingers of a large harvest. Our mission has now been in Shihnan nearly three years. During this time we were privileged to sow the good seed of the Word of God, but we have not yet had the joy of gathering in large numbers of sheaves. In this connection it may not be amiss

to state that the servants appointed to the task of sowing the Gospel seed in this field are new at the work, and, therefore, must still spend much time learning to use the tools and implements required in this country, that is, the Chinese language. Moreover, illness and political disturbances have during the past two years very much hindered the laborers in their work.

However, the prospects are brightening; for at present several catechumens are preparing for baptism in the near future. Our meetings for the public, too, are regularly attended by a score or two of Chinese men, and that some five or six times a week.

May the love of Christ constrain the kind reader to offer up sacrifices of prayer to the Holy Spirit to give rain and sunshine so that the seed here sown may in time yield a bountiful harvest!

Shihnan, China. ARNOLD H. GEBHARDT.

Editorial.

Instruction for Confirmation. — At this time of the year our pastors are devoting considerable time to the instruction of children and adults for confirmation. The fundamentals are explained, and the Chief Parts of the Catechism are drilled. It is the experience of our pastors and people that the more the catechumens hear of the blessed truths of God's Word, the more desirous they are to confess these truths on the day of confirmation. Instructions for confirmation often supply impressive demonstrations of the power of God's Word. The more the catechumens learn of it, the more they long to repeat their baptismal vow to remain true to the Triune God even unto death.

In the Lutheran Church it is taken as a matter of course that those who apply for membership should be thoroughly instructed. Careful indoctrination has always been the program of the Lutheran Church. Revivalism is that of the sectarian churches. But the evil fruits of trying to build the Church upon revival campaigns and their results are now appearing in these very denominations. The *Presbyterian* bitterly complains of the lack of instruction among many of its people. To this lack of instruction and the policy of revivalism it attributes the decrease in its church-roll: "If the truth were known, one of the tributaries feeding this stream of decrease in church-membership throughout this country is the reaction of that type of commercial evangelism which padded the Church's roll in many districts." The same writer in the *Presbyterian* tells his coreligionists: "It is almost criminal to bring a boy or girl into the Church without some definite instruction." And then he writes: "Such instruction ought to be the biggest concern in the life of the Church. It should not merely consist of a set of pious talks, unprepared, and given in a hurry, or with a feeling that it does not amount to much, but it should be a well-prepared and extended course of study, covering those things which ought to be a part of the life of every member in Christ's Church."

We have reason to thank God that our fathers in the Lutheran Church recognized the importance of doctrinal instruction. To this day our pastors devote much time and labor to catechizing. But there is also danger among us that pastors and people may begin to overestimate the importance of practical problems and to underestimate doctrine. Let us beware lest we grow weary of our methods of careful and painstaking religious instruction. Nor will the mere routine, listless instruction bear the fruit that we ought to expect from our catechetical instruction. Pastors must give themselves wholly to it, and parents should cooperate by sending the children regularly and helping them with their lessons at home. Let us make the most of these precious opportunities afforded by these catechizings so that our people may there obtain that indoctrination which is to be a match for the assaults of the devil and of the world.

S.

You Are Influential. Are You Exerting Your Influence? — Lately a chief of police of Great Britain visited our land and said that their experience with criminals had taught them that an older brother has very often misled the younger ones into crime. It calls to mind how influential the least of us is.

There is such a thing as a false humility which would persuade us that we amount to nothing, that we can accomplish nothing, and that we can influence no one. Man is always fluctuating between pride and despair, and one constant danger is that at a critical moment he may give way to those deceitful promptings which ruined that one talent. Matt. 25, 24. Multitudes have been paralyzed by this evil spirit. Others imagine that to be influential they must undertake spectacular things. If that is our temptation, let us remember the word of the Lord: "To obey is better than sacrifice." God requires no more of us than that in the place where He has placed us we serve Him faithfully. Let no one suppose that to be of great importance we must create a sensation. Even the world has said that the hand that rocks the cradle is the hand that rules the world. And this much is true, that no hand may attract less public notice and yet exert more influence than the hand that rocks the cradle.

A preacher whose sermons have been published in many editions declared that a very humble preacher, who had scarcely become known beyond the limits of his parish, had through one sermon decided his whole life. One man asserted that the table prayer offered by a simple woman in the country, a farmer's wife, had made an indelible impression upon his soul. Another man declared that the godly example of a faithful, patient, and diligent servant girl had called his attention to her religion and had disposed him favorably to the faith which he saw exemplified in her life. One act, one sentence spoken, a visit, aye, even a look, has had its influence for time and eternity. We need not seek these things, we need only walk in God's ways and do that for which God has placed us here, and be sure that thus God's purposes are fulfilled through us. Many of those who exerted the greatest influence have never perhaps become conscious how far-reaching this influence really went. Did Luther know that his little Catechism would be translated into so many languages and used in so many thousands of copies in other lands? Such men were blessed in living by faith and not by sight. Parents, pastors, and teachers above others ought to be conscious of the opportunity which God has granted them to influence others, especially the young, for good.

Let us invite one to church with us, let us offer some one a tract or a paper, let us place a periodical where it will be read, and — let us pray earnestly for God's kingdom, let us do God's will and let our light so shine that others may see our good works and glorify our Father which is in heaven. God has promised to bless such efforts, and it is impossible, therefore, that through them others and we ourselves should not be blessed.

S.

True to the Old Gospel. — That modern unbelief does not succeed in ensnaring all with whom it comes in contact is attested by the recent resignation of Mr. S. H. Gladstone from the position of treasurer of the Foreign Mission Society of the Church of England. Mr. Gladstone gave as reason for his action that "the General Committee of the Society has now delib-

crately rejected 1. the trustworthiness of the historical records of the Old Testament; 2. the truthfulness of all our Lord's utterances. As I hold that these are fundamentals and essential for the carrying on of missionary work, I can no longer associate myself with the Society, and I am writing to ask the committee to accept definitely the resignation of my offices." That Mr. Gladstone in resigning was not actuated by selfish motives, such as the wish to relieve himself of the financial and other burdens which the responsible position he held entailed, is evident from this, that he with others has formed the Bible Churchmen's Missionary Society "to carry on work on original Church Missionary Society lines." A writer in the *United Presbyterian* says that "this severance from the Church of England's great foreign missionary agency is almost universally deplored." Yes, of course; the present generation, being indifferent to the core, can no longer appreciate firm adherence to the old Scriptural truths. To us this bit of news from the Anglican camp is quite refreshing, showing, as it does, that in those quarters, too, there are knees that have not yet bowed to Baal. The example of Mr. Gladstone deserves to be given wide publicity.

A.

The Use of Tracts. — "The wise use of tracts is one of the finest methods of evangelism. Some people never write a letter without enclosing a tract. Some leave a tract on the seat of a street-car or a railway train when they leave it. Many follow the method of silent evangelism and hand a tract to some one to whom they could not make a spoken appeal. The people into whose hands little tracts come generally read them, and no doubt many of these little messengers make a profound impression. Set the people to sowing the seed of the Word in this fashion, and the harvest is sure. He who has promised that His Word shall not return to Him void will watch over it and bring results unexpectedly great. Socialists are using this method of spreading their doctrines, so are the Christian Scientists, and so are the Romanists. Why should we, who have God's own truth in our possession, neglect it?"

These words on the use of tracts were printed in the *Watchman-Examiner.* Tracts will serve their purpose only when put into the hands of people; and the only way to get them into the hands of people is by free distribution. The American Lutheran Publicity Bureau, 289 Fourth Ave., New York City, publishes tracts on various doctrinal and practical subjects and offers these free of charge to congregations, church societies, and individuals for broadcast distribution. It has tracts on such subjects as "The Lutheran Church," "Why Go to Church?" "Family Worship," "What Is the Business of the Church?" "What the Lutheran Church Stands For," "Jesus the Great Physician," "Christianity," "Am I Converted?" etc. Our readers are asked to send for these tracts and to distribute them among non-Lutherans and non-churchgoing people.

J. H. C. F.

Why Parochial Schools. — In the case of the average Sunday-school the criticism of President Butler of Columbia University applies: "One of the most pitiful sights is our Protestant Sunday-schools, disorganized and taught by teachers not themselves capable of thorough teaching."

Rev. E. H. Rycroft, in the *Nineteenth Century,* describes conditions found in most Sunday-schools: "A Sunday-school teacher generally offers herself, and, as a rule, the teacher is a 'she,' not because she possesses the gift of teaching, but because, moved by the spirit of religion to offer herself for some pious or charitable work, she is told by her clergyman or minister that a class is vacant in the Sunday-school, and that she will do good work if she becomes responsible for its instruction. But what all this time has the real teacher been doing, if such a one be found in the school? She can teach, she wants to teach; the class can learn from her, and so wants to learn. But it is hopeless with such a shuffling of feet, and 'Maggie Jones, be quiet,' 'Thomas Smith, sit still,' going on all around. Teachers' meetings may be arranged, skeleton lessons drawn out, even model lessons given. Of what value, though, can these be unless the teachers themselves are able to use the materials or model supplied? The clergy and ministers cannot do much. They need their energies for the church and chapel. Indeed, many an empty seat bears silent witness to the overwrought state of the preacher."

In spite of such handicaps our Sunday-schools are doing blessed work. If nothing else, they teach our children that there is a world beyond the world of the school reader and geography, and that there are principles more profound than the truths of arithmetic. And in this there is some gain. But the most expert and faithful Sunday-school work cannot offset the harm of a school life in which there is not God.

Let us, unmindful of the essentially godless spirit of the age, establish parochial schools. In other words: Let the *Church* help you educate your child. G.

The Level of the Human Mind and Heart. — As water does not and cannot rise above its source, so the human mind and heart does not and cannot rise above the level of those things upon which they continually dwell. God, the universe, heaven, hell, the way of salvation, the moral standard: all these things are to a man according as the source is from which he takes his ideas as to these things. That source will either be the Bible, or it will not be the Bible. Without the Bible man seeks his salvation in his own righteousness; only he who knows and accepts the Bible will seek his salvation alone in Christ. Without the Bible man will apply his own moral standard, which will differ as a result of personality, circumstances, environment, training, etc.; only he who accepts the Bible will be guided by the moral standard of God's holy Law. By what has been said the importance of Christian education is emphasized. If all the teaching is secular, then, even if no error is taught, the mind will receive only a secular mold and the heart will receive no training at all. To shape aright the heart and mind of a child — and that means to shape aright the life of the coming man and woman — it is necessary that the child receive a Christian education. Only then will a source have been found from which the life of the child can rise to a proper level. After all, the Christian education is the only true education. J. H. C. F.

Filial Obedience. — The judge of a juvenile court in California has felt constrained to issue a warning to the nation because of the alarming increase of delinquency among the young. Nor is he the only one who scents peril ahead. There is much complaint that children and young people do not respect their parents as they should. But why should men expect to find genuine love, sincere attachment, and cordial esteem for parents growing where the seed which produces these fruits is not sown? Ungodly parents have themselves to blame when they reap just what they have sown. Gal. 6, 7.

But while we say this much concerning the ungodly, who live beyond the pale of the Church, we dare not neglect to notice what is threatening even the Christians within the Church. Indeed, it is the duty of all who preach and teach the Word of God to impress our young people with the seriousness of this matter. The very first commandment of the Second Table commands all children, young and old, to honor father and mother, and the apostle emphasizes this duty by pointing out that this is the very first commandment with promise. In the Old Testament the people of God were commanded to stone to death a rebellious son, and the example of disobedient Absalom has been recorded that for all time children should know what God will do to those who despise their parents.

Certainly, if our nature were unimpaired, and if, therefore, our common sense retained its original vigor, it would suffice to lead young people aright. Is it not generally considered a great misfortune for children to lose their parents? Even worldly people know that parental interest and parental love is rarely found among strangers. It is indeed a sad comment upon the natural depravity of man that God must teach this commandment and lend force to His words by threats and drastic examples of His retributive justice.

But even those children who do respect their parents, who love them, and who would do nothing to offend them, even these are not always as careful as they should be to convince their parents that true filial affection fills their hearts. They should take every opportunity to requite their parents and let them see evidences of their love. The time will be here all too soon when there will be no more opportunity to demonstrate their affection for father and mother. My dear Christian boy and girl, every day, as often as you have an opportunity, show to your parents that you truly respect and love them. 'Tis true, your parents have their faults and defects, — God knows this better than you, — and yet it is His will that you should respect them. It is His will that you should demonstrate the love and honor which you feel for your parents.

Pastors and teachers also must be urgent upon this point and take pains to inculcate it carefully, for the fruits of such teaching will soon show themselves in the homes, and will create esteem for the teacher and for his teaching. Luther gave us the proper example in this matter. He taught this commandment diligently and lived it faithfully. In his Large Catechism he encourages children with these words: —

"He, now, who is obedient here, is willing and ready to serve, and cheerfully does all that pertains to honor, knows that he is pleasing God and that he will receive joy and happiness for his reward. If he will not do it in love, but despises and resists [authority] or rebels, let him also know, on the other hand, that he shall have no favor or blessing, and where he thinks to gain a florin thereby, he will elsewhere lose ten times as much, or become a victim to the hangman, perish by war, pestilence, and famine, or experience no good in his children, and be obliged to suffer injury, injustice, and violence at the hands of his servants, neighbors, or strangers and tyrants; so that what we seek and deserve is paid back and comes home to us." (*Conc. Trigl.*, p. 625.) S.

Shall We Appoint the Wolf Shepherd? — The British press reports that Viscount Halifax, a representative of the High Church party, is advising his church to acknowledge the Pope as the primate by divine appointment of the entire Christian Church. The press in general has not paid much attention to the proposition urged by Viscount Halifax, wherefore the *Catholic News* of New York complains: "This touching appeal has not received all the attention that it deserves." That which is most surprising in this recommendation is this, that the viscount expects the healing of the divisions of the Church to come about through him who more than any other one person has caused them, the Pope. It is true that the Popes have through their tyranny forced many people to carry on church-work under the dominion of the papacy. It is also true that the Popes have continually claimed that all divisions in the Church could be healed by their being acknowledged the successors of Peter and the vicegerents of Christ. But history and the Scriptures both disprove what the Popes claim. The Pope, by his pride in demanding to be recognized in the Christian Church as the representative of God upon earth, whose voice all Christians must obey, has actually done more than any one else to rend the Church apart. Indeed, he has done something worse, he has lured away from Christ, the true Head of the Church, millions who are now following Antichrist.

A united Church is the bait with which Rome is seeking to lure the Episcopal Church back into its fold. And all those who keep on bewailing the divisions in the Church as if this outward disunion were the greatest mischief which is troubling the Church at present are simply abetting popish propaganda. This outward disruption is merely a symptom of a worse disease within which should first receive our attention. The Church to-day needs to be told who its true Shepherd is, namely, Christ. And all Christendom should be reminded of the fact that they are true disciples of this Shepherd who hear His voice and refuse to follow a stranger. John 10, 4. 5. The wolf has always scattered the flock, but the Good Shepherd's voice gathers them, and unites them, and saves them. S.

The Weakness of Protestantism. — In our country, through the Catholic parochial school, most Catholics are fairly well instructed in the tenets of their faith. In these schools they are given arguments and Biblical quotations (however perverted), wherewith they are to defend the papacy and attack its foes. Few American Protestants are a match for these instructed disputers of Rome, for the greatest weakness of American Protestantism is lack of religious instruction. The little doctrine that is taught by untrained Sunday-school teachers is so shot through with rationalistic argumentation and so corrupted with narrow sectarian "isms" or so washed out with maudlin unionism that it but prepares the ground for the energetic Roman propagandist.

Nor does the Protestant pulpit or press sufficiently supply this lack of indoctrination or correct its errors. The preacher is to be entertaining, the revivalist is to excite, and the writer is to be witty and sparkling; how, then, can they teach? And all the denominations are to work together and avoid clear and distinct teaching of doctrine, which interferes with such unionistic activity. How can such hazy, indistinct teaching produce intelligent Christians who are ready always to give a reason of the hope that is in them?

For this disastrous deficiency secret societies, such as the K. K. K. or the A. F. M., are no substitute. The truth is that there are any number of these society men who prate of their undying opposition to Roman aggression whose children or grandchildren are nevertheless good Roman Catholics. If Protestantism is to survive, it must indoctrinate its people. The truths of Holy Writ must be taught clearly and distinctly in school, pulpit, and press. S.

Some Sad Facts. — The following record of mob violence, submitted by the American Civil Liberties Union, is circulating in the press of the country. It covers the period from September 1, 1920, to June 1, 1922. In this period of one year and nine months "1. Eighty-five persons were lynched — thirty whites and fifty negroes. All but four were the victims of unidentified mobs. Four were the victims of groups whose connections were reported. 2. Fifty-one persons were tarred and feathered — forty-nine whites and only two negroes. One of the victims was a white woman. Eight of the outrages were attributed to the Ku Klux Klan and two to the American Legion. 3. One hundred and twenty-seven were flogged — ninety whites and thirty-seven negroes. Four of the victims were women — two white and two negro. The Ku Klux Klan was charged with twenty-four of the floggings, including one of the women. The American Legion is credited with only one flogging. 4. Mobs deported from local communities about four hundred and fifty persons in this period, chiefly I. W. W.'s and aliens. Public officials led or made up the mob in several cases. In twenty-eight instances in addition mobs forced persons to leave town under threats of violence. The Ku Klux Klan was responsible

for twenty-one of these." The above facts are certainly of a nature to fill every patriotic citizen with fear and shame and every Christian citizen with the spirit of prayer imploring God to protect our beloved country and to preserve its free institutions. It will not do for Americans to point fingers at other nations. People that live in glass houses had better not throw stones. A.

Mer Rouge. — The abduction and murder of Captain William Morgan in 1826 is called to mind by the fearful crime reported from Louisiana. Captain Morgan was abducted after it had become known that he was preparing an exposé of Masonry, published later by Colonel Miller. He was carried off to Canada, and in the autumn of the next year his body was found on the shore of Lake Ontario. A rope with sinkers had been bound around his body, and thus he had been drowned. His murder caused a cry of horror to be raised throughout the United States, and the Masonic Order within a few years dwindled to less than five thousand members.

Will Mer Rouge be the Morgan case of the Ku Klux Klan?

Mer Rouge means red sea. A St. Louis cartoonist pictures a white, hooded figure standing in a sea of blood, with the sole caption "Mer Rouge (Red Sea)." Ghastly!

The crime committed on the persons of Watt Daniel and Fletcher Richard is one of the most horrible in the history of criminal jurisprudence. While still living, all the bones in their arms and legs were fractured in three different places, most of the ribs, the right shoulder-blade, and the breastplate torn, crushed, and broken through force applied from front and back simultaneously. Their bodies were slashed in a manner which the newspapers do not dare to report. Then it appears that the arms and legs were forcibly torn from their sockets, and finally the hapless victims of the hooded mob were cast into the "red sea," to be raised again as by a judgment of God.

The crime may never be atoned for at the end of a hangman's noose, but the Klan to us looks pretty sick, and we should not be surprised if the cursed thing would die as a result of the Louisiana crime. G.

Is This Courage? — One of the Presbyterian clergymen who had attended the Pan-Presbyterian Council as delegate from Scotland made a number of addresses in different cities of this country. Some who reported his speeches emphasized the courage of the man. It was remarked that in a Protestant assembly he had the courage to pray for the dead and that he had the courage to declare that, if God did certain things, He was a tyrant. He had the hardihood to assert that the vicarious atonement must be given up. Courage indeed! Has that boy courage who dares to belie his teacher? Does it require heroism to commit perjury in court or to pass a forged check? If that is courage, then Peter was a very hero when he dared to stand at the fire in the court-yard of the high priest and boldly declare that he knew nothing of Jesus. Then Judas ought to be admired for his bravery when he boldly stepped up to the Lord Jesus in the Garden of Gethsemane, kissed Him, and said: Hail, Master! All this is so far from deserving the name of courage that it rather deserves the name of the most contemptible cowardice. Luther was courageous when before the Pope's minions he denounced the errors and false claims of popery. But that same bold Luther did not dare to change one letter in the words of institution of the Lord's Supper, and professed before all that he had not the heart to deviate a hair's breadth from the exact statement of the Lord Jesus Christ. That is the courage and that is the weakness for which we pray. S.

The Pope's Encyclical. — Rome looked upon it as an important event when Pope Pius on December 26 published an encyclical "outlining the program of his pontificate." Students of church history, who, perhaps, will be expected to form some intimacy with the document, will learn to their chagrin that it is not short, having more than four thousand words to its credit. The Protestant reader will notice with sadness that the new Pope is in no wise minded to turn his back on some of the numerous Roman errors and superstitions. To mention but one particular, the encyclical speaks of the "remarkable manifestations of faith on the occasion of the transportation of the Madonna of Loreto from Rome to Loreto." Enough said! is our only comment. As was to be expected, the old arrogant claims are put forth. We are told: "Only the Catholic Church, the united and infallible holder and interpreter of the document of Christ, has the capacity efficaciously to fight that materialism which has already accumulated so many ruins, and to bring back to individuals, families, and societies the true, healthy Christian spirituality, which is as superior to the philosophical as revelation is superior to reason; the capacity to teach true Democracy, instilling into the masses the spirit of true fraternity." In reply we point to Mexico and the South American republics, to Italy and Spain; conditions in those countries testify eloquently as to the beneficence of Roman influence.

The Pope naturally expresses elation at the action of most governments in either forming or renewing official relations with Rome. Thus it is clear that the papal political aspirations have not been abandoned — a fact which is corroborated by the encyclical's condemnation of the course of Italy in 1870 in depriving the Pope of his temporal power. Italy, so says the document, has "nothing to fear from the Holy See, as the Pope will always be animated by the sentiments of true peace coupled with justice"; but it is safe to predict that the Italians, having not quite forgotten the tomblike dungeons, the horrible chambers of the inquisition, the religious oppression, and the corruption of officials which were characteristic of the papal *régime,* will not show great inclination to entrust again the keys of their capital city to the Pope. To sum up, the haughty boast that Rome is ever the same is only too true. A.

"No Time for God." — "This is the heading of a recent article by Sir James Douglas, who writes of conditions existing in the Old World, particularly in England. Of the state of society in that country he says: 'England has no time for God. Over all the land the old gray towers and spires of the churches still bear witness of the faith that has grown cold, but they are empty churches, and their bells no longer summon the good people to tender meditation and gentle prayer. Never in my life has religion ebbed so low. Never has the spiritual pulse of the nation beat so feebly. The soul of the nation is empty. There are no great voices in the pulpit or on the platform, in poetry or in prose. The divorce mills grind out their grist of misery day by day, and the nation grins and sneers at the grimy procession of moral invalids marching through the fumes of perjury to the pit of lust.'"

This indictment against England, found in the *Advent Review and Sabbath Herald,* must be made also against our own country. The people of our country are also more and more crowding God out of their life and their religion. The Bible as the infallible Word of God is being discarded by many who formerly held it in high esteem. As a result, the enmity against true religion is increasing, and the ruin of sin is everywhere to be seen. What great responsibility our Lutheran Church has in view of the sad conditions of our time! But God is with us. Let us not lose faith nor courage. J. H. C. F.

The Omission in Our Form for Solemnizing Marriages. In the second form provided in our church-book for the solemnizing of marriages the word "obey" is omitted in the promise given by the bride. This is not a concession to prevailing sentiment, but is an unintentional omission. The Committee in charge, Professors Dau, Graebner, and Fritz, and Rev. Buch-

heimer, were not aware of this omission until the book was printed. This second form was taken over from the Australian Lutheran Book of Forms, in which, by pure inadvertence, the word "obey" is wanting in the bride's promise. Our pastors should supply the words "obey him" in the question directed to the woman. G.

Initials. — Some years ago we received a letter which sharply took us to task for something we had written about the Russellites (Millennial Dawn sect), and which applied to us the name "anonymous coward" because we were "hiding behind a single letter of the alphabet." We informed our correspondent that by looking on the last page of each issue of the WITNESS, the mystery of those G.'s and S.'s would be cleared up. (The publisher's card, stating the arrangements under which the paper is edited, now appears on the second page of each issue. This, in order to gain the space on the rear page for more important announcements.)

There are other initials. "A." stands for Prof. William Arndt, who has contributed regularly for some time and whose paragraphs are always trenchant and vital. And "J. H. C. F." is the Dean of our Seminary, Prof. John H. C. Fritz, who will hereafter likewise contribute to the editorial columns, having made a most favorable impression by his longer articles, dealing mainly with church-work. Another group of letters which we shall introduce to our readers during the coming year is "W. A. M.," the initials of our youngest colleague, Prof. Walter A. Maier. G.

Outlook and Review.

Correspondence.

METROPOLITAN JOTTINGS.

The metropolitan press at times offers a curious mixture of religious news. The New Jersey Presbyterian Synod meeting in Atlantic City discusses politics, debating whether it should endorse the candidacy of certain politicians. In another resolution it asks that the present State law be amended so that the New Testament may be read in the public schools. Then it switches to flapperism! Ignoring the last, the other two points show how far the sects still are from a true conception of the principle of the separation between Church and State. And what doctors cannot see, that an unobtrusive Lutheran young woman can state so clearly in a recent number of the *Walther League Messenger*. Recognizing clearly that the public school is not the place to teach religion and yet realizing her responsibility to the souls of children, she yields a lucrative position to teach in one of our parish-schools.

Under a government such as ours it is not within the province of the public school teacher to teach religion. The sects usually make the plea that the Bible is not sectarian, therefore it ought to be used in the public schools. But it is not at all a question of sectarianism, but of religion. And it makes no difference whether it be the Christian, Mohammedan, Confucian, or whatever religion it may be, it cannot be taught in the public schools, which are supported by all taxpayers regardless of religion. What if there were sufficient Mohammedans in this country and they passed a resolution asking that the State law be amended so that the Koran might be read in the public schools? What a hue and cry would be raised! But is it any different when Christians want to impose the Bible upon children whose parents object to the Bible? This latter is not to be considered intolerance and infringement of religious rights, but the former is. What peculiar inconsistency!

However, while the New Jersey Presbyterian Synod is so busy over this question, the Presbytery of Philadelphia, it is reported, petitions the General Assembly of the Presbyterian Church in protest against the doctrines contrary to the Presbyterian confession of faith, which are being preached from Presbyterian pulpits. This refers to the notorious preachings of Dr. Fosdick of the First Presbyterian Church of Manhattan, who is a Baptist and professor of practical theology at Union Theological Seminary. This reported petition, of course, immediately marshaled a number of other Protestant clergymen of Manhattan to the defense of Dr. Fosdick; they claim that the Presbyterian Church can have no jurisdiction over a Baptist, even though he occupies a Presbyterian pulpit. Cries are being raised against a prospective heresy trial as intolerance and bigotry. One of our Lutheran fathers once remarked at a conference: "A church that does not exercise church discipline as God's Word requires it will rapidly decline and decay." In this controversy between the Fundamentalists and the Liberalists, of which latter Dr. Fosdick seems at present to be the leader, it will hardly come about any more that heresy will be condemned when the Word of God itself is no more accepted by a large number as an authority and divinely inspired. A house divided against itself will fall. When one part of the Church dabbles in politics, another part demands the right to preach and teach anything it feels like, and the third part desires to be Biblical and Christian in the true sense of the word, you have three horses, so to speak, hitched to one cart, each pulling with all its might in a different direction. Eventually the cart will fall apart.

Jersey City, N. J. G. E. HAGEMAN.

DEDICATION OF PILGRIM EVANGELICAL LUTHERAN CHURCH, LAKEWOOD, O.

Two days after Martin Luther's birthday, on the 12th of November, 1922, we were permitted to dedicate to the Gospel which he held so dear our completed house of worship. Three dedicatory sermons were preached, by Pastors George Schutes, H. C. Muhly, and G. Schuessler. 1,500 attended.

The church is built of brick and has a clay tile roof. It seats 600. The stained glass windows are especially interesting and distinctive, and were done by R. Toland Wright, of Cleveland. The chancel window, costing $1,500, is a memorial to the first pastor, the sainted Paul G. Kenrich, given by the Ladies' Aid. There is no finer window in this country. The church with all its equipment cost $60,000. The pipe organ is a two-manual Moeller, toward the cost of which a member, Mr. Frank Meyer, contributed $2,000. The congregation now holds property conservatively valued at $125,000. It carries a debt of about $50,000.

This burden has not kept it from contributing, to date, two-thirds of its quota for the new seminary buildings. It tries to do its duty by all of Synod's treasuries.

The congregation is composed at present of 360 souls, 210 of whom are communicant members. It was organized in February, 1914. KARL H. EHLERS, *Pastor.*

ST. JAMES, LA FAYETTE, IND., HAS BANNER SCHOOL.

The Public Health Survey of La Fayette, Ind., and Tippecanoe County, conducted by Murray P. Horwood, Ph. D., fostered and supported by the Tippecanoe County Tuberculosis Association, the results of which were issued in a volume of 250 pages, reveals much interesting information to the public. Whilst every page ought to be read and studied by all the citizens, the book contains one article of which we Lutherans of St. James Congregation may justly feel proud. The article follows: —

"The St. James Lutheran School is a modern school-building, of fire-proof construction, desirably located, and thoroughly equipped. Besides the three classrooms in use, the school contains a splendid auditorium, a gymnasium, a sewing-room, and a kitchen. Shower-baths and satisfactory toilet facilities are also available. The toilet seats are oval in shape, and the toilets are flushed with water that is automatically released after the toilet seat has been occupied. The building is cleaned by means of a vacuum system for which provision was made when the building was erected in 1915. . . .

"Each room is lighted entirely from the left, and is provided with electricity for artificial light. Satisfactory shades are also available, and the slate blackboards are entirely satisfactory. Each room also has a special cloak-room, which is well lighted and thoroughly ventilated. The rooms are steam-heated and are artificially ventilated by means of wall boxes. There is also an outlet duct for each room, which, however, does not have a movable cowl over the opening at the roof. The seats and desks in use are non-adjustable."

Below the picture of our school we read: "*Fig. 68. The St. James Lutheran School, a Lutheran parochial school, which is the most modern and satisfactory school in Tippecanoe*

County. The school is well-nigh model in sanitation and construction."

Were you to read the report of conditions found in other schools in the city, you would realize all the more what the report of Dr. Horwood expresses. May the Lord in His grace keep us humble, but always with an open eye seeking the temporal and spiritual welfare of the children entrusted to our care! — *St. James Parish-paper.*

COMPULSORY ATTENDANCE OF PUBLIC SCHOOLS IN TEXAS?

The *Houston Chronicle,* in a news item of December 19, says: "A bill providing for complete revision of the State compulsory education statute, under which each child would be required to attend the public schools until passed through the eighth grade, will be presented to the legislature when it convenes here next month by O. D. Baker, state representative of the Sixty-fifth district, he announced here to-day."

In the fifth of a series of articles dealing with the legislature, Mr. C. D. Waide writes for the *Houston Chronicle* on December 12 as follows: "I shall propose an amendment to our present compulsory education law, compelling every child within the scholastic age to attend the public free schools continuously until they have passed the eighth grade. This proposed amendment will be patterned after the Oregon law, which provides that students of the public schools must be taught in the English language above all other subjects, and study of the Bible must be embraced in the curriculum of the schools."

A Wichita daily paper had the following item on December 10: "It is rumored that efforts will be made to secure the passage in Texas of a measure similar to that recently adopted in Oregon, providing for compulsory education in public schools; such a measure would abolish all parochial schools. E. H. Gipson, representative-elect, said that he would be opposed to such legislation in Texas. J. D. Avis, the other representative-elect, could not be reached Wednesday.

Indianapolis, Ind. A. C. STELLHORN.

THE WALTHER LEAGUE 1923.

It is with deep gratification that the officers of the Walther League look back upon the results of last year's activities. Interesting reports, telling of improvement, of progress and success, have come from all parts of our country and Canada. The outward growth of the League has been amazingly rapid, so that to-day there are almost 1,000 societies, and, what is most gratifying, there has been deep inward development. It may be safely said that there probably never was a time in the history of the League, and possibly even of the Missouri Synod, when the young people devoted so much time and attention to Bible-study. No movement was of more far-reaching blessing for the League and the Church than the movement started about two years ago, as expressed in the slogan: "Every Leaguer a Bible-student!" The text-book which is bringing about most gratifying results and which fills a long-felt need, is known as *The Bible Student,* written by Prof. Theodore Graebner. It is receiving a warm reception everywhere, and the list of subscribers has grown amazingly fast, so that, within the first half-year, more than six thousand subscriptions were entered.

The Junior Department, under the direction of Miss Eickhoff, Junior Secretary, is now placed on a sound basis and looks forward to a period of unusual expansion and development. The Junior League was organized at the last international convention at Omaha (July, 1922), when the constitution was adopted. A special magazine for the Juniors, to correspond with the *Walther League Messenger* for the Seniors, is issued jointly with Concordia Publishing House. A special Bible-study quarterly for the Juniors is now on the market, known as the *Junior Bible Student.*

Another clothing campaign will be carried on during the weeks of February 11—25. Last year over 100,000 pounds were gathered for the needy in Germany, Russia, and other war-torn countries. It is expected that this amount will be exceeded. The cooperation and sanction of the President of the Missouri Synod and the American Lutheran Board for Relief in Europe has been secured. The cooperation of all congregations and societies is solicited. In March a final effort will be made to wipe out the present indebtedness resting on Wheat Ridge Sanitarium, erected mainly through the efforts of the Walther Leaguers as a monument of gratitude to God. The institution has been pronounced to be one of the finest in the country. More than 2,000,000 seals were disposed of recently.

In May of this year the League will celebrate its 30th anniversary. Thirty years ago the Walther League was born in Buffalo, where also the first convention was held, when twelve societies were represented. Mr. H. H. Gahwe of Buffalo is the father of the Walther League.

Chicago, Ill. PAUL G. PROKOPY,
Acting Executive Secretary.

ON CHURCH BUILDING.

DEAR EDITOR: —

Your "Memoranda on Church Building" contains some fine hints, but I cannot agree with you on the wisdom of leaving all adornment for future financing. To live within your means is wise, not only for the individual, but also for a congregation. We consider it proper to assume a reasonable debt when we build a church. But when a church builds only the essentials first, it will possibly, yea, very probably, go its limit on essentials alone, and will go deeply into debt to procure them. Then, when they see their way clear to get out of debt within a reasonable time, they add the non-essentials and increase their debt by $15,000 or more. Such a program will — and often does — keep a church burdened for many years, keep them in hot water all the time, prevent them from raising the proper amount (mind you, I am not saying "their *quota*") for outside purposes, induces them to become lax in the admission and retention of rich members, and is conducive to general mischief.

I think our churches are spending too much money on themselves. Let them build their churches complete, with pews, windows, and all, with the possible exception of the organ, if they have a pretty good instrument that will be good enough for ten years. Then let them build as fine as they can afford to, keeping a debt no larger than they can reasonably expect to pay off within ten years. A $100,000 church should not keep more than a $40,000 debt saddled on the congregation. What's the use of waiting for the rich trustee to die, so that his widow will pay for the memorial window?

It should be remembered that only a few of these costly churches are being built because the old church was destroyed by fire. Most of these congregations *have* a place to worship. Let them worship at their old location until they can afford to build a worthy temple of the Lord. Our missions are steadily expanding, the demands on our treasuries increasing in proportion, and if our large, rich congregations keep themselves permanently in debt, where will the money come from?

Milwaukee, Wis. CORR.

GOSPEL CONQUESTS IN THE BLACK BELT OF ALABAMA.

Wherever the Lutheran Church goes in the South, there mission- and harvest-home-festivals are introduced and celebrated in the fall of the year. So also here in our Colored Missions in the Black Belt. Now, heretofore the festival collections were raised for missions in general. This year, however, our congregations decided to give for a special piece of mission-work. The goal they set for themselves was to collect enough money to build a modest chapel in some sin-darkened community in the Black Belt still without the message of the Lutheran Church. The amount needed to do this is $800. And when this chapel will have been built, our congregations intend to present it to the Mission Board as their special Jubilee thank-offering to the Lord. The day we can do this will be a happy one for us all, and then with humble hearts we may ever after point to it and say, That is *our* chapel, the one *we* Alabama Lutherans built with our special offering.

All the returns from the mission-festivals are not as yet at hand. Whether we succeeded in reaching the $800 mark is doubtful. But we shall, with God's help, make another attempt. However, here are only two incidents to show you the spirit in which many of our people gave. One of my members, a young man of about twenty years, is practically the sole support of his widowed mother and his five brothers and sisters. For several months right before our festival he was laid up sick, so that he could not do a tap of work. And all the time the doctor bill was climbing higher and higher. Yet on the day he was to return his little collection barrel, which was still empty, he asked me to let him have $2 to put into the barrel until he could earn some money. Think of it, borrowing $2 to give unto the Lord! Would that more of us had that commendable spirit!

At another station there is a boy of about eight years who is not quite right in his mind. He is either constantly cowering on the floor, or jumping up and down, or passing his hands before his eyes, which are about sightless. One day he was sitting on his mother's porch. A man passed by and out of pity gave Alonzo a dime. After a few minutes he jumped up and ran into the house, crying out, "Where is my barrel?" His mother asked him, "What do you want with your barrel?" The answer was, "To put this dime in it." "Why, Alonzo," said the mother, "aren't you going to keep it? You don't get dimes very often." "No," replied Alonzo, "I want to put it into the barrel so that other little boys and girls can get a Lutheran chapel." How such a poor boy puts us all to shame!

Proceedings of the Tilden Convention. — For the sake of publicity in general and for the benefit and information of our own members we again have decided, in the name of the Lord, to print the happenings of our 1922 convention. We tried it for the first time last year and have no doubt but that the *Proceedings of 1921* proved to be a blessing to our people and to many friends and supporters of the mission. One of our teachers who worked in a factory during the summer reported that he gave a copy to a young fellow-worker, a Swede. This man until then did not believe in a God or Savior. But after reading the doctrinal articles contained in the *Proceedings* he found his God and Savior. Right here we want to thank all who sent for copies last year, and we invite them and many more *Missionsfreunde* to order a *1922 Proceedings*. Address E. A. Westcott, Box 683, Selma, Ala. Price is 12 cents, postpaid.

The Colored Lutheran. — This is the continuation of *The Alabama Lutheran,* which has gained many warm friends outside of the mission. If there are any who would like to get the *Colored Lutheran,* and thereby help to support it, please send your name and address to the Rev. G. A. Schmidt, Box 683, Selma, Ala. The price is 35 cents.

Selma, Ala. E. A. WESTCOTT.

DEVELOPMENT OF OUR WORK AMONG THE LUSITANO-AMERICANS IN BRAZIL.

Three natives of Brazil, graduated from Concordia Seminary in Porto Alegre, Brazil, have been added to the force laboring among the Lusitano-Americans. These men devote themselves exclusively to that work, while a fourth one, serving several other charges, has also begun to engage in the same work besides attending to his other duties.

At Lagoa Vermelha the dilapidated quarters hitherto rented for mission purposes have been exchanged for a new building. It is a frame structure. On the first floor there are two good-sized classrooms, a large dining-room and reception-hall, also temporary quarters for the missionary and his family. The second floor contains the studies and bedrooms of pupils from other colonies, as well as rooms to be occupied by the teacher and his family. Although the building has not yet been altogether completed, it was dedicated, according to reports, on the 12th of October, 1922, and served a meeting of conference held by those who are laboring in this particular branch of our missions.

At one place an error in mailing the Portuguese paper of the Lutheran mission was instrumental in bringing the Lutheran Church there. The paper was intended for one of our pastors, who is a subscriber. But instead of forwarding the paper to the town in which he lives, it was taken to a town of the same name in a different part of the state. Here the title of the paper attracted the attention of a man who, having received permission to read it, immediately looked up the editor, and having had an interview with him, urged him to preach at the place from which he had come. Others may consider that to have been accidental, we believe it to have been providential. If the Lord so desires, even an error of a mail-clerk must serve the advancement of Christ's kingdom and the promulgation of the truth.

The missions among the Lusitano-Americans seem to promise a bright future. BF.

NOTES AND NEWS.

There are 33 counties in the State of Iowa in which there is not a single Missouri Synod church. Iowa has 99 counties, hence exactly one-third are entirely untouched by our work.

St. Luke's Church, Elizabeth, N. J., Rev. H. Koepchen, pastor, is about to purchase the property of an Episcopal church. The work at Elizabeth is only three years old, and the congregation is now self-supporting.

The first issue of the *Colored Lutheran,* a paper for the members of our Colored Missions, is out. The editor is Rev. G. A. Schmidt, of Selma, Ala. The first number contains eight pages of splendid reading-matter.

The latest parish-paper coming to our desk is the *Lutheran School Echo,* edited by the pupils of our parochial school at Fort Smith, Ark. Possibly Teacher Eugene E. Wunderlich has some extra copies for those interested.

Our Italian congregation at Hoboken, N. J., founded in 1915, has outgrown its quarters. The members have collected $6,000, and the erection of a church is being contemplated. Rev. A. Bongarzone, himself an Italian, is pastor.

Salem Church, Buffalo, N. Y., Rev. A. F. Krueger, pastor, started a Christian day-school in the hard year of 1918, through the efforts of the pastor, who himself taught school. Beginning with an enrolment of 5, the school now numbers 62 pupils.

The English District was called upon to start a mission in Los Angeles, Cal., the past autumn. It was organized in the best part of town, in a fast-growing new section, on October 12, and called Rev. E. T. Coyner, who was installed on December 10 by Rev. W. G. Ruehle.

"Article in our WITNESS 'The Radiophone' was very timely, and undoubtedly appreciated by thousands of 'listeners-in.' Why not a Lutheran broadcasting station? Why not a genuine Lutheran sermon at least once a week for such an enormous audience as the radiophone has?" — *A. W. Wilk.*

Mr. Herman E. Juergenson, 1007 S. Sixth St., Lyons, Iowa, writes that he has withdrawn from our Church because he holds membership in the Masonic lodge. "But," he adds "I have joined a church of the United Synod, where they recognize Masons." He refers to the United Lutheran (Merger) Church.

Isadora Duncan, whose reputation rests upon her "esthetic" dances, which have started the vogue of reckless exhibition in "classical" poses, accepted the invitation to preach and dance in St. Mark's Episcopal Church, New York City, on Christmas Eve. The pastor who sends us the *Chicago Tribune* report would like to know "whether this is the limit."

How a sensational daily paper is able to make a blood-and-thunder story of so quiet and orderly an affair as a Lutheran convention was illustrated recently at Buffalo, where the *Commercial* featured a woman delegate to the Merger meeting with the following head-line: "Blood of Clericals Courses in Lady Delegate's Veins." (Among her ancestors had been a number of ministers!)

Rev. A. Guebert, of Spencer, S. Dak., in a sermon announced our attitude over against secret orders. Immediately after he was challenged by Rev. I. E. J. Nickerson of the local Christian church for a public debate, which came off December 7 at the Christian church. There was standing-room only, and "the audience listened to the argument with rapt attention," says a local paper.

Our Jubilee collection for the Church Extension Fund amounts to $84,312.88. The smallness of the amount teaches us the lesson that, no matter how good the purpose and how favorable the occasion, large amounts will never be reached without organized effort and suitable special literature. The collection is a reproach, not to our Synod, but to our manner of raising moneys for church purposes.

Two congregations of the United Lutheran (Merger) Church at Elizabeth, N. J., united on Thanksgiving Day with Baptists, Methodists, and Presbyterians for a union service. By such performances the walls of separation are being erected between the Lutheran synods of America. What would Luther say if he saw people who have signed the Augsburg Confession worshiping with those who accept the Reformed doctrine?

"Do you read the LUTHERAN WITNESS? If you do, well and good. If not, think this over: As a church-member you want to do your duty as you see it. You cannot do your full duty unless you keep yourself informed in regard to your Church's needs. How can you know the Church's needs unless you read the Church's synodical paper? Order it now at $1.25 per year and keep informed." — *St. Mark's Messenger,* Sheboygan, Wis.

"How do you read your church-paper? A WITNESS subscriber informed the writer recently that she usually read each issue three times from cover to cover. It takes time to do this,

but it is time well spent. A careful reader of the WITNESS or *Lutheraner* will be rewarded by accumulating a valuable store of information on subjects that are worth while and is able to discuss them intelligently."

Zion Lutheran Church Chronicle, Birmingham, Ala.

Conan Doyle, the novelist, and Sir Oliver Lodge, British scientist, both believe that they have succeeded in photographing some of the spirits of the dead with whom they have had communication. Now Mr. Nevel Maskelyne, the great professional magician, demonstrates that nothing is easier than making spirit photographs right on the stage, and he defies any medium to meet his test. He permits any member of the audience to bring his own photo plates to the performance. The sitter develops his own plates and — finds a "spirit" along with a photograph of himself. G.

Religious Press.

THE SECRET EMPIRE.

We are thoroughly convinced that one of the greatest evils that menace the Christian Church is that of organized secrecy. It strikes at the home, the Church, and the State, and interferes seriously with the proper work of these three foundation organizations.

The alarming thing about the situation is that they are multiplying at a very rapid rate. Not content with reaching the young men as they come to a legal age, they are organizing boys into secret orders of one kind or another. The latest of this work is reported in the *Christian Cynosure,* and is as follows, under the title, "Masonic Sunday-schools": —

"The suggestion of the late Bishop Potter of the Episcopal Church, made some years ago, to establish lodges for boys preparatory to their becoming full-fledged Masons, has finally borne fruitage in a rapidly spreading movement to organize boys between the ages of 16 and 21 into lodges which are to be specially supervised by an advisory board of Masons.

"We copy the following from the *Olathe* (Kans.) *Mirror,* February 3, 1921: —

"There were 135 in the class at Scottish Rite Temple, Kansas side, Saturday night — more than 700 at the banquet.

"Forty-five boys of Johnson County, between the ages of 16 and 21, — over half the boys from Olathe, — the rest from Gardner and Spring Hill, went in a special Strang car to Kansas at 1 o'clock Saturday afternoon, transferred to a special car, and were taken to the Scottish Rite Temple in Kansas City, Kans., where they received the first degree before supper and the second, or De Molay, following the banquet, where 700 were seated."

The popular pulpits generally are silent upon this question and for the reason that many of the preachers are themselves yoked up with secrecy.

We urge our pastors to secure and distribute literature on this question and also to prepare themselves, where they are not already sufficiently informed, and then preach against the whole secret empire. It will not do simply to denounce the various orders. Reasons must be given why they are wrong and why we as a church take our stand against them. All kinds of literature of this character may be secured at the *Christian Cynosure* office, 850 West Madison St., Chicago, Ill., for a small sum. No one needs to lack information on this question. The Free Methodist Publishing House has for sale, *Moody Against Secretism* and *A False Religion,* by Rev. B. T. Roberts, at 40 cents a pound. These tracts ought to be distributed far and wide.

The Free Methodist.

THE ACQUITTAL OF MURDERERS.

The attention of the nation is being seriously challenged by the large number of notorious murderers and murderesses who have escaped the law's penalties through weak-minded or criminal juries. In a recent notorious case of this sort in the State of New York the judge said to the jury: "The verdict shocks and appalls this court. Here is a case of a decent, hard-working man killed in his own house at half past five in the morning by a man who went there with the precise purpose of killing, because he had been ordered to keep away from the home of the deceased. There were 8,500 homicides in this country last year, and . . . that is the average in the last ten years. No other country in the world has a record for such shocking lawlessness, and the reason we hold the world's record in crime, and particularly in murder, is because juries render verdicts of this kind." In seeking for some of the causes of the murderous violences and degeneracy evident in large masses of America's populace, it might be well not to overlook the ease with which juries can be influenced to acquit even in the face of evidence of the clearest and most convincing character. The well-known leniency of juries gives encouragement to the depraved and to the murderous of heart. — *United Presbyterian.*

THE SHORTER BIBLE.

Of late there has appeared, under the name of a shorter Bible, an edition that presents the Bible in part, that gives such portions of the Bible as, in the judgment of its editors, constitute the essential value of it. Reviews of this book indicate that the portions of the Bible that are left out are essential to Christian doctrine as it has been and is still understood, and that the portions that are left in represent such a scheme of thought as would serve the rationalistic and unbelieving hypotheses and visions of an apostate church and an unbelieving world. It appears to be an attempt in line with the idea of Mr. H. G. Wells, that a new age needs a new Bible since it will not accept the old one. — *Moody Monthly.*

New Publications.

Neunundzwanzigster Synodalbericht des Iowa-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 1922. Price, 42 cts.

This report contains an essay from the pen of Rev. Th. Stephan, discussing in masterly fashion the ever-important subject of the call into the holy ministry. A.

Verhandlungen der zehnten Versammlung des Zentral-Illinois-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. — *Proceedings of the Tenth Convention of the Central Illinois District* of the Ev. Luth. Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 1922. Price, 34 cts.

This report, as the title indicates, is bilingual, the English part giving a summary of the proceedings. The doctrinal dicussions were based on the Ninth Article of the Augsburg Confession, treating of Holy Baptism. The essayist, Rev. Ph. Wilhelm, has put his brethren under obligation by furnishing a valuable paper on this Sacrament. A.

Graded Memory Course for Ev. Luth. Sunday-Schools. Part I: Primary Department. Part II: Junior Department. Part III: Intermediate Department. Published by authority of the General Sunday-school Board. To be used in connection with the Concordia Sunday-school Series. Concordia Publishing House, St. Louis, Mo. Price, 5 cts. each. Reduction when ordered in larger quantities.

These little pamphlets, in our opinion, deserve a cordial welcome. They will help to put the Sunday-school on a real working basis. Among the many criticisms of the Sunday-school there has been this very valid one, that the instruction given is usually too indefinite, that the few grand truths which might be learned in the brief Sunday-morning lesson are not emphasized sufficiently, reviewed or drilled, and that the memory work, if any is given, is a happy-go-lucky affair. The present graded memory course will assist superintendents and teachers in remedying this almost fatal defect. The material offered is taken from the Catechism, the Bible, and the hymn-book. It is not too copious, but sufficiently so to make the course worth while. In the hands of careful, conscientious teachers it ought to produce good results. A.

Gottestrost. Der Prediger Salomo, kurz ausgelegt von *Dr. C. M. Zorn.* Druck und Verlag von Johannes Herrmann, Zwickau, Sachsen. 128 pages, 5½×8. Price, 50 cts.

Apostelgeschichte und Kirchengeschichte fuer Kinder und Eltern. Von *Dr. C. M. Zorn.* Druck und Verlag von Johannes Herrmann, Zwickau, Sachsen. 335 pages, 5½×8. Price, $1.30. Both books may be ordered from Concordia Publishing House, St. Louis, Mo.

Two new devotional works by Rev. Dr. Zorn. The first consists of meditations on Ecclesiastes, the book so highly praised by Luther as one surpassing in wisdom all the books in the world, and from which every man may learn to lead a useful and happy life. Pastor Zorn calls his meditations *Divine Comfort,* and this is the key-note of his book, dedicated to "the children of God in evil days."

The second of the volumes just announced is the continuation of an earlier book of devotion by the same author, *Weide meine*

Laemmer. The Book of Acts is here considered in brief devotional expositions, each concluding with a brief prayer. A little more than one-third of the book contains meditations on chapters from the history of the Christian Church, from the destruction of Jerusalem to the present day. While the historical in this section necessarily outweighs the devotional, it possesses the special merit of habituating the reader to look upon all history, also upon that of the present age, in the light of God's Word. G.

Lutheran Calendar, 1923. Lutheran Publicity Bureau, 289 Fourth Ave., New York City. Size, 6¼×10.

The Lutheran Publicity Bureau has this year gotten out a calendar mounted on a beautiful gold and brown print of the Worms monument to Dr. Luther, making a splendid ornament not only for the Lutheran pastor's study, but for the Lutheran business man's desk. In the letter which was enclosed with this calendar the Bureau announces that its expenses during 1923 will be $21,910, of which amount about $15,000 must be obtained in the way of contributions from congregations, church societies, and interested individuals. The budget as itemized is in no respect excessive, and the amounts needed for the financing of its program should be cheerfully rendered by the friends of the Publicity Bureau. G.

The Lutheran World Almanac and Annual Encyclopedia for 1923. Compiled and edited by *Rev. O. M. Norlie, Rev. G. L. Kieffer, Rev. Ellis B. Burgess.* The Statistical Year-Book Committee. The National Lutheran Council, 437 Fifth Ave., New York. 1923. 293 pages, 6×9. Price: Paper, $1.50; cloth, $2.00. Order from Concordia Publishing House, St. Louis, Mo.

This almanac is indispensable for every Lutheran church-worker and synodical official. It contains a complete roster of all Lutheran ministers in the United States and Canada, and a great number of interesting statistical tables covering the Lutheran activities both in this country and abroad. G.

Lesson Commentary for Sunday-Schools of the Lutheran Church. 1923. Edited by *Charles P. Wiles, D. D., William L. Hunton, D. D., D. Burt Smith, D. D.* The United Lutheran Publication House, Philadelphia, Pa. 320 pages, 6×9. Price, $1.75.

Handbook of Week-day Religious Instruction. Same editors and same publisher. 60 pages, 6×8½. Price, 15 cts.

The United Lutheran Church has in the first of these titles provided an excellent help for Sunday-school teachers using that Synod's schedule of lessons for 1923. It is intended for pastors and teachers who desire to prepare their lessons with the utmost thoroughness, and is no substitute for the *Augsburg Teacher*, a monthly paper published as a guide to the United Lutheran Sunday-school lessons. The studies in this volume, arranged in four quarters, treat Studies in Luke, Great Men and Women of the Old Testament, Great Men and Women of the New Testament, and The Missionary Message of the Bible.

The *Handbook of Week-day Religious Instruction* will be of interest to all who wish to know how churches that have no parochial schools are endeavoring to do something better than the best Sunday-school, supplied with the best help, can do. G.

Miscellaneous.

Ordination and Installations.

Ordained and installed under authorization of the respective District President:—

On 10th Sunday after Trinity, 1922: *Candidate O. Marschke* in the congregation at Chelsea, Okla., by Pastor K. Frese.

Installed under authorization of the respective District Presidents:—

A. *Pastors:*

On 18th Sunday after Trinity, 1922: The *Rev. O. Lossner* in Immanuel Church, Charter Oak, Iowa, by Pastor A. Amstein.

On 23d Sunday after Trinity: The *Rev. Jul. Strelow* in the congregation at Crespo, E. R.; on 2d Sunday in Advent in the congregation at Llave; on 3d Sunday in Advent in the congregation at Cal. Providencia, Argentina, by Pastor A. C. Waechter.

On 1st Sunday in Advent: The *Rev. E. T. Hilpert* in St. Paul's Church, Evergreen Tp., Minn., by Pastor H. E. Kelm.

On 2d Sunday in Advent: The *Rev. H. Atrops* in St. John's Church, San Benito, Tex., by Pastor P. Urban.

On 3d Sunday in Advent: The *Rev. W. A. Drews* in the North Park Mission, Buffalo, N. Y., by Pastor F. T. Ruhland. — The *Rev. A. Menkens* in St. John's Church, Harrison, N. J., by Pastor Th. S. Keyl. — The *Rev. E. A. Nauss* in the congregation at Roselle, Ill., by Pastor H. W. Rabe. — The *Rev. Val. Hennig* in St. John's Church, South Whitley, Ind., by Pastor H. Jungkuntz. — The *Rev. E. Kirsch* in Mount Olive Church, Duluth, Minn., by Pastor W. Sievers.

B. *Teachers:*

On 1st Sunday in Advent, 1922: *Teacher Otto E. Schroeter* as Superintendent of Schools of the Central District in St. Paul's Church, Indianapolis, Ind., by Pastor H. M. Zorn.

On 3d Sunday in Advent: *Teacher Wm. Ehlers* in St. John's Church, Marysville, O., by Pastor H. C. Kuechle.

On Sunday after Christmas: *Teacher F. C. Priehs* in St. Andrew's Church, Park Ridge, Ill., by Pastor H. C. Richter.

Dedications.

Dedicated to the service of God: —

Churches. — On 15th Sunday after Trinity, 1922: The new church of Mount Olive Congregation, *Duluth*, Minn. (the Rev. E. Kirsch, pastor). — On 1st Sunday in Advent: The new church and parsonage of Redeemer Congregation, *Chicago*, Ill. (the Rev. A. C. Dahms, pastor). — On 2d Sunday in Advent: The new church of Trinity Congregation, *Elgin*, Minn. (the Rev. C. A. Affeldt, pastor). — On 3d Sunday in Advent: The new church of St. John's Congregation, *Grey Eagle*, Minn. (the Rev. W. Kuntz, pastor). The new church of St. Paul's Congregation, *Caro*, Mich. (the Rev. P. Waschilewsky, pastor). The new church of St. John's Congregation, *Washburn*, Ill. (the Rev. E. Sommer, pastor).

Schools. — On 20th Sunday after Trinity: The new school of Zion Congregation, *Vernon*, Tex. (the Rev. L. Heinemeier, pastor). — On 2d Sunday in Advent: The new school of St. Paul's Congregation, *Whittemore*, Iowa (the Rev. W. Faulstich, pastor).

Organ. — On 2d Sunday in Advent: The new organ of St. Paul's Congregation, *Flatrock Tp.*, near Napoleon, O. (the Rev. W. J. Andres, pastor).

Tower and Bell. — On 21st Sunday after Trinity: The new tower and bell of St. John's Congregation, *San Juan*, Entre Rios, Argentina (the Rev. C. F. Truenow, pastor).

Mission-Festivals.

13th Sunday after Trinity, 1922: Zion, *Hillsboro*, Kans.; $400.00. — 15th Sunday after Trinity: *New Boston*, Mich.; $113.09. — 16th Sunday after Trinity: Zion, *Templin*, Kans.; $127.10. — 17th Sunday after Trinity: St. Paul's, *Indiana Harbor*, Ind.; $100.00. Holy Cross, *St. Louis*, Mo.; $1,090.00. *Philip*, S. Dak.; $23.07. — 19th Sunday after Trinity: *Whittaker*, Mich.; $7.02. — 20th Sunday after Trinity: *Milesville*, S. Dak.; $21.95. Trinity, *Port Arthur*, Tex.; $353.40. — 22d Sunday after Trinity: *Anderson*, Tex.; $100.00. St. Matthew's, *Chicago*, Ill.; $796.00.

Conference Notices.

The Pastoral Conference of Central Texas meets, *D. v.*, January 23 and 24 at Aleman, Tex. Sermon: Pastor Werner; alternate: Pastor Manz. Preparatory address: Pastor Stelzer; alternate: Pastor Schmidt. Make proper announcement to local pastor.

K. G. MANZ, *Sec.*

The Southern Idaho Pastoral Conference convenes, *D. v.*, February 6 to 8 at Paul, Idaho. Confessional address: Rev. M. G. Polack (Revs. Schlichting, Braun). Sermon: Rev. C. Westendorf (Revs. Braun, Dannenfeldt). Essays, etc., assigned: The Pastor in His Visits: Rev. J. A. Schlichting. Exegesis on Gal. 5: Rev. F. C. Braun. Augsburg Confession, Art. VI: Rev. M. Zagel. *Pastorale*, § 15: Rev. M. C. Polack. What Difference, if Any, Is There in Our Synod To-day in Regard to Practise Since the Early Days of Synod? Rev. H. Kahle. Giving and Taking Offense: Rev. W. F. Dannenfeldt.

J. GIHRING, *Sec.*

The Puget Sound Pastoral Conference will convene, *D. v.*, February 6 to 8 in the congregation of Rev. Harstad, Parkland, Wash. Papers by the Revs. Sydow, Eichmann, Fedder, Huchthausen, Gaertner, and Engelbrecht. Pastoral sermon: Rev. Janssen. Confessional address: Rev. Schoknecht (Rev. Brandes). O. KORSMEYER, *Sec.*

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Our Savior, St. Paul, $8.00; Mount Olive, Chicago, 22.00; Messiah, Detroit, 20.00; Christ, Chicago, 24.00; Calvary, Harrisburg, Pa., 5.49; Bethany, Violetville, Md., 10.00; St. Mark's, Sheboygan, 50.00. Trinity Junior League, Pittsburgh, 15.00. Our Redeemer, St. Louis, 7.00. ($161.49.) *Budget Treasury:* Iroquois Ave. Christ, Detroit, 857.72; Redeemer, St. Paul, 333.11; Redeemer, North Tonawanda, 34.63; Trinity, Oak Park, Ill., 130.00; Pilgrim, St. Louis, 119.84; Grace, Cleveland, 445.00; Good Shepherd, Maywood, Ill., 30.60; Redeemer, Cleveland, 85.00; Redeemer, Detroit, 200.00; Grace, San Diego, 15.30; Grace, Glen Ellyn, Ill., 54.22; Faith, Chicago, 38.22; Trinity, Maple Heights, O., 44.61; Mount Olive, Milwaukee, 168.07, from

Phoebe Society, 50.00; Hope, Grand Rapids, Mich., 20.00; Trinity, Pittsburgh, 50.00, from Junior League, 10.00; Windsor Park, Chicago, 762.55. Sunday-schools: Redeemer, North Tonawanda, 24.71; Pilgrim, St. Louis, 10.00. Mount Olive, Minneapolis, 48.69; Calvary, Buffalo, 250.00; St. Andrew's, Detroit, 321.00, from Sunday-school, 15.00, from Confirmation Class and Saturday-school, 5.00; Our Savior, Brooklyn, 561.00; Grace, Palisades Park, N. J., 104.40; Our Redeemer, Lincoln, Nebr., 17.97; Grace, Harrisburg, Pa., 10.00. ($4,816.64.) *Church of Our Redeemer in New York — Certificates:* Members of Calvary, Buffalo, 100.00. St. Andrew's Ladies' Aid Society, Pittsburgh, 300.00. Members: Trinity, East St. Louis, 50.00; Hope, Milwaukee, 200.00. St. Andrew's, Detroit, 100.00. ($750.00.) *Church of Our Redeemer in New York — Gifts:* Member of Grace, Cleveland, 1.19; member of Pilgrim, St. Louis, 5.00. ($6.19.) *Church Extension Fund — District:* Iroquois Ave. Christ, Detroit, 52.40; Mount Olive, Chicago, 11.00; Nazareth, Buffalo, 1.52; Redeemer, Chicago, 156.70; Good Shepherd, Maywood, Ill., 2.00; Messiah, Detroit, 21.31; Redeemer, Detroit, 25.00; Grace, San Diego, 1.00; Christ, Chicago, 52.00; Calvary, Harrisburg, Pa., 2.90; Trinity, Maple Heights, O., 5.00; Bethany, Violetville, Md., 5.00; St. Mark's, Sheboygan, 75.00; St. Mark's, Detroit, 50.00; Calvary, Buffalo, 75.00; Our Redeemer, St. Louis, 5.00; St. Andrew's, Detroit, 12.50. ($553.33.) *Deaf-and-dumb Mission in Chicago:* Windsor Park, Chicago, 18.75. *Deaf-mute Missions:* Christ, San Francisco, 2.80; Our Savior, St. Paul, 1.50; Mount Olive, Chicago, 3.70; Layton Park, Milwaukee, 5.00; Messiah, Detroit, 10.00; Christ, Chicago, 3.98; Grace, New York, 3.60; Mount Calvary (Friendship Circle), St. Louis, 5.00; Hope, Grand Rapids, 5.00; Our Redeemer, Freeport, Ill., 4.07; St. Andrew's, Pittsburgh, 10.00. ($54.65.) *District Treasury:* Iroquois Ave. Christ, Detroit, 6.20; Mount Olive, Chicago, 5.50; Good Shepherd, Maywood, Ill., 1.00; Messiah, Detroit, 10.00; Redeemer, Detroit, 16.31; Grace, San Diego, .50; Christ, Chicago, 26.00; St. Mark's, Sheboygan, 40.47; St. Mark's, Detroit, 50.00; Immanuel, Pittsburgh 40.00; Grace Sunday-school, Elyria, O., 30.56; Calvary, Buffalo, 20.00; Our Redeemer, Freeport, Ill., 6.10; St. Andrew's, Detroit, 6.25. ($258.89.) *European Missions:* Christ, San Francisco, 2.00; Our Savior, St. Paul, 1.50; Mount Olive, Chicago, 2.75; Christ, Chicago, 3.00; Grace, New York, 2.50; Our Redeemer, Freeport, Ill., 3.05; St. Andrew's, Pittsburgh, 5.00. ($19.80.) *Foreign Missions:* Faith, Milwaukee, 22.00; Our Savior, St. Paul, 44.10; Messiah, from O. C. Harms, Detroit, 200.00; Mount Olive, Chicago, 19.80; Layton Park, Milwaukee, 20.00; Nazareth, Buffalo, 5.23; Christ, Chicago, 21.60; Grace, New York, 18.00; Calvary Sunday-school, Buffalo, 15.00; Bethany, Chicago, 10.00; Emmanuel, Asheville, N. C., 8.20; Calvary, from Catechumens, Buffalo, 10.00; Our Redeemer, St. Louis, 8.00; Our Redeemer, Freeport, Ill., 2.44; St. Andrew's, Pittsburgh, 15.00. ($419.37.) *Foreign-tongue Missions:* Christ, San Francisco, 1.60; Our Savior, St. Paul, .75; Mount Olive, Chicago, 2.20; Messiah, Detroit, 5.00; Christ, Chicago, 2.40; Grace, New York, 2.00; St. Andrew's, Pittsburgh, 7.00. ($20.95.) *General Home Missions:* Faith, Milwaukee, 68.00; Our Savior, St. Paul, 8.00; Mount Olive, Chicago, 18.70; Nazareth, Buffalo, 10.00; Redeemer, Chicago, 300.00; Christ, Chicago, 20.40; Grace, New York, 17.00; St. Peter's, Conover, N. C., 7.20; St. Mark's, Sheboygan, 50.00; Bethany, Chicago, 10.00; Our Redeemer, St. Louis, 7.00; Our Redeemer, Freeport, Ill., 20.74; St. Andrew's, Pittsburgh, 50.00. ($587.04.) *Immigrant and Seamen's Missions:* Christ, San Francisco, .80; Our Savior, St. Paul, .75; Mount Olive, Chicago, 1.10; Christ, Chicago, 1.20; Grace, New York, 1.00; Our Redeemer, Freeport, Ill., 1.22. ($6.07.) *Jewish Mission:* Our Savior, St. Paul, .75; Messiah, Detroit, 5.00. ($5.75.) *India Missions — Medical Work:* O. C. Harms, Messiah, Detroit, 25.00. *Indian Mission:* Our Savior, St. Paul, .75; Mount Olive, Chicago, 2.75; Messiah, Detroit, 5.00; Christ, Chicago, 3.00; Grace, New York, 2.50; Mount Calvary Friendship Circle, St. Louis, 5.00; Calvary Sunday-school, Buffalo, 5.00; Ladies' Aid Society, Charlottesville, Va., 5.00; Our Redeemer, Freeport, Ill., 3.05; St. Andrew's, Pittsburgh, 5.00. ($37.05.) *Ministerial Education Fund — District:* Iroquois Ave. Christ, Detroit, 83.85; Mount Olive, Chicago, 5.50; Grace, Cleveland, 20.00; Good Shepherd, Maywood, Ill., 1.00; Redeemer, Detroit, 25.00; Grace, San Diego, .50; Christ, Chicago, 9.50; Calvary, Harrisburg, Pa., 1.45; Trinity, Maple Heights, O., 5.00; St. Mark's, Sheboygan, 50.00; Trinity Junior League, Pittsburgh, 10.00; Calvary Sunday-school, Buffalo, 15.00; N. N., Redeemer Sunday-school, St. Louis, 50.00; St. Mark's, Detroit, 50.00; Calvary, Buffalo, 20.00; St. Andrew's, Detroit, 4.25, from Confirmation Class and Saturday-school, 2.00; Grace, Harrisburg, Pa., 5.00. ($358.05.) *Missions — District:* Iroquois Ave. Christ, Detroit, 524.00; Redeemer, St. Paul, 832.11; Redeemer, North Tonawanda, 25.00; Faith, Milwaukee, 400.00; Our Savior, St. Paul, 34.10; O. C. Harms, Messiah, Detroit, 175.00; Mount Olive, Chicago, 110.00; Pilgrim, St. Louis, 64.16; Grace, Cleveland, 375.00; Emmanuel Sunday-school, Baltimore, 64.00; Redeemer, Chicago, 30.00; Grace, St. Louis, 20.00; Hope, Milwaukee, 31.50; Faith, Chicago, 22.85; Good Shepherd, Maywood, Ill., 26.88; Berea Sunday-school, Riverview Gardens, Mo., 20.00; Redeemer, Detroit, 150.00; Grace, San Diego, 10.00; Christ, Chicago, 520.00; Bethany, Chicago, 40.00; Calvary, Harrisburg, Pa., 14.64; Grace, New York, 100.00; Faith, Chicago, 57.33; Trinity, Maple Heights, O., 30.00; Bethany, Violetville, Md., 50.00; St. Peter's, Conover, N. C., 5.00; St. Mark's, Sheboygan, 550.00; Hope, Grand Rapids, 20.00; Trinity, East St. Louis, 100.50; Calvary Sunday-school, Buffalo, 25.00; Redeemer Sunday-school, North Tonawanda, 12.00; Hope, Milwaukee, 33.58, from Sunday-school, 69.10; Redeemer Sunday-school, Irvington, Baltimore, 60.00; Pilgrim Sunday-school, St. Louis, 31.45; Redeemer Sunday-school, St. Louis, 54.05; Concordia, Akron, O., 150.00; St. Mark's, Detroit, 500.00; Emmanuel, Asheville, N. C., 26.95; Calvary, Buffalo, 185.00; Our Redeemer, St. Louis, 70.00; St. Andrew's, Detroit, 247.00, from Sunday-school, 25.00, from Confirmation Class and Saturady-school, 5.00; Our Redeemer, Lincoln, Nebr., 34.01. ($5,930.21.) *Mountain Retreat in China:* Our Savior, St. Paul, 60.00; O. C. Harms, Messiah, Detroit, 25.00. ($85.00.) *Negro Missions:* Faith, Milwaukee, 68.00; Our Savior, St. Paul, 4.75; Mount Olive, Chicago, 27.00; Nazareth, Buffalo, 7.50; Grace, St. Louis, 5.00; Messiah, Detroit, 20.00; Christ, Chicago, 19.60; Grace, New York, 16.33; Bethany, Violetville, Md., 10.00; Calvary Sunday-school, Buffalo, 15.00; N. N., Redeemer Sunday-school, St. Louis, 25.00; Bethany, Chicago, 10.00; Calvary, from Catechumens, Buffalo, 5.00; St. Andrew's, Pittsburgh, 36.05. ($269.23.) *General Relief:* Mount Olive, Chicago, 1.10; Christ, Chicago, 1.20; Our Redeemer, Freeport, Ill., 1.22. ($3.52.) *South American Missions:* Our Savior, St. Paul, 2.49; Mount Olive, Chicago, 7.15; Messiah, Detroit, 10.00; Christ, Chicago, 7.80; Grace, New York, 6.50; Our Redeemer, Freeport, Ill., 7.93; St. Andrew's, Pittsburgh, 20.00. ($61.87.) *Buffalo Institutional Missions:* Nazareth, Buffalo, 1.00; Calvary, Buffalo, 25.00, from Sunday-school, 15.00. ($41.00.) *Designated Students in Winfield, Kans.:* Mount Calvary, St. Louis, 37.50. *Synodical Building Fund:* Iroquois Ave. Christ, Detroit, 1,040.55; Christ, San Francisco, 66.71; Bethel, Catawba Co., N. C., 30.00; Redeemer, Cleveland, 50.00; Redeemer, Detroit, 1,726.00; Christ, Chicago, 1,901.46; Bethany, Chicago, 218.74; Grace, Glen Ellyn, Ill., 203.49; Grace, New York, 500.00; C. H. Munsch, St. Louis, 50.00; Hope, Grand Rapids, 200.00; Mount Calvary, St. Louis, 484.85; Concordia, Akron, O., 100.00; Mount Olive, Minneapolis, 150.00; Christ, Washington, 273.43; Calvary, Buffalo, 50.00; Our Redeemer, St. Louis, 1,035.00; St. Andrew's, Detroit, 685.30. ($8,765.53.) *Synodical Treasury:* Christ, San Francisco, 4.44; Faith, Milwaukee, 172.00; Our Savior, St. Paul, 15.95; Mount Olive, Chicago, 43.75; Layton Park, Milwaukee, 40.00; Nazareth, Buffalo, 40.00; Messiah, Detroit, 150.00; Christ, Chicago, 75.30; Bethany, Violetville, Md., 20.00; Trinity, East St. Louis, 39.49; Redeemer, Irvington, Baltimore, 20.00, from Sunday-school, 20.00; St. Mark's, Detroit, 500.00; Immanuel, Pittsburgh, 60.81; Bethany, Chicago, 95.00; Our Redeemer, St. Louis, 42.00; Layton Park, Milwaukee, 46.46. ($1,385.20.) *European Relief:* Grace Dorcas Society, Elyria, O., 10.00; Messiah Ladies' Aid Society, Detroit, 15.00, from John Doe, 3.60. Buffalo: Calvary, from Catechumens, 3.50, from E. B., 5.00, from N. N., 3.00; Calvary Church, 100.00. ($140.10.) *Children's Home in Bay City, Mich.:* Messiah, Detroit, 5.00; Flint Missionary Society, Flint, Mich., 21.00; St. Andrew's Confirmation Class and Saturday-school, Detroit, 2.00. ($28.00.) *Industrial School in Addison:* Christ, Chicago, 20.00; Redeemer Ladies' Aid Society, Chicago, 25.00. ($45.00.) *Board of Support Endowment Fund:* Northwestern Conference, Chicago, 35.00. *Pilgrim Church, Kenmore, Buffalo, N. Y.:* Calvary, Buffalo, 100.00, from Sunday-school, 20.00. ($120.00.) *District Budget Treasury:* Redeemer, Cleveland, 65.00; Grace, Glen Ellyn, Ill., 41.00; Mount Olive, Minneapolis, 245.00; Grace, Palisades Park, N. J., 81.60. ($432.60.) *New Concordia Seminary:* Redeemer, North Tonawanda, 90.00; Grace, Cleveland, 1,200.00; Coyner's, Waynesboro, Va., 6.00; Our Savior, St. Paul, 162.39; Nazareth, Buffalo, 50.00; Redeemer, Chicago, 336.43; Redeemer Philathia Y. P. S., Fords, N. J., 40.00; Grace, San Diego, 150.30; Bethany, Violetville, Md., 50.00; St. John's, Hannibal, Mo., 800.00; St. Mark's, Sheboygan, 350.00; Trinity, East St. Louis, 511.31; Emmanuel, Asheville, N. C., 5.00; Our Redeemer, Freeport, Ill., 62.75; Our Savior, Brooklyn, 65.00; W. L. Deal, St. Stephen's, Catawba Co., N. C., 5.00; Grace, Harrisburg, Pa., 5.00. ($3,889.18.) *City Mission in St. Louis:* Pilgrim, St. Louis, 15.00; Our Redeemer, St. Louis, 25.00. ($40.00.) *City Mission in St. Louis — Social Service Work:* Grace Ladies' Aid Society, 3.00. *Deaf-mute Institute:* St. Mark's, Detroit, 100.00; Calvary, Buffalo, 10.00; St. Andrew's, Detroit, 28.93, from Confirmation Class and Saturday-school, 8.00, from Ladies' Aid Society, 25.00, and for Children's Christmas Celebration, 10.00. ($181.93.) *City Mission in Detroit:* Iroquois Ave. Christ, Detroit, 56.30; Redeemer, Detroit, 12.00; St. Andrew's Confirmation Class and Saturday-school, Detroit, 3.00, from Ladies' Aid Society, 6.00. ($77.30.) *City Mission in Chicago:* Christ, Chicago, 46.96. *Concordia College in Milwaukee, Wis.:* Hope, Milwaukee, for Kitchen Supply, 4.00. *Alabama Negro Mission:* Trinity Sunday-school, Oak Park, Ill., 5.00. *Twin City Welfare Work:* Mount Olive, Minneapolis, 4.00. *Concordia Collegiate Institute in Bronxville:* Calvary, Buffalo, for Debt Fund, 50.00, for Maintenance Fund, 25.00. ($75.00.) *Church Extension Fund — District:* Faith, Cleveland, 35.00. *Lutheran Hospital in St. Louis:* Our Redeemer, St. Louis, 25.00. *Nazareth Church, Buffalo, N. Y.:* Calvary, Buffalo, 25.00. *Buffalo Mission Society:* Calvary, Buffalo, 25.00. *Bethlehem Orphanage, Fort Wadsworth:* Calvary, Buffalo, 10.00. *Martin Luther Orphanage, West Roxbury, Mass.:* R. K., Calvary, Buffalo, 10.00. *Home for Feeble-minded in Watertown:* Our Savior, St. Paul, 2.50; Grace, St. Louis, 10.00, from Ladies' Aid Society for Rev. Barth's

Ward, 10.00; Mount Calvary Friendship Circle, St. Louis, 5.00; Hope, Grand Rapids, 5.00; Christ Ladies' Aid Society, Chicago, 15.00; Redeemer Sunday-school, North Tonawanda, 5.00; N. N., Redeemer Sunday-school, St. Louis, 25.00; Calvary, Buffalo, 15.00; Our Redeemer, Freeport, Ill., 2.00; St. Andrew's Confirmation Class and Saturday-school, 1.00. ($95.50.) *Orphanage in Addison:* Christ Ladies' Aid Society, Chicago, 15.00. *Hospice in Buffalo:* Redeemer Ladies' Aid Society, North Tonawanda, for Matron's Salary, 6.21. *Orphanage in Des Peres, Mo.:* Grace, St. Louis, 25.00; Trinity, East St. Louis, 2.00, from Ladies' Aid Society, 25.00; Our Redeemer, St. Louis, 57.74. ($109.74.) *American Lutheran Publicity Bureau:* M., Redeemer, Irvington, Baltimore, 10.00; Calvary, Buffalo, 15.00; St. Andrew's Confirmation Class and Saturday-school, Detroit, 2.00; St. Andrew's, Pittsburgh, 45.00. ($72.00.) *Sanitarium in Wheat Ridge:* Our Savior, St. Paul, 5.00; Grace, St. Louis, 15.00; Flint Missionary Society, Flint, Mich., 40.00; Bethany, Violetville, Md., 5.00; Mount Calvary Friendship Circle, St. Louis, 5.00; Redeemer Ladies' Aid Society, Chicago, 25.00; Trinity Ruth Circle, East St. Louis, 30.00; Christ Sunday-school, Primary Dept., Washington, 12.00. ($137.00.) *Home for the Aged in Monroe, Mich.:* Messiah, Detroit, 10.00; St. Andrew's, Detroit, 20.00. ($30.00.) *Negro Missions — Jubilee:* Trinity, Pittsburgh, 40.00, from Junior League, 10.00; Calvary, Buffalo, 98.57. ($148.57.) *Salary for Miss Olive Gruen in China:* Grace, St. Louis, 100.00; Mount Calvary Sunday-school, St. Louis, 32.09. ($132.09.) *Lutheran Laymen's League:* M., Redeemer, Irvington, Baltimore, 42.00. *Walther League Mission Fund:* Pilgrim Berea, St. Louis, 10.70. *Deaconess Home in Fort Wayne:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 2.00. — GRAND TOTAL: $30,735.96.

December 23, 1922. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT. — November, 1922: *Synodical Budget Treasury:* Congregations in New Orleans: St. John's, $68.94; Salem, 28.13; St. Paul's, 18.07; Trinity, 9.44; Christ, 12.75; Carrollton Mission, 12.44. Congregations: Vero, 7.50; Birmingham, 28.28; Mobile, 29.56; Pensacola, 62.50. ($277.61.) *District Budget Treasury:* Congregations in New Orleans: St. John's, 41.36; Salem, 16.87; St. Paul's', 10.85; Trinity, 5.66; Zion, 5.00; Carrollton Mission, 7.46; Christ, 7.70. Congregations: Vero, 4.50; Birmingham, 16.97; Mobile, 17.74; Pensacola, 37.50; Lake Charles, 9.20; Prairie Farm Mission, 1.20. ($182.01.) *Synodical Building Fund:* Congregations in New Orleans: St. John's, 231.44; Zion, 4.00; Christ, 121.95; Trinity, 188.00. Congregations: Pensacola, 222.00; Mobile, 282.55; Citronelle, 10.00; Birmingham, 105.05, from Sunday-school, 5.00; Elberta, 107.35; Summerdale, from Mrs. Engels, 5.00; Baton Rouge, 50.45; Mobile, from J. F. Eggers, 10.00; Abita Springs, 12.35; Mandeville, 17.00; Goodbee, 8.00; Hanceville, 65.50; Gotha, 35.78; from C. Warthon, South Jacksonville, Fla., 2.00. ($1,483.42.) *Home Missions:* Congregations in New Orleans: St. John's, 3.93, from F. R., 1.00; Mount Calvary, Sunday-school, 4.06; Zion, Ref. Coll., 32.01; St. Paul's, Mission Society, 30.00, from N. N., 5.00; Zion, H. H. C., 10.00. Congregations: Atlanta, 13.00; Elberta, Miss. Coll., 18.22; Mobile, 37.70. Walther League, Dixie Dist., 88.48. ($243.40.) *Foreign Missions:* Zion Walther League, 1.92. *Negro Missions — Jubilee:* Congregation in Miami, 10.75. *City Mission:* Congregations in New Orleans: Zion, 2.00; St. John's, 1.00, from Heisler, .50, and Fleisch, .25; First English, Sunday-school, 2.00. ($5.75.) *Conference Fund:* New Orleans Teachers' Conference, 25.00; Pastors' Conference, 25.00. ($50.00.) *Support Fund:* First English Congregation, New Orleans, Sunday-school, 2.00. *Students' Fund of Louisiana Conference:* Congregations in New Orleans: St. John's, from Ladies' Aid, 2.00, and F. R., 1.00; First English, Sunday-school, 6.00. ($9.00.) *Institute for Feeble-minded:* Ladies' Aid at Cullman, 21.00; Mission Society at Mobile, 5.00. ($26.00.) *Sanitarium:* Young People's Society at Cullman, 80.00. *European Relief:* Mission Society at Mobile, 10.00; St. John's Parochial School, New Orleans, 10.00. ($20.00.) *Bethlehem Orphan Home:* Mission Society at Mobile, 10.00. *Gulfport Congregation:* Zion Sunday-school, New Orleans, 11.52. *Proceedings of District:* First English Congregation, New Orleans, 7.50. *Bethlehem Orphan Home:* Ladies' Aids: Birmingham, 25.00; Mobile, 10.00, from N. N., 1.75. ($36.75.) *European Relief:* Ladies' Aid at Birmingham, 10.00; St. Paul's Ladies' Aid, New Orleans, 10.00, from members of the congregation, 22.00. ($42.00.) *Gulfport Congregation:* Congregations in New Orleans: Zion, 23.46; Mount Calvary, 8.80. ($32.26.) — GRAND TOTAL: $2,531.89.

New Orleans, La., December 18, 1922. A. C. REISIG, *Treas.*, 315 S. Jefferson Davis Parkway.

EASTERN DISTRICT. — December, 1922: Synodical Treasury, $943.84; Synodical Building Fund, 264.75; Budget Treasury, 451.64; New Seminary Building, St. Louis, 7,579.88; Missions, 3,002.03; Miscellaneous, 3,968.57. — *Total*, $16,210.71. J. P. SCHAFFER, *Treas.*

IOWA DISTRICT. — December, 1922: For Budget Treasury and Funds of the Budget Treasury, $12,138.86; Synodical Building Fund, 20,032.88; non-Budget items, 3,184.33. P. F. FIENE, *Treas.*

NORTH WISCONSIN DISTRICT. — December 1 to 20, 1922: *Group I*, $12,317.78; *Group II*, 349.69; *Group III*, 829.33. — *Total*, $13,496.80. W. H. DICKE, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — December, 1922: Synodical Treasury, $2,111.93; Synodical Building Fund, 8,364.99; Synodical Budget, 474.95; Special Thank-offering, 40.00; General Home Missions, 189.62; District Home Missions, 466.14; Miscellaneous, 4,855.13. — *Total*, $16,502.76. G. A. WEISS, *Treas.*

SOUTH WISCONSIN DISTRICT. — Second half of December, 1922: Synodical Treasury, $980.57; Synodical Building Fund, 3,503.58; Missions, 1,878.22; Miscellaneous, 2,332.98. — *Total*, $8,695.35. A. ROSS, *Treas.*

WESTERN DISTRICT. — November 16 to December 21, 1922: Synodical Treasury, $4,868.58; Synodical Building Fund, 28,988.03; Synodical Budget, 2,065.03; District Budget, 748.41; Missions, 11,461.83; Miscellaneous, 8,972.47. — *Total*, $57,104.35. G. HOERBER, *Treas.*

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Jan 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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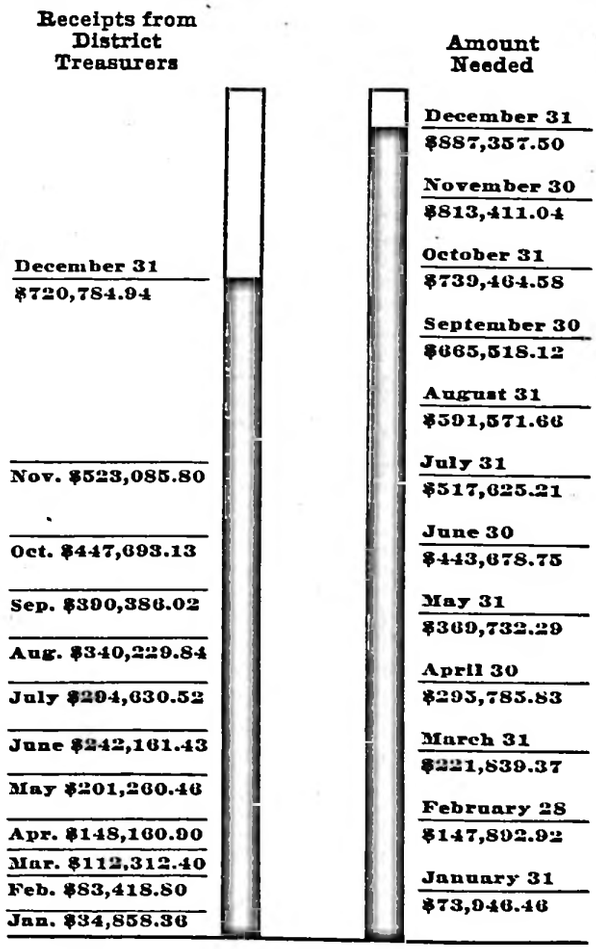
BUILDING FUND.

Goal to be reached, $1,500,000.00.

Cash Receipts, December 30, 1922, $1,013,550.87.

1922 SYNODICAL BUDGET.

DID YOUR CONGREGATION DO ITS PART TO RAISE IT?



When will the New Concordia Seminary be Built?

Shall the Start be Made This Spring?

The plans and specifications for a typical dormitory were completed by the architects of the Seminary in October. Several expert builders declared that they "could not be improved upon in point of economy," and the technical excellency of the architects' work was established by the fact that two contractors, submitting tentative bids on this dormitory, were only $149 apart on their bids, $87,500 and $87,351, respectively.

Plans and specifications of the entire group will be ready about February 1, sufficiently accurate to permit, as in the case of the dormitories, a very close approach to the ultimate cost. So far, therefore, as the architects and the building committee are concerned, WE CAN BUILD this spring. The question is one of finances. Will we have the money to proceed under authorization of the convention of 1920? Large sums have already been promised for special, designated purposes, but these, as well as the entire undertaking, are contingent on the raising of the one million dollars appropriated.

On January 1 the sum of $1,013,000 was in the hands of the treasurer. Of this amount, two-thirds are available for the new Seminary. On our synodical building program

Half a Million Dollars Are Still Outstanding.

Of this amount, $122,000 is covered by pledges, leaving about $400,000 still to be raised. The success of all building projects of Synod voted in 1920 is now hanging in the balance. The responsibility rests 1. WITH THE CONGREGATIONS WHICH HAVE MADE THEIR COLLECTION, BUT HAVE NOT REMITTED, and 2. WITH THE CONGREGATIONS WHICH HAVE NOT YET MADE A COLLECTION OR HAVE NOT COLLECTED A FAIR AND EQUITABLE SHARE OF THE AMOUNT APPROPRIATED BY SYNOD.

Moneys in the Hands of Congregational Treasurers

should be sent to District Treasurers without delay, even if collections are still incomplete. Unless this is done, the Synodical Board of Directors and the Building Committee do not know where they stand, and contracts for St. Louis cannot be let. The amounts now held by congregations may be only ten or twenty dollars in some cases, yet in the aggregate this would amount to a large sum, sufficient to ruin the prospects for building operations this spring if remittance is delayed. The situation calls for IMMEDIATE REMITTANCE of moneys given to Synod.

Eight Hundred and Eighty-four Parishes

have not sent for the literature gotten out for this collection. Out of 2,593 parishes, 1,709 have ordered this literature. This means that 884 parishes, some composed of two or more congregations, have not availed themselves of the material which will encourage

Intelligent, Whole-Hearted, Liberal Giving.

Local conditions account for such delinquency in many cases. Congregations have building programs of their own under way, or are subject to other extraordinary expenses. But there are few congregations that could not enter the same plea if they were so minded. Many congregations which are under serious financial handicaps, but have given far more than their share, could be mentioned, as letters already published in this paper testify. The URGENCY of new buildings, especially at St. Louis and Seward, cannot be recognized, and giving will not be liberal and whole-hearted, MAXIMUM giving, unless the literature of the publicity committee is ordered, distributed, and read. Order now, regardless of temporary local needs, and comprehend

The Crisis

which has come upon our educational institutions, and hence upon the missionary work, the ENTIRE FUTURE of our Synod, and upon its share in the upbuilding of the kingdom of God.

Order the Literature,

"Our Present Task" (folder) and "Our Synodical Building Program" (English, German, or both), in any quantity from Mr. Theo. Eckhart, 3558 S. Jefferson Ave., St. Louis. Use requisition card, or an ordinary postal will do.

Whether ground will be broken for our new Seminary at St. Louis depends on the response to this final appeal. One and one half million dollars is a large sum, requiring a maximum effort, Synod-wide. Unless the entire $1,500,000 is raised, Concordia Seminary will not have at its disposal the required amount and the large donations for specific purposes, now in the hands of the committee, will be available only if the appropriation is fully paid or subscribed.

How Much was Raised in Thanksgiving Week?

About $300,000 was received by our treasurer for the Building Fund during the closing weeks of 1922. How much of this was money on hand in congregational treasuries from earlier months no one can say. In order that the situation may be cleared up, it is necessary that the report cards, stating amounts given from July, 1920, to December 15, 1922, and amounts yet to be expected, should be sent by our pastors to the Financial Secretary, Mr. Eckhart, without delay.

Conditions at the Colleges

are such that many of them will ask for new bulidings in June, when Synod meets in Fort Wayne. WOULD ANY CHRISTIAN WISH IT TO BE OTHERWISE? Would we prefer to have the buildings stand half empty? Does any one wish to see congregations and missions at home and abroad call for pastors in vain in 1930 and onward? Shall we make impossible the future expansion of our Synod? Are we going to make the greatest mistake which a church can make, and refuse the buildings necessary to house the boys crowding our colleges in order to become workers in churches and schools? The answer to all those questions is

A Decided No!

Hence let the answer to the question, Shall we get our 1920 Building Program out of the way by furnishing the absolutely necessary funds? be

A Decided Yes, with the Help of God!

The first requirement is to

Order the Literature.

Delegates to the Synod of 1923.

Since the Ev. Luth. Synod of Missouri, Ohio, and Other States is to meet in regular convention at Fort Wayne, Ind., on June 20, 1023, the following announcements are to be made at this time: —

1. All changes in the published lists of the representatives of the various circuits should be reported to the respective District secretaries by the first of February.
2. All congregations that are to elect lay delegates or their alternates should report their names to the District secretary by the first of February.
3. The names of representatives of institutions, boards, etc., should be reported directly to the undersigned as soon as possible.
4. The secretaries of the various Districts are requested to kindly make all efforts to compile complete lists of all delegates, voting and advisory, according to circuits, and to forward such lists to the undersigned by the first of March.

M. F. KRETZMANN, *Secretary of Synod,*
309 S. Oak St., Kendallville, Ind.

Change of Addresses.

Rev. A. Arndt, 1603 Ave. F, Cisco, Tex.
Rev. J. H. Beck, a. c. d. F. Treptow, Sao Pedro via Pelotas, Rio Grande do Sul, Brazil, S. America.
Rev. M. J. Brueggemann, 262 Avalon Pl., Memphis, Tenn.
Rev. C. F. Drewes, 3407 Halliday Ave., St. Louis, Mo.
Rev. W. A. Drews, 238 Norwalk Ave., Buffalo, N. Y.
Rev. Th. G. Gohlke, 1001 Bluff St., Beloit, Wis.
Rev. H. J. Heilmann, 906 E. Hilton St., Marengo, Iowa.
Rev. Th. H. Henkel, R. 2, Ohio City, O.
Rev. W. E. Hohenstein, 1303 S. Main St., Bloomington, Ill.
Rev. E. Janssen, South Litchfield, Ill.
Rev. E. H. Joost, R. 2, Hilliards, O.
Rev. C. F. Keller, 60 E. 138th St., Riverdale Sta., Chicago, Ill.
Rev. J. H. Lindhorst, R. 8, Decatur, Ind.
Prof. C. A. Romoser, 2 Fairview Ave., Tuckahoe, N. Y.
Rev. W. G. Ruehle, 1560 West Ave., 45, Los Angeles, Cal.
Rev. R. Schroth, Adell, Wis.
Rev. W. Sievers, 906 Third St., Merrill, Wis.
Rev. W. P. Stoehr, Mayville, Wis.
Rev. M. K. C. Vetter, Addison, Ill.
Rev. M. Zschiegner, 6 Milan Terrace, Hankow, China.
B. Bunjes, 96 Augusta Blvd., River Forest, Ill.
W. Ehlers, R. 6, Marysville, O.
W. H. Pflug, 704 Cady St., Watertown, Wis.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XLII. ST. LOUIS, MO., JANUARY 30, 1923. No. 3.

The House of God.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. — *Gen. 28, 16. 17.*

This is the very house of God,
The very gate of heaven,
Of heavenly peace the blest abode,
Where heavenly rest is given.

The King of Glory here descends
His little flock to meet,
And everlasting bliss attends
Those who His coming greet.

'Tis here the Savior's welcome voice
Consoles the troubled heart,
And here the triple means of grace
Eternal life impart.

In grateful songs of melody
His ransomed people sing:
O Grave, where is thy victory?
O Death, where is thy sting?

In this Thy house, most gracious Lord,
May we fore'er retain
Thy holy Sacraments and Word
Till Thou return again.

Let us with patience walk in love
Till we are called to go
To His triumphant Church above
From His dear Church below.

Cascade, Mo. L. M. WAGNER.

The School Campaign of Our Synod.

For some time the powers of darkness have been at work in our country with the avowed purpose of depriving us of our Christian schools. Recently they came out boldly, trying to put an end to our schools through the ballot-box and legislation, especially in the States of Michigan and Oregon. As the Popes, centuries ago, pressed kings and princes into their service, bidding them silence the mouth of the confessors of the truth, so these enemies are endeavoring to abolish our schools through the civil government.

Our brethren in Michigan did the right thing when they entered into the strife by distributing broadcast in their State literature which set forth the principles of the separation of Church and State, of parental rights, and freedom of conscience. As our people are becoming less familiar with these principles and fail to comprehend the importance of upholding them, we owe it to them and to our good cause, the cause of the Gospel, to prove ourselves the light of the world and the salt of the earth by spreading the truth and doing all we can so that we shall not be deprived of the rich blessings bestowed by God upon our country by the foolishness and irrational acts of men.

To meet the enemy and conduct a campaign against them involves, indeed, a considerable expense. While our brethren in Michigan were in a position to gather the necessary funds in their own midst, the brethren in Oregon were not able to do this. The onslaught in the latter State came quite suddenly and unexpectedly. At the same time when the Oregon and Washington District of our Synod was in session in July of the previous year in Salem, Oreg., a lodge held its convention at Portland. At this convention the resolution was passed and published in the papers to the effect that the lodge would aim to put out of existence, through the ballot-box in the fall election, all private schools in the State of Oregon. Consequently the strife began immediately. Though of short duration, the campaign was severe and bitter. Our brethren in Oregon did exactly what had been done by our Michigan brethren. They distributed tracts, published articles in the papers, and wrote letters to influential citizens in the State, making clear our position and proving that such a law would contravene natural and divine laws and gravely violate the rights and duties of parents.

Our brethren in Oregon, but few in number, were not able to raise the money necessary to carry on this campaign. They, therefore, petitioned Synod's Board of Directors to aid them financially. The Board immediately granted them a loan of $10,000, feeling assured that other Districts would collect this sum for the cause in Oregon and give the brethren their full moral and financial support.

All the congregations of our Synod, especially such as are members of Districts that have not been molested in that way, are herewith earnestly requested to lift a collection for this worthy cause. Funds must be available also for con-

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gregations in other sections of Synod that have been assailed or are in imminent danger. Our brethren in Oregon, although defeated at the ballot-box, have not given up the gallant fight for their schools, but have carried their appeal to the courts.

No one ought to say: Our efforts in behalf of our schools are futile; money given for that purpose is simply wasted. It is the duty of all Christians to fight a good fight for their rich inheritance, to testify of the hope that is in them, and to seek the peace and the welfare of their country. The success rests entirely with God, the Ruler of the world and the Fashioner of the hearts of men, under whose powerful and gracious guidance all things work together for good to them that love Him.

F. PIEPENHAUER, *President of Synod.*

Letters to a Masonic Friend.

SECOND LETTER.

The Good Men that Join.

DEAR GEORGE: —

I am not surprised that you come back with the "good men" argument. It is not only a perfectly natural line of thought, but is, as an argument, one of the best, if not the best, that can be adduced in favor of joining a lodge. I will admit without qualifications that there are *good men* in the various lodges, also in the Masonic order. I am personally acquainted with lodge-men, also with Freemasons, whom I would certainly call "good men," — industrious, honest, upstanding men, good citizens in every way. (I know lodge-men who are vastly otherwise, but I have the *good* people of the lodge in mind now.) I will grant you more than you ask by saying that there are undoubtedly in the lodge men and women who are not only good people in the ordinary sense, — you do not have to count your silver after they have called, — but there are undoubtedly also *Christians* in the lodge. There are also Christians connected with the Masonic order. By this I mean people who, like yourself, believe that the Bible is the only guide to heaven, faith in the merits of Jesus Christ the only way of salvation, and the God and Father of our Lord Jesus Christ the only God and alone worthy of our worship. I say there are people who, since they believe the Gospel, are Christians, but who, like yourself, have, so far, *failed to see the inconsistency involved* in holding membership in the Christian Church and in the lodge at the same time.

Reading the above once more, I think I can let it go at that. The only question which might arise in this connection is this: If membership in the lodge is sinful, then how can Christians be lodge-men without becoming aware of having committed a sin? This question is answered by a reference to the *deceit* which the lodges, especially the Freemasons, practise on their members. They tell the Christians that there is no harm in worshiping a Supreme Being jointly with Jews and other unbelievers, many of whom lead an openly godless life, since the Christians are permitted to "think of Jesus Christ" when the lodge chaplain reads his prayers. I shall enter upon this argument at some other time, saying for the present only that Jesus teaches that only worship "in spirit and *in truth*" is acceptable to God. The point is now that Christians permit themselves to be deceived by these assertions.

I would not be understood as saying that I would classify as a Christian every church-member or every minister of the Gospel who has joined the lodge. By admitting that I would admit that every church-member or preacher is a Christian, and this I am by no means willing to grant. On the contrary, I know that many preachers to-day are unbelievers, who reject the inspiration of the Bible, deny the divinity of Jesus Christ, and openly preach salvation by works. Hence I can very well understand how they can hold membership in secret orders which cancel the name of Jesus Christ from Scriptural passages which occur in the rituals, and which, one and all, teach that a good character, "trying to do one's best," is a pass to heaven. In other words, the religion of such people, while they are outwardly members, even ministers, of the Christian Church, is the religion of the Pharisee, who thought that he was saved by an outward performance of good works. Such people I shall not count among the Christians that are in the lodge, in spite of their church-membership. Yet their presence in the lodge helps to make Christians feel that there is no inconsistency involved when they join.

I shall have more to say, if you will have the patience to read these letters, about the inconsistency here referred to. I will now quote only the following from a letter which one of our pastors has written me and which casts some light on the "good men" argument: "'Tell me, what kind of church-members are your lodge-members?' I asked the Presbyterian pastor of Sh——, who himself was the chaplain of the Odd-Fellows. His prompt reply was: 'They are the poorest ones I have got. They only attend when something special has been arranged. You cannot serve two masters. This lodge is their church.' This confession gave me a new impulse in my stand against the lodge."

More important, however, than the question why some good men *join* the lodge is this other question, Why do some good men *leave* it? To make this quite clear let me put it this way: Should you not consider very carefully the reasons which have convinced some good people that, if they wish to be true church-members, they cannot remain lodge-members? In order to give you a close-up view of the situation let me quote to you from my correspondence. I shall not mention names, but will state that all the letters from which I quote are in my files. Most of them (the importance of this will appear later) are from *young* ministers.

One pastor writes me: —

"When I came to ——— two years ago, I soon began to realize that there was a fight ahead, investigation disclosing the fact that between thirty and forty of our younger men and women had drifted into lodges, especially into the Eagles. Spiritual indifference went

hand in hand with this deplorable state of affairs, church attendance, interest in our parochial school, etc., being at a low mark. After carefully considering the matter for about nine months, during which time many of these people were privately admonished, — although with little effect, the lodge-members seemingly feeling secure in their large number, — the fight was taken up. Upon the advice of older and more experienced men all were suspended from the Lord's Supper. My congregation at first hesitated to come out so boldly against this evil, fearing that the congregation would be financially so weakened that the burden would become too great for the faithful members. After discussing the issue in several meetings, however, the resolution was unanimously adopted to back me in my stand. All fears proved to be groundless. Financially conditions, instead of becoming worse, improved. The treasurer closed his books at the end of the year with a good balance. At the same time I was able to remit to our District treasurer almost $1,000, more than again as much as had ever been sent before in one year. Eight of the lodge-members who were still coming to church regularly have been convinced and *have severed their connection with the orders.*

"Last Sunday we held our annual mission-festival. The collection amounted to $283 and will probably exceed $300 by the time the stragglers turn in their envelopes. Two years ago, before we began to deal with the lodge, we had $165."

The point is not that our lodge practise failed to ruin this congregation, but that through the testimony of this minister *eight men left the secret orders.* WHY?

Another pastor writes me: —

"The Lord has kindly turned matters in such a manner that we can rejoice in reclaiming the brother referred to from the clutches of Freemasonry. He was convinced, as he himself confessed to me, by the earnest testimony and firm stand taken by the committee of laymen, who had been delegated by my church council to admonish him."

Another: —

"The other day I visited one of my communicant members with the intention to have him become a voter. To my surprise I found that he belonged to the Knights of Pythias. Since then, however, he has seen me and declared his willingness to leave the lodge."

Another young minister, five years in office, wrote me in March, 1922: —

"This evening I had a call from a prospective member of an adult class, who, however, had taken two degrees in Masonry. When I heard of it, I saw him and gave him a tract on Masonry, Monday evening. This evening he was here and confessed that with what little he had learned during his six months of regular attendance at church and from our lodge literature, he could go no farther with his degree-work in Masonry! That is the second one who has been saved from the bonds and chains of Masonry in my congregation in two years' time."

One of our very young ministers, when called to a northern parish, found that a considerable part of his membership belonged to the Modern Woodmen. He seems to have had no trouble in gaining the men for the church, but struck more serious difficulties when he attempted to show the Ladies' Aid that its members were wrong in having joined the Royal Neighbors. However, all but three of the ladies left the lodge, with the result that the local camp was broken up. Two others have since chosen Christ in preference to Belial, and there is now but one Royal Neighbor left by herself lonesome.

The *Cleveland Lutheran Messenger* records two remarkable instances. Quoting from a letter dated in 1921, it said:

"Lately a man joined the lodge. For a long time he had been neglecting Word and Sacrament. After patient admonition by pastor and church elders, his self-excommunication was announced publicly. Did it cause trouble? Listen: The result was twofold immediately.

"First, a stranger who had been nominally an Evangelical, and an active lodge-man, renounced his lodge, withdrew from it completely, and applied for membership in the church. Its clean-cut, fearless stand has appealed to him.

"Second: A woman very prominent in the city, an ardent lodge-member, but not an active church-member, and not a Lutheran at all, heard of the excommunication. She inquired of an acquaintance, who was a Lutheran, why St. John's Church had done that. The reply was, 'No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.' Matt. 6, 24. In other words, a good lodge-member is a poor church-member, and *vice versa.* This Scripture verse went directly to the sectarian woman's heart, the pastor writes us. She had unrest of conscience. In great perplexity she came to the pastor of St. John's Church, declaring that 'she couldn't rid herself of that remark,' and stood ready, if the pastor could convince her, to send her resignation to the lodge headquarters. She was soon convinced, withdrew from the lodge, received her demit in writing, united with St. John's Church, and already is bearing good testimony. 'Imagine my delight!' writes the pastor. 'It is an experience of recent date.'"

From one of our northern Districts a pastor wrote late in 1921: —

"We had two lodge congregations, which were an offense to the other congregations. The visitor called on the one congregation, and our minister of that congregation began first an educational campaign and after some months insisted that the lodge-members leave their lodge. The whole town was ablaze with hatred and calumny. But the result was that about eight left the lodge and three were excommunicated. The congregation thereby became so strong that they did not need the support which had been promised in the event that they would have too heavy a loss. The other congregation still has its lodge-members. Years ago an agreement was made with them that they could remain in the congregation if they would refrain from attending the lodge meetings. But the field secretary of that District told me this summer that the gauntlet has been thrown down also to the lodge-members of that congregation and that they must soon decide what they intend to do."

The writer then refers to his own congregation, where he waged a strenuous campaign against the lodge and succeeded in persuading six of his members to leave it.

One of our young men, when only one year in office, last year, writes me as follows: —

"About a year ago I wrote you for information regarding the Elks. Since that time we have succeeded in inducing *about a dozen men* to sever their Elk connection and join the Church. The Lord only knows how many confirmed Lutheran boys are still tied up in that godless organization, 'whose God is their belly.'"

Another, only three months in the ministerial office, wrote in 1921 as follows: —

"I was forced to plunge into a conference with two men belonging to my parish who had joined the Odd-Fellows' lodge some time ago. I had the chance of a lifetime to speak to these men regarding the lodge and its evils, and the result of this my first plunge was that with the help of God these men were wrested from the lodge."

Of all these cases, the most signal victory scored was undoubtedly that of the young man who induced twelve men to leave the Elks. It is sometimes maintained that we have no argument against that order because "they have no religion."

But the question which I would urge upon you is: *Why should these good people leave the lodge?* Is it not clear that they found the salvation of their souls imperiled by remaining longer with the secret orders?

If it seems impossible that Christians should for a time be members of the order of Freemasons without realizing the contradiction between the teachings connected with Masonry and the teachings of the Bible, I will quote the following from the *Missouri Freemason* of September 23, 1922. In this paper we find an essay entitled "The Lodge and the Craft," written by Rollin C. Blackmer, Past Master, Past High Priest, Past Commander. Mr. Blackmer says: "It is a lamentable fact that the great mass of our membership are as *densely ignorant of everything connected with Masonry,* aside from the mere wording of the ritual, as the peasantry of Spain and Mexico of the true history, biography, and political philosophy of the Church of Rome."

Only because they are "densely ignorant" of the teachings of the lodge do some Christians continue their lodge-membership. When that ignorance is dispersed, they will, of course, sever their connections. Years ago, a man applied to my congregation for membership, and being questioned,

told me that he had resigned from the Masonic order. He added: "Do not understand me as though I had been a hypocrite when I attended your church. I have been a Christian all the time." "Then why do you now leave the order?" "Because I now see what I had not seen before, that the church and the lodge do not agree." This man gave me as a symbol of the reason which led him out of secrecy a steel engraving, from Albrecht Duerer's own hand, of the Crucifixion.

Do you understand?

Affectionately yours,

G.

Editorial.

A Glance into the Annual. — The very first number of *Notes and News,* published by our Lutheran churches in a number of towns in Indiana, relates the following instance: —

"A lady in the State of Nebraska glanced into her *Lutheran Annual* and found that there was a Lutheran minister living near Marion, Ind. This lady had a brother at the Marion National Military Sanitarium who was receiving no spiritual care at all. She lost no time in writing to this Lutheran minister and explained the case to him. He visited the sanitarium, found the brother, took charge of him, and opened up true Gospel-work in the sanitarium. And now we have regular religious services and Bible classes in this institution, attended by a considerable number of the inmates.

"During August it happened, while we were conducting a little reading service in a bedroom of one of the lock-wards, that a young man opened the door and spoke in a pitiable manner, 'Oh, I wish I could be with you!' We told him that, as far as we were concerned, he certainly was welcome to take part with us. He came in, took part, asked questions, and has been there every time since then. Other experiences of the same and similar kind could be related."

When we read of such experiences, we cannot but wish and pray that more people would study our synodical literature and thus be empowered to inaugurate and aid such blessed work.

S.

Where Does Our Money Go? — At times we are inclined to think that very much money is spent in the interest of Christian missions. In such moments let us make a comparison between the sums raised for this purpose and the moneys spent annually in our country for luxuries and superfluous comforts. One of our exchanges writes thus: "The United States Commissioner of Education estimates that during 1920, while the world starved, we expended for joy-riding automobiles, luxurious living, tobacco, jewelry, and other unnecessary luxuries $22,700,000,000. During the same time we gave to missions, to promote Christ's kingdom abroad, $37,886,040; or, comparatively, we expended $600 in luxuries for ourselves and $1 to evangelize the world abroad." There is little doubt that the figures for 1921 and 1922 would be of similar import. Can we deny that the indictment contained in the above estimate stands as far as our own synodical body is concerned? Let each one of us examine honestly into his own case, and it will be found that with most of us there is an appalling discrepancy between the sums spent to pamper our own little selves and those given to save immortal souls. The instances where a true missionary zeal is manifested are few and far between. Our exchange adds that a change for the better will come "when believers cease being unbelievers." That is very true. Some of those that are accounted believers are such only in name; and most of those that are believers belong to the "O-ye-of-little-faith" class. If our faith were more live, firm, genuine, the deficits in our mission treasuries would disappear very quickly after being reported. In view of the situation, let us, as the missionary opportunities of the new year loom large before us, send up this prayer to the Throne of Grace, "Lord, I believe; help Thou mine unbelief!" Mark 9, 24.

A.

New Site for Wauwatosa Seminary. — For several years our brethren of the Wisconsin Synod have been contemplating the acquisition of a new site for their theological seminary. After careful and long-continued deliberations the committee in charge has made its selection. The *Northwestern Lutheran* reports that "it was decided to buy the Van Dyke place. Negotiations are now under way, and the deal will be closed in the very near future." The property referred to is located in Wauwatosa, about three or four blocks from the present seminary site. Thus the seminary will remain in the community whose name it has made well known in the Lutheran world. We wish the brethren Godspeed in the difficult task of erecting seminary buildings, and ever new blessings from above for the glorious work which they are carrying on in and through their "school of the prophets."

A.

Who Has His Ear? — If there is a member in our congregations who is not attending church and is therefore not listening to his pastor, he is, nevertheless, listening to some one, you may be sure of that. He is listening to the man upon the street, he is listening to this neighbor, he is hearing and reading what this one and that one has to say, and he is listening to his own heart and all the perversities that it utters, and out of his heart also proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, blasphemy, pride, and foolishness. Unless some one speaks to him the Word of God, two disasters are bound to happen: First, the darkness of this world will displace the light of God's Word in his heart. True faith is born of the Word of God and *lives upon* the Word of God, and when the heart of man is separated from that Word, true faith dies. That is the first disaster. And the second is this, that even though such a one remains in outward membership with the Christian Church, inwardly he becomes a stranger to her, and this separation will sooner or later show itself. The congregation will lose his vital support in every way, and the difference which exists between him and the Christians in the congregation will also become more and more evident. That is the second disaster.

In order to avoid these conditions, the congregation should see to it that its members continue to hear God's Word from the pastor who is to lead them as one united flock, so that they may remain in vital connection with their Lord and Savior and may under one leadership unitedly move forward.

Let no one imagine that any one may remain a true friend of the Lord Jesus, a supporter of the Christian Church, and a loyal follower of the Savior, who is not hearing Christ's Word. Such people are beginning to follow a stranger, and that will bring disaster upon the erring one and will bring loss and affliction to the flock of Christ.

All that has been said holds true to some extent also with reference to the reading of our people. Nearly all of our people read something. They read worldly papers and magazines; aye, neighbors, friends, relatives, or agents may give them the literature of false prophets, and unless this is counteracted, the natural result will be that our members are *won from us* instead of being *won for us.* We whom God has appointed watchmen upon the walls of Zion must watch. Shall spiritists reach the ears of members? Shall religious unionists, shall the world, shall vice and greed all be allowed to make their appeal, while their ear is closed to the only voice which can save them? It is

true, we cannot keep these voices of the false prophets of the world and of their own sinful hearts from them. But for this very reason we should do our utmost that the voice of the Good Shepherd may also reach them and counteract the powers of evil. That is why our Synod has for all these years published these many periodicals and magazines. We have had some success in placing our periodicals and publications into the homes of our members, but our success has not been so satisfactory that we should now cease from further effort. We must continue to work. Let us remember what these periodicals have done at other times and for others. Before Dr. Walther had seen Dr. Sihler or Pastor Wyneken, his paper, the *Lutheraner,* had won their hearts and paved the way for our Synod and its works of grace and mercy. Luther never visited Denmark, Norway, Sweden, France, or England, but his writings penetrated into those countries, and these writings delivered millions from the darkness of popery and united them with the true disciples who continued in the Word of Jesus. God's truth is as powerful as ever and can still do those great things of which Jesus Himself said that they are even greater than His signs and wonders. S.

The Troubles of Immersionists. — Those sects which insist that baptism must be performed only by immersion are experiencing more and more trouble with their favorite folly. In the first place, there is no little complaint that the administration of baptism by immersion causes much hilarity among those who witness it, and thus detracts from the dignity of what should be a solemn religious service. Lately a warning was issued to these sectarian pastors to be careful, in administering immersion, to preserve propriety and dignity. But however much a clergyman may strive to observe proprieties, the struggles and gaspings of the persons who are immersed seriously interfere with this dignity.

Another serious trouble is caused by the differing practise of their missionaries in heathen lands. Converts coming from other denominations in order to join these immersionists very often refuse to be immersed. They cling to their first baptism, which may have been performed by pouring or sprinkling. In such cases some of the missionaries have said to themselves that the manner of the application of the water should really make no difference, and have received these people, so that they now have in their missions immersed Christians and Christians who have not been immersed, and it is therefore evidently inconsistent for them any longer to preach immersion or to insist upon it. The Campbellites have gone to the trouble of sending out a committee to investigate this condition of affairs, and have found it about hopeless.

These same people are having trouble with those of their members whose conscience is troubled because of their unbaptized infants. Many of them fear that they are neglecting the word of the Savior: "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." Mark 10, 14. They themselves are not sure how old a child is to be before it may be received into the church. Some of these churches have therefore arranged a service of "infant dedication." Little infants are brought to church by the parents and with prayer and laying on of hands are "dedicated to the Lord." But this has given offense; for there is no passage of Scripture that commands such a ceremony or promises any blessing therefrom, whereas the baptism of infants is commanded in the Scriptures and the assurance given that God's promises are also to these children. Matt. 28, 19; Acts 2, 39.

Altogether, the outlook among these immersionists is for more confusion, dissatisfaction, and troubled consciences. Now, let us call to mind that by their folly they have not only brought such sin and vexation upon their own people, but they have thereby also caused offense and separation throughout all Christendom. Some time ago a Baptist minister was deposed from his office because he baptized his grown daughter by pouring water upon her while she was sick abed, because he saw that in her sick condition she could not be immersed. What havoc and bitter sorrow false teachers bring upon themselves and upon others! S.

Catholics and the K. K. K. — Catholics are complaining loudly and bitterly against the Ku Klux Klan. And it is true, in part the Klan's activity is directed against the aggression of Romanism in this country. It is also true that the Klan's methods are un-American, unchristian, aye, subversive of all law and order. Its methods are the methods of the anarchist assassin. Like masked bandits these hooded men seek to escape the responsibility for their actions.

But while all this is true, the Catholics nevertheless have a bad case against the Ku Klux Klan, for the Catholics themselves are directly responsible for the Ku Klux Klan. In the first place, that very spirit which moves, actuates, and fills the Ku Klux Klan is the persecuting spirit of Rome. Romanists have hunted down unoffending members of other churches, captured them, tortured them, and burned them at the stake. In Europe last summer I saw some of the gruesome instruments of torture which these Romanists invented in order to torture Protestants. Now, while it is true that through the Lutheran Reformation Rome has lost much of its power to torment and harass evangelical Christians, still they not only continue to teach that they have the right, but that it is a duty of Catholics, to do this whenever they have the power.

"In this very twentieth century, at the Papal University at Rome, Professor de Luca published, with special commendation from the comparatively liberal Leo XIII, a book on Canon Law which expressly claimed the right of burning heretics still, and which argued that this 'is sometimes better for the delinquents themselves; for these, being utterly obstinate, would only become worse the longer they lived, and would suffer still more excruciating pains in the flames of hell.'" (G. G. Coulton, *Christ, St. Francis, and To-day,* pp. 192 ff.)

I myself have known of business men in small American towns who feared to associate themselves with Protestant congregations because they feared the persecution of the Romanists. In large cities I have known loyal Protestants to be driven out of business and from a neighborhood because they would not contribute to the support of a Catholic church.

Thus Rome is to this day the teacher of religious intolerance and the exemplar in satanic persecution. In the Ku Klux Klan Rome is reaping what it has sown.

But the Ku Klux Klan is also in another way the fruit of Roman activity. Rome is making every effort to get control of our government machinery. Protestant politicians know this very well. Whoever is ignorant of it is not informed. These unscrupulous political machinations of Rome have been one cause which has driven these Ku Klux Klan men into their desperate courses. This is not an effort to excuse the Ku Klux Klan. They fully deserve condemnation and punishment. But those whining and protesting Romanists have the greater sin, for they have driven these men to their excesses. Rome's complaint against the Ku Klux Klan should be met by telling that mother of persecution that she is but eating the fruit of her own ways and is being filled with her own devices. Prov. 1, 31. S.

The Church in Politics. — The *Churchman* recently informed its readers that the clergy of England are forced into politics. We quote a few sentences: "Social conditions are compelling ministers and churches, in loyalty to their Master and in the discharge of their duty to the community, to play

some part in political affairs. A religiously minded layman, universally respected, Lord Henry Cavendish-Bentinck, addressing a meeting organized by Free Church ministers, expressed the conviction that no longer can the Christian Church afford to adopt an indifferent attitude or stand aloof on either industrial or political questions at home or abroad. When, he said, people who profess Christianity see the great mass of working men and women to-day driven by economic necessity to accept wages below the standard of life, when they see the housing conditions under which they live, and when they remember the temptations with which they are assailed and the uncertainty of their lives, the followers of Jesus Christ cannot pass by on the other side."

That sounds good and right, and still much of it is beside the mark. The Church may urge all its members to be loyal citizens and kind neighbors, and to help the poor and the distressed in every possible way. This it not only may do, this it should do, and this, we may truthfully say, it has been doing these many centuries wherever it remained true to its commission. Its duty is to preach the Word; the Word contains all the admonitions mentioned. Can it do more? Can it declare which measures are most effective to end unemployment, or in what way the housing difficulties may best be overcome, or by what method the disputes between capital and labor may be most satisfactorily adjusted? With regard to such technical details the Church is simply helpless. It is not an organization of financial or sociological experts. It has no authoritative manuals of political wisdom on which it can draw when questions of statesmanship are to be decided. To make it incumbent on the Church to settle industrial or political problems is just as foolish as to require a lawyer to write prescriptions for typhoid fever patients. Let not the Church be expected to do work which it is neither commissioned to do nor fitted for.

A.

A Conclusive Test. — It must be clear to every intelligent person who has bestowed any thought on the subject that the theory of evolution and the belief that the Bible is inspired exclude each other. Both cannot be true. If you accept the one, you must reject the other. The theory of evolution, for instance, holds that man is the product of a process which lasted millions of years; the Bible teaches that man was created by God in the fraction of a day. There is an absolute contradiction here; it is impossible that both sides be right. Unless we wish to turn skeptics and say that the controverted points cannot be determined at all, we must choose between the theory of evolution and the Bible. Which shall it be?

Dr. L. S. Keyser, writing in the *Presbyterian* of January 11, points to a test which will help us in deciding this question. Discussing the recent book of an evolutionist, he makes this striking statement: "We have never known a person to be saved from sin by belief in evolution. We have known hundreds and thousands to be saved from sin by faith in the God of the Bible." This is applying a test whose validity is acknowledged the world over, consisting in judging a tree by its fruit. If we look for spiritual results, the evolution theory stands before us as a barren tree, while the Bible bears an abundance of precious fruit.

Perhaps it will be rejoined that the theory of evolution is purely scientific, that it does not aim at spiritual effects, and that it is unfair to compare it with the Bible, whose purposes avowedly belong to the moral and spiritual realm. We are, of course, willing to grant that the test under discussion should not be applied to science. But the theory of evolution is not satisfied with being science pure and simple. It is a philosophy. It has entered the field of speculation and conjecture. Let it not hide behind a name which it rightly does not deserve. From the misty regions whence it takes its conclusions it launches attacks upon the truthfulness of our Bible and maintains that it furnishes us more reliable information than the Divine Book. Is it not perfectly legitimate, before removing the Bible from the high position it has held with us and placing the evolution theory there, to investigate whether the latter will be able to satisfy our highest needs as the Book of Truth has done?

A.

Ku Kluxism, Old Poison Ivy, and the Ruhr. — In order to convince the American people that in this year of our Lord 1923 the principles of Attila and Mohammed ought to be applied to a defeated enemy, France sent what we believed to be their Oldest and Poisonest Ivy to our shores. It now appears that in one of these superlatives we were mistaken. There seem to be others like him. The spirit of Ku Kluxism, an obsession of *Hate,* has settled upon an entire people. We are moved to these meditations by the following little paragraph contained in the day's record of the French invasion and conquest of the Ruhr Basin, the heart of industrial Germany and of all Europe: —

"It is reported that French soldiers arriving at the small town of Buer were greeted with a shower of stones, but nobody was hurt. The French general announced that the German police superintendent would be punished."

Reading this we thought: First the peace treaty, one of the most cruel and hypocritical and surely the craziest document of its kind in history (read Keynes, the English economist); then the hunger blockade; then the black troops, with the special provisions made for their entertainment; then the business in Silesia; and now the invasion and occupation of the Ruhr. And some German kids threw stones!! Nobody hurt, but the luckless police superintendent of Buer will be punished. Why not get him into the woods, break his arms and legs in three pieces, crush his ribs, and pull out the breast-bone, dislocate his joints, tie him up with barbed wire, and drop him into some French Mer Rouge? If Ku Kluxism is to rule in French dealings with Germany, why not be consistent and let the *Polizeiaufseher* who failed to prevent that casting of stones "get his"?

When God wants to destroy a people, he first makes them mad. When they go plumb crazy, their judgment has already begun.

G.

Outlook and Review.

Correspondence.

SOUTHEASTERN CONFERENCE MEETS.

The Southeastern District Conference met at Charlottesville, Va., December 27—29, 1922. The first two days of the sessions were open to the lay delegates, representing their respective congregations. In fact, all members of our congregations are urged to attend the public sessions. Two papers were read and discussed in the public session, "The Office of the Keys," by Prof. Charles Fredericks, of Concordia College, Conover, N. C., and "Excommunication," by the Rev. Geo. E. Mennen.

On Friday the pastoral conference was held. The affairs of Concordia College, Conover, were discussed. This college has always played a very important part in the work of our Lutheran Zion in this field. The majority of the pastors and professors, members of our conference, are graduates of the institution. The result of the deliberations was that all the members realized the importance of the college for the pursuance of our congregational and mission-work, and they were mutually urged to renewed zeal in behalf of the institution.

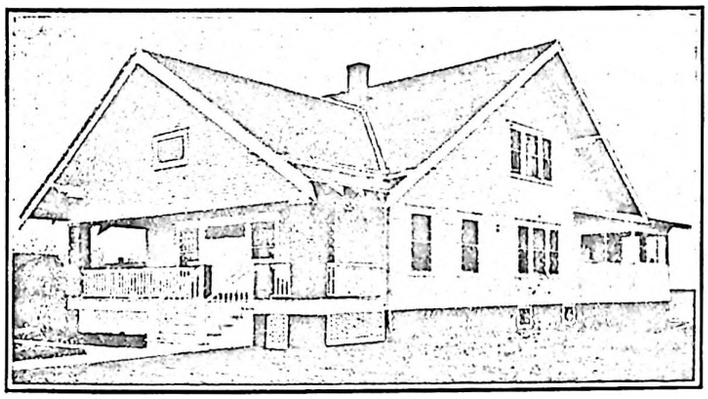
The subject of "Missions" was also discussed at length. Though our field presents difficulties to our conference in the line of mission-work, yet we feel it to be our duty and a respon-

sibility resting upon us to make every effort toward bringing the Gospel to the unchurched thousands in our field. Conference instructed its members to make every effort to launch out and do mission-work wherever possible.

Conover, N. C. GEO. E. MENNEN.

HUTCHINSON, KANS., DEDICATES PARSONAGE-CHURCH.

The frequent requests for contributions to the General Building Fund of our Synod as well as to the local District Building Fund perhaps may excite a remark similar to this, "Why all this money for the Building Fund?" Well, brother or sister, if this perchance be your thought, allow me to exemplify a little. You know the General Building Fund is largely a matter of having a means of maintaining our many synodical institutions, and now especially of financing the building program of our Concordia Seminary at St. Louis and our Normal School at Seward, Nebr. This is but a natural result of our work, and it means the furtherance of the Lord's cause and a hastening of the Kingdom of Glory, for we know that this old world of ours is only standing for the sole purpose of giving us Christians opportunity to carry out the Master's command: "Go ye into *all the world* and preach the Gospel to *every creature.*" Nor ought we to begrudge the money thus expended any more than the stockholders of a railroad begrudge the funds necessary for the maintenance of rolling stock and the upkeep and extension of their lines. The peculiar task of the District Building Fund, however, is to give support and assistance to needy congregations for the construction of necessary church-quarters in order that they may effectively carry on the Savior's



Combined Parsonage and Church of Redeemer Congregation, Hutchinson, Kans.

work, or, too, to provide quarters for missions in cities, towns, or villages which give promise of a bright future. Many a struggling mission which could amount to something and could really be a means of leading many more into Christ's fold has its hands tied for want of suitable quarters. Thank God that our Christians everywhere are more and more coming to realize the ever-increasing importance of possessing a heart and a coin for the Building Fund, synodical or District.

But for this assistance, the mission at Hutchinson, Kans., recently organized under the name of "Evangelical Lutheran Redeemer Congregation," would still be struggling on, doing little or nothing for want of a suitable building or location. Some thirty years past work was begun here and has been carried on with more or less regularity ever since. The Rev. C. Hafner, former president of the Kansas District and now pastor of our congregation at Haven, Kans., was perhaps the first to go at this work in earnest. Hutchinson is a progressive city of some 25,000 to 30,000 inhabitants and offers some fine prospects for the future. Why should our Church not be represented in a city of this size and importance, especially when we bear in mind that our people from surrounding territories will enter seeking employment? And so some three years past the Rev. George Kettner was called and placed in charge of Durham and Hutchinson, Kans. The parish became too large for one man, and the Mission Board of the Kansas District called the undersigned, who was inducted into office here in March, 1922. On the 17th of August, 1922, ground was broken for the erection of a combination parsonage and church. This has now been completed and was dedicated to the service of the Triune God on the 17th of December, 1922. The Rev. O. H. Hornbostel of Canton, Kans., preached the dedicatory sermon, and the Rev. George Kettner preached in the afternoon. Despite the cold weather, a nice assembly was in attendance, and it did one's heart good to see the joy beaming from the faces of the members of Redeemer Congregation, who now had a place of worship all their own.

The accompanying cut shows this combination church-parsonage, a building 29 by 45 feet in dimensions. There are seven rooms and bath. The front room, 15 by 28 feet, a large living-room stretching across the width of the house, will serve temporarily as a chapel, offering seating capacity for some 50 to 75. A full basement adds to the usefulness of the structure. Nor has the Mission Board made the mistake of buying an out-of-the-way lot. It purchased four corner lots in the finest residential section of the city, four blocks from the main car-line and of sufficient dimensions to insure proper space for parsonage, church, and a future school. The building called for an expense of between $7,000 and $7,500. And so, brother or sister, the coins gladly and willingly contributed to the Building Fund of this District have all helped to build a home for a congregation which could not possibly have financed such an undertaking. May God grant our readers Christian determination and a willing, eager heart to do all in their power to advance the Savior's cause!

Hutchinson, Kans. JOHN C. KAISER.

NEWS NOTES FROM ALBERTA.

In September a Macedonian cry came from the foothills of the Rockies, where there were a number of scattered Lutherans. We went, Rev. C. Pfotenhauer and Yours Truly, a drive of 105 miles. Starting early in the morning, we made the return trip that same day, the constant hum-m-m of the old "Chevy" still ringing in our ears, tired, but with a "heap of satisfaction." We had struck but one muskeg slough, which, however, gave us reason to remember that at times we had not been as attentive as we should have been during the lessons in physics, especially those lessons in which we studied the different leverages. All that we knew about these rules we applied there in that muskeg to good advantage.

What had we found? First of all the remnants of a former Norwegian congregation, left vacant about six months ago. Besides these, there were about five or six German families. And among these people, or rather among the children of these people, the sect of the Nazarenes had hoped to reap a glorious harvest. Therefore the call for assistance. With the consent of the Norwegian Synod we have now served these dear people four times, having from 38 to 51 in services. Last week we had a Christmas program plus services there again, and for this special gathering we had at least 175 in attendance. The Sunday-school with 3 teachers and 22 children meets every Sunday, while seven are being instructed for confirmation.

After the Christmas program a gentleman unknown to us until then informed us that he had been in our church for twenty-two years in Michigan. Now he had been out on the western borders of Alberta for nearly nine years, and this had been the first Christmas which had been "just like we had them in Michigan." He promised to attend regularly in the future.

Among others we found a lady there with two sons right on the edge of the big muskeg, where nobody can cross excepting the moose. Finding herself stranded in the old country thirteen years ago, she obtained the help of friends and set out for Canada with no more than her passage. The two sons were then six and twelve, respectively. She took up a homestead and set to work clearing it with her own hands, hands which in better times had done nothing but direct the servants in her beautiful home in Hamburg. Now she has 320 acres of land, a goodly number of horses, cattle, hogs, all necessary machinery, but best of all two of the finest boys any one could wish for.

Could we find a teacher who would be willing to spend his 1923 vacation in sight of the beautiful Rockies, teaching those twenty-two children?

The Rev. Pfotenhauer has lately started another new station. At the two services held there thus far there were 28 and 32 in attendance. Also the Rev. W. Wachlin makes himself heard in a new place, Clive, promising much for the future.

During the holiday season just passed many of the missionaries preached from 10 to 12 times, some preaching a new sermon every time. We are persuaded that the Lord will bless also this preaching of His dear Word. When a young pastor — and that is about all we have up here — is called on to preach so often in such short time, he finds little time to spend on all manner of man-made thoughts and ideas; about all he can do

then is to preach again and again the old truths of the Gospel. Blessed is he who, pastor or hearer, does not tire of these.

Yesterday the first number of our new *Bulletin* reached us, a paper which is being sent out by the Brethren Shippanowski and Hildebrandt in accordance with a resolution passed at meetings of District synod last summer. This little sheet, filled with topics of interest to the Christians in our District, is to go into every home; and when you stop to realize that Alberta alone is larger than the State of Texas, then you will see the urgent need of such a medium in order to keep all informed and in touch with their Synod's work, especially in their own District.

Lately we have again seen two of our missionaries depart for the South, and another has a call under consideration at the present time. And ever again the heartfelt prayer is sent to the Lord of the Harvest, "Lord, send us men!" — With the entire burden resting on shoulders young in years and young in experience, courage often drops below par, the physical powers give out, the mental faculties slacken. *And yet we carry on!* Is not God with us with His sustaining power even as He was with our fathers?

The Christmas edition of our local paper brought the greetings of some of the clergy in our city. One, from the First Methodist pastor, would have been amusing, had it not dealt with such sacred matters. Among other statements: "Christ is a symbol of God and only in that sense can we say that He is God. That is no injustice to Christ, because the Symbol is always greater than that which it is to represent." Then came a long exegesis, comparing the flag as the symbol of a country with the country itself. "When the country itself is mentioned, very little attention is paid to that, but when the flag is hoisted, then everybody stands ready to cheer." Logic! At New Year we were asked by the same editor for a greeting, and this week the paper is publishing one of the sainted Dr. Walther's sermons on the Gospel-lesson for the New Year, beautiful in its very simplicity, and, above all, filled with the pure, sweet Gospel. At any rate, it was the best greeting we could think of.

Wetaskiwin, Alberta. C. THIES.

WESTERN CANADA.

My, but Western Canada is a great country! In giving expression to this conviction, returning from a trip through Western Canada, I do not primarily think of the wonderful development this country has made during the last twenty-five years, nor of the immense wheat-fields (one wheat-field often covering 160 to 320 acres), nor of the 2,000 grain elevators in Saskatchewan alone — no, what is uppermost in my mind, in looking back to my recent sojourn in Manitoba and Saskatchewan, is the remembrance of our Canadian "boys," our young pastors and missionaries in Western Canada.

Thank God, we have a fine set of men up there doing the Lord's work, willing to go wherever the Lord sends them, to meet any hardships, fatigue, and inconveniences with a brave heart and bring sacrifices for their Master's cause with buoyant spirit. I frankly confess, when at the opening of the first session of the newly organized Manitoba-Saskatchewan District a set of these men in four-part song, with bright and happy faces, rendered that song of praise, "Praise to the Lord, the Almighty, the King of Creation!" when I remembered what hardships and privations they must bear in their lonely stations, tears came to my eyes, and I thanked God, who gave them strength to thank Him with joyful lips.

And I thought of so many young and old members of our Church, who, comfortably situated in pleasant homes and surroundings, experience very few privations and sacrifices "for the Lord's sake"; do they all understand and appreciate that these young pioneers in the Lord's vineyard are doing *their* work, since it is every Christian's duty to bring the Gospel to every creature? I am sure, if all my members had been with me at that first meeting of the Manitoba-Saskatchewan District; if they had seen the great, blessed mission-field of Western Canada, the unlimited opportunities of spreading the Gospel and building the kingdom of God; if they had witnessed how cheerful and how successful our young brethren are working, — I am sure our mission-festival collection would surpass any efforts of the past.

Well, my dear fellow-Lutheran, think of our dear boys in their far-away, lonesome mission-fields; remember them in your prayers as well as in your mission-offerings. Let your offerings for the Lord's work be a shining testimony of your sincere thankfulness for all the spiritual blessings with which the Savior has blessed you so abundantly. C. F. EISSFELDT.

RESULTS OF OUR MISSION-WORK IN ARGENTINA.

Two new men having arrived in Argentina, we now have thirteen messengers conveying the glad tidings of the Gospel to about six thousand souls.

The houses of worship are quite modest. Some of them would not be taken for such. Some are of brick, others are adobe chapels. The women, with few exceptions, wear no hats, but simply put a kerchief or a scarf over their heads. They consult neither style-book nor a modiste when in need of dresses. But it is a pleasure to see them come for miles to hear the saving Word and to worship the Lord.

Most of the congregations continue to use the hymn-book to which they had become accustomed in Russia. Also they cling to the tunes they used there, so that visitors are not always able to join in the singing, but the words of the hymns used are about the same as ours; the order of service is about the same, except that the pastor does not chant, also the forms of sacred acts are the same that we use.

Some of the congregations have grown considerably in knowledge and are beginning to manifest an interest in the work of the Lord. In a measure the fruits of the seed sown are discernible everywhere.

For the purpose of giving the children of their charges a Christian training all our pastors have secured a certificate from the superintendent of education, entitling them to engage in educational work. The Argentine Republic has compulsory education. Thousands of free schools, from which all religious instruction is barred, although the government out of its revenues allows the Roman Catholic Church eighty million pesos (about twenty-seven million dollars according to the present rate of exchange) annually for its maintenance, must be attended by every child of school-age. Under certain restrictions, however, private and parochial schools are permitted. Taking advantage of this, our men have organized religious schools, in which they zealously instill the fear of God into the hearts of the rising generation and indoctrinate them, so that they may be able to give reason of the hope that is in them. To perform these duties some of the pastors have to be absent from home for a certain period each year. They do not find it pleasant to be separated from their families for weeks and weeks at a time, but considering the welfare of the souls entrusted to them, they never shirk the work. BF.

WOMAN ERRORIST DEDICATES A TEMPLE.

On New Year's Day Mrs. Aimee Semple McPherson, who has become famous through her healing propaganda, dedicated the new Angelus Temple near Echo Park in Los Angeles, of which she will be the pastor. The edifice is said to have been erected at a cost of more than $275,000. It has a beautiful dome, and the main auditorium seats 5,000 people.

The dedicatory services were marked by considerable emotionalism of the revival type. While the offerings were taken, a delegation of Gipsies, of whom there were some four hundred present, showered the platform with flowers they had brought with them from their tent colony. Mrs. McPherson embraced each Gipsy woman, and permitted each male Gipsy to kiss her hand. Seated on the platform were a number of clergymen, one of whom had come from as far as Washington, D. C., to attend the International Convention meeting for two weeks after the opening exercises. A feature was also the singing of a song composed by the "woman evangelist" herself, "The Four-square Gospel." This, she explained in her evening doctrinal sermon, referred to "Jesus, the only Savior, Baptizer, Healer, and Coming King."

The teachings of the Echo Park Evangelistic Association are set forth in a pamphlet entitled: "Declaration of Faith," by Mrs. McPherson. Besides a number of inaccuracies and ambiguities this tract also contains distinct errors. Shallow hearers may gain the impression that Mrs. McPherson really preaches the Gospel, but Jesus is declared in several places and ways to have signed "the pardon of every one *who should believe on Him.*" Not a word do we find about the universality of the Gospel-message, that "He died for *all*" (2 Cor. 5, 15), and that "He is the propitiation for our sins, and *not for ours only, but also for the sins of the whole world*" (1 John 2, 2). Baptism and the Lord's Supper are described, not as *sacraments*, but as mere signs; they are not said to *give*, but merely to *symbolize* spiritual blessings. The "baptism of the Holy Spirit" may be expected to take place in the believer *in the same manner* as in certain miraculous instances in the apostolic age, while accord-

ing to the Word of God *every* believer *has* the Holy Ghost (read Acts 2, 38). If "tongues" are among the "gifts" the Holy Spirit still bestows upon the believing Church, why not the casting out of devils, the taking up of serpents, the drinking of poisons without harmful effects? See Mark 16, 17. 18.

Verily, since God has preserved unto Himself a Church which has remained faithful to His Word, there is no reason why any of us should be "children, tossed to and fro, and carried about with every wind of doctrine." Eph. 4, 14. Individual evangelists and peculiar sects have their day, but the doctrines of God's Word abide, and we ought to thank our Lord that our Church has not drifted away from its moorings, but has retained its historical position and to this very day obligates its members, and especially its pastors, to teach strictly and unwaveringly in accordance with the Word of God.

We should be interested in Mrs. McPherson's explanation of 1 Tim. 2, 12: "I suffer not a woman to teach."

Los Angeles, Cal. RICHARD HOPE.

NOTES AND NEWS.

"We have all reason to thank our good and gracious God for granting us orthodox teachers and keeping them on the strait path, clear from all foolishness." — J. H. RENGSTORF.

"I cannot pass up the opportunity of telling you how much I appreciate the LUTHERAN WITNESS. While I was in the China Mission, the WITNESS was second only to letters from home, and since I am back again in the work in this country, I find new uses for it in every issue." — HUGO GIHRING.

In 1850 our congregations numbered fifty-five, or about the number which we now have in the city limits of Chicago. There were thirty-two pastors ministering to 6,439 souls. The field in which this handful of pastors and missionaries were laboring extended from New York City to Cape Girardeau, Mo.

Prof. H. A. Klein, President of our Concordia, Springfield, Ill., writes: "After an epidemic of influenza several cases of scarlet fever appeared. Upon advice of the doctors and city health officers we closed the seminary for the time being, and permitted the students who were apparently well to go home. All the cases are of a mild form."

Referring to our item about the synodical jubilee collection, a brother suggests that another lesson has now been learned: mass meetings are good to create a happy and enthusiastic feeling, but do not produce funds for church-work. Our brother says that he knows of some mass meetings which apparently were very enthusiastic, but actually failed to pay their own expenses.

At Harrisburg, Pa., the Church Federation has arranged a preaching program which includes a sermon by Rev. J. Chas. E. Jefferson in Zion Lutheran Church and one by Rev. C. Woelfkin, Baptist, in Messiah Church. Zion and Messiah churches belong to the United Lutheran (Merger) Church. What does the confessional subscription amount to when in church life the lines drawn by differences in doctrine are so openly ignored?

At Rochelle, Ill., Pastor H. E. Brauer is instructing seventeen adults who will be ready for confirmation with another class before long. Pastor Brauer writes: "This whole class was started through the help of a young man who a year ago was hovering between life and death, but who begged of God to let him recover to prepare himself for his end. The Lord heard our prayers. Upon his recovery he helped gather this class including his father, sweetheart, two brothers, and a sister-in-law. God's ways are wonderful." G.

Lutheran Laymen's League.

WHAT IS THE L. L. L. DOING?

The following letter, just sent out, answers the question. Whether you are a member or not, it deserves your attention and consideration.

DEAR FRIEND AND FELLOW-LUTHERAN: —

For 1923 the L. L. L. especially needs the membership of *every one* who became a member in 1919, 1920, 1921, and 1922, by *giving $6.00 or more* towards our Three-Million-Dollar Endowment Fund for the Veterans of the Cross. Why?

In order not to interfere with Synod's Building Fund collection during the last years, the L. L. L. agreed to stop asking for contributions to complete its Endowment Fund. It urged its members to help Synod's financial campaign in every way possible. This help to Synod must be kept up until all moneys needed for Synod's building program in general and for the new St. Louis Seminary in particular are secured. Then we expect Synod, in turn, to help us complete our Endowment Fund by again recommending that every congregation do its fair share to this end.

Meanwhile we *improve conditions* for Synod and our fund by *keeping up* our *membership*. A loyal L. L. L member is a consecrated, determined, cheerful worker in his congregation for *its own* and for Synod's welfare. At the same time all *L. L. L. membership dues* flow into the *permanent Endowment Fund.*

So we now call upon all our members, past or present: —

Let us get back into the spirit of 1919 and 1920! Let those who cannot give more than $6.00 send in that amount! Let those who can give more do so. Give cheerfully, for "God loveth a cheerful giver." Remember, we count on you. Don't you count on any one else. It's what *you* give and do that counts. Let every one of us get that clearly fixed in his mind. Every one will be judged by what *he* or *she* does and by nothing else.

What an inspiring moment that will be when we can again step before one of our Delegate Synods and say: "Brethren, God has again blessed our efforts. He has again touched the hearts of our fellow-Lutherans, and they have again given generously. We have now completed the promised Three-Million-Dollar Endowment Fund. Praise be to God from whom all blessings flow!"

Is there a member of our Synod who would not like to have a share in this glorious event? May our gracious God then incline you not only promptly to renew your own membership, but also to urge your friends to do likewise and thus join in our efforts to help provide proper relief for those men or their widows and orphans who have brought us the glad tidings: "Peace on earth, good will toward men! *Glory to God in the highest!*"

With sincere greetings and best wishes for a blessed New Year,

Faithfully yours in the service,

T. H. LAMPRECHT,
President, Lutheran Laymen's League.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 1st Sunday in Advent, 1922: The *Rev. R. Herrmann* in Grace Church, Blairstown, Iowa, by Pastor C. F. Hinrichs. — The *Rev. E. Meichsner* in the congregation at Santa Clara, in the afternoon in the congregation at General Osario, and on Monday in the congregation at Arroio Grande, Rio Grande do Sul, Brazil, by Pastor A. H. Mette.

On 3d Sunday in Advent: The *Rev. E. C. Miller* in the congregations at Farmington and Macedon Center, N. Y., by Pastor H. T. Stiemke.

On 2d Christmas Day: The *Rev. F. L. Mahnken* in Bethlehem Church, Ferrin, Ill., by Pastor P. Lehmann.

On 1st Sunday after Epiphany, 1923: The *Rev. Walter Sievers* in St. John's Church, Merrill, Wis., by Pastor H. Daib. — The *Rev. J. Williams* in Trinity Church, Alpha, Minn., by Pastor W. C. Fleischer.

B. *Teacher:*

On Sunday after Christmas, 1922: *Teacher Walter G. Gerth* in St. John's Church, Wolsey, S. Dak., by Pastor F. W. Leyhe.

Corner-Stone Laying.

On 24th Sunday after Trinity, 1922, Bethlehem Church, *Brooklyn*, N. Y. (the Rev. A. W. T. Herbert, pastor), laid the corner-stone of their new church.

Anniversaries.

The following churches celebrated anniversaries: —

The congregation at *Campbell*, Nebr. (the Rev. H. W. Robbert, pastor), the 25th anniversary, on 14th Sunday after Trinity, 1922. — Zion Church, *Fairmont*, Okla. (the Rev. Hy. Mueller, pastor), the 25th anniversary, on 22d Sunday after Trinity.

Treasurers' Reports.

ENGLISH DISTRICT. — *Budget Treasury:* Unity, Cleveland, $208.09; Christ, Washington, 20.00; Mount Olive, Milwaukee, 80.53. ($309.52.) *Church Extension Fund — District:* Unity, Cleveland, 13.70. *Church of Our Redeemer, New York — Certificates:* Iroquois Ave. Christ, Detroit, from members, 100.00; members of St. Matthew's, New York, 50.00. ($150.00.) *Church of Our Redeemer, New York — Gift:* Mrs. J. C. Peters of Mount Olive, Milwaukee, 5.00. *District Treasury:* Unity, Cleveland, 6.85. *European Missions:* Emma W. Resener of Our Redeemer, Indianapolis, 5.00. *Foreign Missions:* Emma W. Resener of Our Redeemer, Indianapolis, 5.00. St. Stephen's, Catawba Co., N. C., 9.85. ($14.85.) *General Home Missions:* Emma W. Resener of Our Redeemer, Indianapolis, 5.00. *Ministerial Education Fund:* Unity, Cleveland, 6.85; Grace Sunday-school, Cleveland, 5.85; Christ, Washington, 13.00; Grace Societies, Cleveland, 10.00. ($35.70.) *Missions — District:* Grace Bible School, New York, 25.00; Emma W. Resener of Our Redeemer, Indianapolis, 10.00; Unity, Cleveland, 137.00; Christ, Washington, 50.00; Faith Sunday-school, Cleveland, 12.50; Hope Sunday-school, Milwaukee, 20.04; Grace, Bedford Park, New York, 6.00; "A Friend," Detroit, 200.00. ($460.54.) *Negro Missions:* Emma W. Resener of Our Redeemer, Indianapolis, 5.00. *Synodical Building Fund:* Hope, Milwaukee, 7.25. *Synodical Treasury:* Christ, Washington, 17.00. *European Relief:* Emmanuel Ladies' Aid Society, Baltimore, 10.00. *Church Extension Fund — General Body:* Faith, Cleveland, 20.00. *Home for Feeble-minded, Watertown:* St. John's Ladies' Aid Society, Hannibal, Mo., 10.00. *Home for the Aged, St. Louis:* St. John's Ladies' Aid Society, Hannibal, Mo., 10.00 *Orphanage in Des Peres, Mo.:* St. John's Ladies' Aid Society, Hannibal, Mo., 10.00. *New Seminary:* St. Stephen's, Catawba Co., N. C., 26.10. *Augsburg Orphanage, Baltimore, Md.:* St. Stephen's, Catawba Co., N. C., 5.50, from Catechumens, 3.30. ($8.80.) *District Budget Treasury:* Augustana, Catawba Co., N. C., 10.00. *Milk for European Relief:* Pilgrim, Kenmore, Buffalo, 15.00. *Deaconess Home:* Bethany Ladies' Aid Society, Chicago, 15.00. *City Mission in Milwaukee:* Hope Sunday-school, Milwaukee, 8.92. — GRAND TOTAL: $1,179.23.

December 31, 1922.

ENGLISH DISTRICT. — *Board of Support:* Our Redeemer, Freeport, Ill., $12.45. *Budget Treasury:* Our Redeemer, New York, 70.00; Our Savior, Cincinnati, 144.76; Mount Calvary, Lancaster, Pa., 53.45; Concordia, Conover, N. C., 153.00; Trinity, Hammond, Ind., 20.85; Christ, Webster Groves, Mo., 60.00; Pilgrim, St. Louis, 126.67; Grace, St. Louis, 690.00; Grace, Elyria, O., 150.00; Redeemer, Fort Wayne, 456.76; Christ, Washington, 55.94. ($1,981.43.) *Church Extension Fund — District:* Messiah, Detroit, 43.50; Trinity, Hammond, Ind., 11.00; Grace, St. Louis, 35.00; Mount Olive, Chicago, 17.55; Our Redeemer, Freeport, Ill., 17.25. ($124.30.) *Church of Our Redeemer, New York — Certificates:* Member of Mount Olive, Milwaukee, 150.00. *Church of Our Redeemer, New York, Gifts:* Grace, Akron, O., 25.00; member of Mount Olive, Milwaukee, 10.00. ($35.00.) *Deaf-mute Mission in Cleveland:* Grace Sunday-school, Cleveland, 19.68. *District Treasury:* Messiah, Detroit, 7.30; Trinity, Hammond, Ind., 5.50; Grace, St. Louis, 25.00. ($37.80.) *City Mission in St. Louis:* Pilgrim, St. Louis, 18.75. *Society of Missouri for Homeless Children:* Pilgrim, St. Louis, 30.00. *Foreign-tongue Missions:* Mount Calvary Sunday-school, St. Louis, 12.48. *Designated Student in Milwaukee:* Pilgrim, Chicago, 100.00. *Immigrant and Seamen's Missions:* Mount Calvary Sunday-school, St. Louis, 4.68. *Jewish Mission:* Mount Calvary Sunday-school, St. Louis, 1.56. *City Mission in St. Louis — Social Service Worker:* Grace Ladies' Aid Society, St. Louis, 3.00. *Indian Mission:* Holy Trinity, Bronx, New York, 30.00; Mount Calvary Sunday-school, St. Louis, 15.60; Christ Sunday-school, Washington, 2.50. ($48.10.) *District Budget Treasury:* Our Redeemer, New York, 30.00; Concordia, Conover, N. C., 123.00; Pilgrim, St. Louis, 82.92; Emmanuel, Charlottesville, Va., 31.48; Redeemer, Fort Wayne, 374.54. ($641.94.) *Ministerial Education Fund:* Bethlehem, Roslindale, Mass., 6.40, from "A Friend," 4.00; Grace, St. Louis, 25.00. ($35.40.) *District Missions:* W. C. Leonard, Weyers Cave, Va., 25.00; Trinity, Hammond, Ind., 110.01; Redeemer Sunday-school, Freeport, Ill., 30.00; Grace, St. Louis, 425.00; Trinity Sunday-school, Dallas, Tex., 23.00; Redeemer, Fort Wayne, 94.38; Our Redeemer, Freeport, Ill., 19.65. ($727.04.) *Mountain Retreat in China:* Grace Sunday-school, Cleveland, 50.00. *Negro Missions:* Redeemer Sunday-school, Freeport, Ill., 17.25. *General Relief:* Mount Calvary Sunday-school, St. Louis, 3.12. *South American Missions:* N. N. of Calvary, Buffalo, 5.00. *Synodical Building Fund:* Bethlehem, Roslindale, Mass., 8.00; Layton Park, Milwaukee, 426.50; St. Andrew's, Pittsburgh, 20.00; Our Redeemer, New York, 21.50; Trinity, Pittsburgh, 167.45; Redeemer, Chicago, 72.74; Concordia, Conover, N. C., 23.00; Trinity, Ardmore, Ill., 52.67; Emmanuel, Charlottesville, Va., 12.00; Iroquois Ave. Christ, Detroit, 119.12; Our Redeemer, Freeport, Ill., 13.25; Iroquois Ave. Christ L. A. S., Detroit, 100.00. ($1,037.13.) *Synodical Treasury:* Our Redeemer, Freeport, Ill., 41.22. *City Mission in Chicago:* Mount Olive, Chicago, 11.00. *Negro Mission in Chicago:* Mount Olive, Chicago, 10.56. *Industrial Home in Addison:* Mount Olive, Chicago, 40.00. *Foreign Missions:* Redeemer, Fort Wayne, 94.38. *German Child-feeding:* Redeemer, Fort Wayne, 2.00. *Home for the Aged in Arlington Heights, Ill.:* Redeemer Ladies' Aid Society, Chicago, 25.00. *European Relief:* O. W. H. of Calvary, Buffalo, 1.00; Our Savior, Cincinnati, 75.00; Christ, Washington, 101.00; St. John's, Hannibal, Mo., 6.00; Our Savior, Chicago, 26.00; Grace Sunday-school, Cleveland, 15.00; Grace, Cleveland, 38.50. ($262.50.) *Orphanage in Des Peres, Mo.:* St. John's Sunday-school, Hannibal, Mo., 50.15; Trinity Sunday-school, East St. Louis, 40.00. ($90.15.) *Sanitarium in Wheat Ridge, Colo.:* St. John's Sunday-school, Hannibal, Mo., 10.00; Windsor Park Y. P. S., Walther League, Chicago, 14.80. ($24.80.) *Italian Mission in West Hoboken, N. J. — Building Fund:* Our Savior, Brooklyn, 10.00. *China Mission:* A Mount Calvary Sunday-school class, Lancaster, Pa., 5.00. *American Relief:* Christ Sunday-school, Washington, 10.00. *City Mission in Detroit:* Messiah Sunday-school, Detroit, 19.65. *Home for Feeble-minded in Watertown:* Trinity, Hammond, Ind., 15.00; Faith Sunday-school, Cleveland, 11.34; Our Redeemer, Freeport, Ill., 1.00. ($27.34.) *Orphanage in Indianapolis, Ind.:* Grace Sunday-school, Cleveland, 15.00. *Teachers' Seminary in Seward — Building Fund:* Our Savior, Port Huron, Mich., 20.00. *Walther League Mission Fund:* Grace Walther League Society, Pittsburgh, 5.00; Grace Y. P. S., Elyria, O., 3.77; St. Andrew's Missionary Guild, Pittsburgh, 125.00; First Y. P. S., Missoula, Mont., 3.36; Redeemer Ruth Guild, North Tonawanda, N. Y., 3.00. ($140.13.) — GRAND TOTAL: $5,944.84.

NOTE. — In WITNESS No. 2 of 1923 read: *Church Extension Fund — General Body:* Faith Church, Cleveland, O., $35.00, instead of "Church Extension Fund — District."

The Martin Luther Orphans' Home in West Roxbury, Mass., acknowledges receipt of $168.80 from Bethlehem Church, Roslindale, Mass.

January 20, 1923. WM. E. JUNGE, *Treas.*,
3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT. — December: *Synodical Budget:* Congregations in New Orleans: Christ, $6.25; Salem, 18.75; Trinity, 9.37; St. Paul's, 46.65; St. John's, 30.10. Congregations: Orlando, 10.00; Tampa, 12.75; Pensacola, 75.00; Miami, 5.00. ($213.87.) *District Budget:* Congregations in New Orleans: Christ, 3.85; Salem, 11.25; Trinity, 5.63; St. Paul's, 27.99; St. John's, 18.06. Congregations: Orlando, 5.00; Pensacola, 45.00; Miami, 3.00. ($119.78.) *Synodical Building Fund:* Congregations in New Orleans: Zion, 11.50; Mount Calvary, 2.10; St. John's, 34.25, and from Ed. Wegener, 100.00. Congregations: Orlando, 20.00; Tampa, 193.50; Pensacola, 65.50; Cullman, 51.77; De Ridder Mission, 4.50; Prairie Farm Mission, 3.50. ($486.62.) *Home Missions:* Congregations in New Orleans: St. John's Ladies' Aid, 25.00, and from F. R., 1.00; Mount Calvary, 2.35. Congregations: Lake Charles, 71.30; Pensacola Sunday-school, 6.00. ($105.65.) *Colored Missions:* St. Paul's, New Orleans, 12.25. Congregations: Tampa, 15.50; Gotha, 18.02. ($45.77.) *City Mission:* Congregations in New Orleans: First English, 2.00; Zion, 1.00; St. Paul's, 12.00; St. John's, 1.00, and from A. Fleisch, .25. ($16.25.) *District Synodical Treasury:* Zion, New Orleans, 2.50. *Church Extension Fund:* H. Lohman, interest, 9.25. *Seamen's Bethel:* Franke Ladies' Miss. Soc., 105.00. *Concordia College Fund:* Homestead dividends, 47.50. *Bethlehem Orphan Home:* First English Congregation, New Orleans, 2.00. Congregations: Baton Rouge, 16.00; Cullman, 24.56; Orlando, 10.00; Pensacola Sunday-school, 18.35. ($70.91.) *German Relief:* Congregations in New Orleans: Zion, 42.68; St. Paul's, from members, 16.50. Congregation in Cullman, 28.93. Sunday-school in Pensacola, 10.00. ($98.11.) *Lutheran Laymen's League:* Octavia St. Mission, 22.25, and from N. G. Hoppmeyer, 25.00. ($47.25.) *Institute for Feeble-minded:* Sunday-school in Pensacola, 10.00. *Institute for Deaf-mutes:* Congregation in Tampa, 12.50. Sunday-school in Pensacola, 10.00. ($22.50.) *Students' Fund, Louisiana Conference:* Congregations in New Orleans: First English, 6.00; St. John's Ladies' Aid, 3.00. Congregation in Clinton, 1.50. New Orleans Pastoral Conference, 25.00. ($35.50.) *Students' Fund, Gulf States Conference:* Bible Classes in Pensacola, 18.45. Congregation in Tampa, 6.50. ($24.95.) — GRAND TOTAL: $1,461.41.

New Orleans, La., January 18, 1923. A. C. REISIG, *Treas.*,
315 S. Jefferson Davis Parkway.

MICHIGAN DISTRICT. — November 16 to December 15, 1922: Budget Treasury, $693.57; Synodical Treasury, 4,080.49; Synodical Building Fund, 31,988.52; Missions, 9,059.12; Miscellaneous, 8,655.10. — *Total*, $54,476.80. E. G. GEYER, *Treas.*

NEBRASKA DISTRICT. — December, 1922: Synodical Treasury, $3,492.56; Synodical Building Fund, 14,274.31; Missions, 5,788.83; Miscellaneous, 9,817.98. — *Total*, $33,373.68. A. SCHUELKE, *Treas.*

WESTERN DISTRICT. — December 22, 1922, to January 15, 1923: Synodical Treasury, $1,562.64; Synodical Building Fund, 5,301.51; Synodical Budget, 578.77; District Budget, 170.37; Missions, 2,801.88; Miscellaneous, 5,830.02. — *Total*, $16,245.16.
G. HOERBER, *Treas.*

Acknowledgment.

Received from an unknown donor in Cleveland, O., for Seward, Nebr., $10.00. Hereby gratefully acknowledged. TH. GRAEBNER.

ANNUAL REPORT OF TREASURER OF SYNOD FOR THE YEAR 1922.

GENERAL SURVEY OF RECEIPTS.

Districts:	1. Totals	2. Budget Treasury	3. Synodical Treasury	4. Building Fund	5. St. Louis Seminary	6. Home Missions	7. Foreign Missions	8. Mount. Retreat	9. S'dry Titl. For. Miss.	10. S. Amer. Missions	11. Deaf-m. Missions	12. Indian Mission	13. Ind. M. Build'g	14. Jewish Mission	15. F.-t'gue Miss.	
1. Atlantic	67648 86	153 20	10216 69	13163 35	17553 04	3047 02	3483 34	65 20	1135 42	1263 08	594 65	430 47	.... ..	4 05	361 38	1.
3. California-Nevada	22880 72	8566 00	358 56	8891 08	.... ..	134 46	116 53	175 05	36 80	50 20	20 16	20 16	.... ..	3 22	16 13	3.
4. Canada	16362 11	8597 92	.... ..	7311 18	.... ..	.... ..	2 00	.... ..	112 28	.... ..	.... ..	.... ..	.... ..	.... ..	.... ..	4.
5. Central	201275 94	3661 27	43498 29	.... ..	69449 10	12651 52	9947 05	309 62	3063 94	8812 32	1912 17	397 73	1 00	43 55	944 54	5.
6. Central Illinois	72851 12	13215 97	8460 86	22590 95	.... ..	4893 00	3372 48	243 21	734 22	1204 22	504 94	425 28	.... ..	31 34	282 68	6.
7. Eastern	63322 29	2715 66	12920 47	1599 03	20000 73	2963 80	4304 33	341 72	1384 61	1786 40	469 51	507 49	39 00	63 66	560 61	7.
8. English	69939 96	14984 01	6958 06	20112 60	11602 07	1473 45	2045 48	132 00	1612 77	481 40	301 01	176 55	.... ..	28 51	120 13	8.
9. Iowa	103696 95	45716 88	3086 98	36101 58	1500 00	648 52	1008 57	162 50	1344 92	459 01	176 41	177 51	.... ..	9 05	23 12	9.
10. Kansas	37783 54	543 19	5502 11	16373 59	.... ..	1439 75	2344 40	51 50	653 71	818 93	334 47	235 71	.... ..	18 25	208 77	10.
11. Michigan	129547 58	3606 87	26742 90	45374 78	6250 00	6955 25	7932 30	89 16	556 21	3147 91	722 35	653 54	13 21	57 84	543 46	11.
12. Minnesota *	74187 60	2298 85	14000 00	23940 83	35 00	1130 22	5807 00	222 90	45 40	1796 48	1171 54	511 04	.... ..	118 10	474 90	12.
13. Nebraska	70650 82	.... ..	11172 00	.... ..	27288 88	3001 33	5079 28	228 30	125 27	1828 50	676 94	572 52	.... ..	.... ..	435 77	13.
14. N. Dak.-Montana	4474 02	43 25	897 66	716 60	417 74	217 07	518 02	2 00	37 82	123 97	77 22	50 50	.... ..	17 06	42 05	14.
15. Northern Illinois	155352 32	5785 66	26804 39	56325 93	.... ..	8502 70	7907 25	320 31	639 04	4285 25	1663 81	1095 03	.... ..	120 43	759 72	15.
16. North Wisconsin	32627 86	.... ..	5356 58	14070 00	.... ..	1389 50	1794 40	69 50	378 88	776 85	279 40	373 10	2 79	.... ..	154 70	16.
17. Oregon-Washington	7039 44	726 50	757 51	967 29	815 23	224 97	523 42	66 50	27 55	111 04	223 99	14 18	.... ..	2 00	10 00	17.
18. South Dakota	12092 10	4244 62	641 00	5061 25	.... ..	65 00	.... ..	.... ..	20 00	.... ..	.... ..	.... ..	.... ..	.... ..	.... ..	18.
19. Southern	6567 95	1567 18	398 02	2051 33	768 60	.... ..	149 50	28 00	49 10	137 44	2 05	.... ..	.... ..	1 00	1 73	19.
20. Southern Illinois	51044 90	1588 18	9622 00	15016 29	2152 08	2344 29	3112 23	233 85	473 93	1161 23	316 79	289 80	55 00	75 00	190 86	20.
21. Texas	17381 66	.... ..	2826 30	4907 39	.... ..	270 02	1167 93	6 80	231 18	324 18	156 45	105 49	.... ..	2 22	87 91	21.
22. Western	139196 75	6142 30	20390 69	32855 35	25518 49	5942 63	7198 49	364 99	2917 62	3402 82	1209 59	879 17	12 70	78 49	554 72	22.
23. South Wisconsin	94323 22	2221 06	17426 72	34617 16	.... ..	6772 67	4689 28	116 55	.... ..	2527 16	690 59	861 99	325 46	132 89	577 48	23.
24. Colorado	4619 10	72 21	872 56	1627 79	248 87	173 03	239 78	10 00	.... ..	74 77	14 75	12 32	.... ..	.... ..	11 72	24.
25. Alberta-Brit. Col.	3223 97	.... ..	176 20	620 56	.... ..	42 66	86 90	.... ..	.... ..	9 08	3 92	3 06	.... ..	.... ..	2 45	25.
26. Direct to Treasurer	1031899 96	23 03	208155 37	2505 87	1104 65	21413 40	51030 35	3760 88	18134 51	10928 82	4037 59	3025 06	5050 00	180 74	2403 74	26.
Totals	2489990 74	126473 81	437241 92	366801 78	184704 48	85696 26	123860 31	7000 54	33715 18	45511 06	15560 30	10817 70	5499 16	987 40	8768 57	

Districts:	16. Imm. & Sea. Miss.	17. Europ. Missions	18. Europ. Relief	19. S'dry Tit. Eur. Rel.	20. Negro Missions	21. S'dry Tit. Negro M.	22. Miscel. Missions	23. Church Extens'n.	24. Synodical Jubilee	25. Board of Support	26. Pension Fund	27. General Relief	28. S'dry Tit. Relief	29. Thank-Offering	30. Sundry Accounts	
1. Atlantic	156 18	475 05	2005 22	105 00	3122 55	1316 10	.... ..	715 15	4982 44	3023 16	.... ..	108 02	.... ..	.... ..	169 10	1.
3. California-Nevada	12 10	12 55	61 00	873 54	80 67	669 57	.... ..	.... ..	2139 26	134 45	.... ..	8 96	10 00	457 77	32 50	3.
4. Canada	.... ..	.... ..	.... ..	.... ..	.... ..	20 15	.... ..	.... ..	.... ..	209 34	.... ..	.... ..	25 00	51 43	32 81	4.
5. Central	91 82	2815 19	2161 96	1480 19	10574 49	3631 01	.... ..	594 91	11430 83	9203 95	396 50	.... ..	16 00	2647 26	1539 73	5.
6. Central Illinois	118 95	691 49	680 40	.... ..	3117 20	1441 37	.... ..	25 00	6257 85	2465 69	.... ..	57 28	55 12	1601 75	379 87	6.
7. Eastern	207 01	473 58	695 06	1502 00	3561 36	647 76	26 71	1077 73	1279 27	2984 91	70 93	168 61	281 10	161 85	527 39	7.
8. English	72 78	144 57	638 89	357 00	1643 91	507 91	.... ..	53 60	3364 73	1763 09	35 00	61 29	112 03	846 07	309 25	8.
9. Iowa	108 24	323 61	.... ..	.... ..	2394 42	1554 18	.... ..	889 72	4804 67	1547 78	272 91	28 30	118 60	460 00	779 47	9.
10. Kansas	113 25	378 63	897 51	306 73	2341 02	2944 12	.... ..	4 50	243 06	1460 76	.... ..	70 79	.... ..	.... ..	498 79	10.
11. Michigan	245 95	1492 90	1097 15	4466 74	8134 10	1384 78	.... ..	11 00	3026 70	6394 66	169 60	154 28	12 50	.... ..	311 44	11.
12. Minnesota *	127 13	1174 95	714 14	157 90	4122 81	2743 27	.... ..	.... ..	7345 38	4068 59	765 57	102 07	402 26	.... ..	911 27	12.
13. Nebraska	247 47	708 00	.... ..	59 09	3442 44	1889 33	.... ..	.... ..	9959 92	3540 00	.... ..	97 95	60 62	.... ..	237 21	13.
14. N. Dak.-Montana	2 00	67 67	96 16	65 95	272 91	23 10	.... ..	.... ..	340 42	436 98	.... ..	2 87	.... ..	.... ..	5 00	14.
15. Northern Illinois	302 17	2189 55	3114 79	1460 37	6727 93	2616 33	.... ..	2 00	11229 84	7826 09	856 65	123 71	3 00	4261 45	428 92	15.
16. North Wisconsin	55 00	165 00	913 38	259 44	1466 25	730 69	.... ..	.... ..	1860 11	1280 65	288 00	46 00	.... ..	.... ..	917 64	16.
17. Oregon-Washington	5 00	42 43	342 72	161 39	309 62	256 92	.... ..	33 00	970 38	141 03	.... ..	6 25	27 00	50 50	223 02	17.
18. South Dakota	.... ..	20 00	6 36	212 02	50 00	284 77	434 00	.... ..	746 08	295 00	.... ..	.... ..	12 00	.... ..	.... ..	18.
19. Southern	.... ..	10 00	38 28	67 00	218 09	74 95	.... ..	.... ..	820 37	88 31	97 00	.... ..	.... ..	.... ..	.... ..	19.
20. Southern Illinois	64 40	443 95	.... ..	.... ..	2399 64	944 34	3559 67	4 46	3862 57	2293 83	48 50	193 35	154 21	288 07	246 38	20.
21. Texas	38 95	126 43	681 74	323 58	1026 40	260 52	.... ..	58 06	1475 45	1427 57	118 00	8 46	37 65	.... ..	1712 98	21.
22. Western	312 02	1162 25	2287 54	1094 78	6873 13	1905 54	1188 28	850 30	7002 74	4041 63	236 59	252 66	212 00	3586 32	122 92	22.
23. South Wisconsin	171 79	728 52	.... ..	.... ..	3189 41	2485 31	3090 31	.... ..	6050 45	4211 82	439 60	93 64	.... ..	2422 78	480 58	23.
24. Colorado	6 40	65 64	.... ..	101 26	235 99	100 00	.... ..	198 08	339 05	156 51	.... ..	1 82	.... ..	50 55	6 00	24.
25. Alberta-Brit. Col.	1 12	3 06	.... ..	50 00	72 29	.... ..	.... ..	5 95	361 54	63 16	12 50	.... ..	.... ..	.... ..	1709 52	25.
26. Direct to Treasurer	1005 42	3486 58	202 12	499 73	19738 47	1954 35	448 03	146700 85	2362 42	108667 67	.... ..	3333 37	37 28	32 00	411677 66	26.
Totals	3465 15	17201 60	16634 42	13604 61	85115 10	30386 37	8747 00	151224 31	92255 53	108326 63	3807 35	4829 68	1576 37	16918 70	423259 45	

* Includes Manitoba and Saskatchewan District.

Notes on "General Survey of Receipts."

Col. 3, line 26, includes $100,000.00 from Concordia Publishing House; 25,000.00 transferred from undivided proceeds; sundry legacies and bequests, 3,765.75.

Cols. 3, 6, 7, 10, 11, 12, 15, 16, 17, 20, 25, 27, line 26, include the apportionment to these respective treasuries out of the Budget Treasury, col. 2; Miscellaneous Missions, col. 22; and Thank-offering, col. 29.

Col. 9 includes China Relief, 157.58; Foreign Mission Church Extension, 12,560.64; India Mission Hospital, 1,626.30; Mountain Retreat in China, 5,170.70; Walther League for Foreign Missions, 6,298.30; African Mission, 30.00; sundry titles, Foreign Missions, 7,871.66. *Total*, $33,715.18.

Col. 25, line 26, includes proceeds of L. L. L. Endowment Fund, 85,010.43; proceeds of Pension and Conference Fund, 1,646.66; proceeds of sundry legacies, 1,218.42; 10 per cent. of Concordia Publishing House dividends, 10,000.00.

Line 26 also includes the following items from the Norwegian Synod: Foreign Missions, 267.50; Indian Mission, 102.01; Negro Missions, 642.49; European Relief, 112.47; sundry titles, European Relief, 292.22; sundry titles, Foreign Missions, 9.00; Fort Wayne Deaconess Home, 1.00; St. Louis orphanage, 8.25; Norwegian professor, St. Paul, 700.00; Wheat Ridge Sanitarium, 27.00. *Total*, $2,161.94.

Items from Wisconsin Synod: Home Missions, 11.97; Foreign Missions, 270.77; South American Missions, 4.55; Deaf-mute Missions, 2.28; Indian Mission, 1.71; Jewish Mission, 180.74; Foreign-tongue Missions, 1.37; Immigrant and Seamen's Missions, .61; European Missions, 1.71; Negro Missions, 11.40; American Lutheran Publicity Bureau, 11.83. *Total*, $498.94.

From President Pfotenhauer: Synodical Treasury, 57.00; Home Missions, 500.00; South American Missions, 500.00; Indian Mission building, 500.00; St. Louis Seminary building, 100.00; sundry titles, Foreign Missions, 1,000.00; Louise Schmidt Legacy, 500.00; H. C. Zuttermeister Legacy, 2,000.00; sundry titles, Negro Missions, 500.00. *Total*, $5,657.00.

From the treasurer of the Church Extension Board: Church Extension, 78,601.00; Synodical Jubilee, 1,000.00; sundry titles, Negro Missions, 1,000.00. *Total*, $80,001.00.

Col. 30, line 1, includes Oregon School Campaign, 99.10; River Forest gymnasium, 55.00; Indian orphans at Fort Apache, Ariz., 5.00; Indian orphan, 5.00; Seamen's Mission Home, 5.00. ($169.10.) — Line 3: Australia and New Zealand Missions, 8.25; Deaf-mute Institute, 1.25; Fort Wayne deaconess, 8.00; orphanage at Fremont, Nebr., 15.00. ($32.50.) — Line 4: Edmonton College, 15.00; Lutheran hospice, 11.00; Wheat Ridge Sanitarium, 6.81. ($32.81.) — Line 5: Australia and New Zealand Missions, 26.48; sundry titles, European Missions, 52.00; seminary in Germany, 1.00; European Church Extension, 174.36; Rahmes Bequest, 186.00; River Forest gymnasium, 977.66; sundry persons, South American Missions, 28.00; Indian orphan, 38.68; Italian Mission, Bongarzone chapel, 25.55; Slovak Mission, 30.00. ($1,539.73.) — Line 6: Australia and New Zealand Missions, 27.00; European Church Extension, 44.10; Oregon School Campaign, 167.86; Watertown Institute, 140.91. ($379.87.) — Line 7: Australia and New Zealand Missions, 172.49; European Church Extension, 132.50; Oregon School Campaign, 136.00; building for Indian Mission, Red Springs, 5.00; Italian Mission, 5.37; Watertown Institute, 18.50; relief in Polish Russia, 57.53. ($527.39.) — Line 8: sundry persons, European Missions, 15.00; Oregon School Campaign, 100.00; River Forest gymnasium, 102.00; Cross St. Mission, 10.00; central school, Milwaukee, 5.00; Deaf-mute Mission in Chicago, 18.75; Italian Mission, 10.00; Peoria Children's Home, 21.50; St. Louis Seminary site, 25.00; Overland Park congregation, 2.00. ($309.25.) — Line 9: Oregon School Campaign, 208.69; sundry persons, South American Missions, 5.00; Arlington Altenheim, 20.00; American Lutheran Publicity Bureau, 5.00; Deaf-mute Institute, 501.78; Fort Wayne deaconess, 3.00; Memorial Hall, Springfield, 36.00. ($779.47.) — Line 10: Australia and New Zealand Mission, 34.90; seminary in Germany, 10.00; European Church Extension, 448.39; St. Louis Altenheim, 5.00; American Lutheran Publicity Bureau, .50. ($498.79.) — Line 11: Australia and New Zealand Missions, 13.00; seminary in Germany, 28.00; sundry persons, European Missions, 59.66; European Church Extension, 149.78; Lutheran Laymen's League, 61.00. ($311.44.) — Line 12: Oregon School Campaign, 56.50; River Forest gymnasium, 41.75; Arizona mission, 204.15; American Lutheran Publicity Bureau, 50.81; Fort Wayne deaconess, 6.00; Lutheran Aid Association, 10.00; synodical reports, 542.06. ($911.27.) — Line 13: European Church Extension, 86.28; Oregon School Campaign, 95.65; American Publicity Bureau, 41.28; Fort Wayne deaconess, 14.00. ($237.21.) — Line 14: Australia and New Zealand Missions, 5.00. — Line 15: Australia and New Zealand Missions, 67.15; seminary in Germany, 110.50; sundry persons, European Missions, 45.00; European Church Extension, 100.00; Walther League for European Missions, 71.27; Conover College, 10.00; orphanage near St. Louis, 25.00. ($428.92.) — Line 16: Australia and New Zealand Missions, 25.75; sundry persons, European Missions, 18.50; European Church Extension, 832.39; Oregon School Campaign, 30.00; furniture and fixtures for Indian Mission, 11.00. ($917.64.) — Line 17: American Lutheran Publicity Bureau, 22.55; orphanage in Addison, 37.37; orphanage in Indianapolis, 16.17; orphanage in West Roxbury, 16.17; Watertown institute, 57.06; building at Wheat Ridge, 40.00; Wheat Ridge Sanitarium, 33.70. ($223.02.) Line 20: Australia and New Zealand Missions, 23.00; European Church Extension, 25.00; Lutheran Laymen's League, 10.85; Oregon School Campaign, 72.48; St. Louis Altenheim, 10.00; Fort Wayne deaconess, 18.00; Indiana District Walther League for Foreign Missions, 7.25; Las Vegas, N. Mex., 62.80; orphanage in Indianapolis, 5.00; orphanage in New Orleans, 10.00; St. Louis City Mission, 2.00. ($246.38.) — Line 21: Australia and New Zealand Missions, 1.00; Seward Seminary building, 5.00; Lutheran Laymen's League, 6.00; Oregon School Campaign, 43.20; American Lutheran Publicity Bureau, 7.52; Fort Wayne deaconess, 7.00; orphanage in New Orleans, 213.40; orphanage near St. Louis, 1.00; Memorial Hall, Springfield, 60.26; Watertown institute, 227.75; Home-finding Society of Kansas, 286.11; Wheat Ridge Sanitarium, 845.65. ($1,712.98.) — Line 22: Australia and New Zealand Missions, 7.00; European Church Extension, 66.87; sundry titles, South American Missions, 24.00; American Lutheran Publicity Bureau, 15.05; Bethesda Home, St. Louis, 10.00. ($122.92.) — Line 23: Australia and New Zealand Missions, 95.08; European Church Extension, 325.00; Italian Mission, 60.50. ($480.58.) — Line 24: Indigent students, 5.00; Oregon School Campaign, 1.00. ($6.00.) — Line 25: Edmonton College building, 1,389.52; Church Extension (repaid), 300.00; orphans in St. Paul, 20.00. ($1,709.52.) — Line 26 includes 2,161.94 from the Norwegian Synod, as listed above in detail; 498.94 from Wisconsin Synod, as listed above in detail; 5,657 from President Pfotenhauer, as listed above in detail; 80,001.00 from the treasurer of the Church Extension Board, as listed above in detail; Annuity Endowment, 5,000.00; sundry titles, Australia and New Zealand Missions, 25.00; bills payable, 170,040.00; bills receivable, 2,000.00; bonds, 130,190.77; Seward Seminary building, 50.00; Canadian exchange, 5,547.42; chapel for deaf-mutes, 1,500.00; proceeds of all investments, 32,113.49; sundry titles, European Missions, 104.09; European Church Extension (includes one-eighth of synodical jubilee collection), 11,316.64; indigent students, 128.00; general legacies, 342.82; David Bauer Legacy, 500.00; Fred Gaedke Bequest, 1,500.00; Conrad Helmreich Bequest, 10,221.40; Horst Scholarship Foundation, 10,000.00; St. Louis Indigent Student Legacy, 100.00; Ohlendorf Bequest, 200.00; Louis Ortner Legacy, 250.00; Rosaline Ploetz Endowment, 1,127.50; proceeds of Raithel Legacy, 700.00; J. F. Schuricht Legacy, 1,120.00; proceeds of Stutz Legacy, 315.47; loans, 18,200.00; Michigan School Campaign, 5.00; Oregon School Campaign 2.00; Pueblo congregation, 110.74; River Forest gymnasium, 55.50; sundry titles, South American Missions, 1,011.71; St. Paul Board refund, 130.18; St. Louis Board refund, 4.50; St. Louis Altenheim, 27.00; Children's Aid Society of Missouri, 50.00; Deaf-mute Institute, 16.10; Eastern District Church Extension, 46.25; English District, 4.64; Indian Mission in Arizona, 5.00; orphanage near St. Louis, 27.00; orphans in St. Paul, 2.50; refund, W. C. Vogel, 43.00; Watertown institute, 3.50; Home-finding Society of Wisconsin, 1.00; refund, Financial Secretary, 106.03; tuition, 4,084.24; Winfield rent, 100.00; Wheat Ridge Sanitarium, 1.00. ($408,429.58.)

All the above items have been transmitted to the respective persons, congregations, or boards, or have been credited on account.

1. Cash Account.

Total receipts during 1922, as per Col. 1		$2489990.74
Total disbursements during 1922	$2392605.77	
Overdraft, December 31, 1921	2971.60	
		2395577.37
Cash balance, December 30, 1922		$94413.37

2. Budget Treasury.

Receipts		$126473.81
Disbursed, prorated according to budget, to —		
Synodical Treasury	$54874.46	
Home Missions	14965.65	
Foreign Missions	15677.68	
South American Missions	5701.43	
European Missions	2137.41	
Deaf-mute Missions	2850.73	
Indian Mission	2137.41	
Foreign-tongue Missions	1709.93	
Immigrant and Seamen's Missions	763.91	
Negro Missions	14252.32	
Board of Support	10689.56	
General Relief	713.32	
		$126473.81

3. Synodical Treasury.

DISBURSEMENTS.

INSTITUTIONS	Salaries		Current Expenses		Libs. and Lab's		Totals	
Bronxville	16863	84	7708	11	250	00	24821	95
Concordia	15758	00	3007	06	250	00	19015	06
Conover	6163	20	146	00	50	00	6359	20
Edmonton	3762	00	3399	97	50	00	7211	97
Fort Wayne	29000	04	13477	52	250	00	42727	56
Milwaukee	20749	92	3307	33	250	00	24307	25
Oakland	7735	00	278	33	75	00	8088	33
Portland	4602	00	148	05	75	00	4825	05
Porto Alegre	4150	00	....	..	150	00	4300	00
River Forest	26337	67	12305	85	250	00	38893	52
St. Louis	38342	58	5903	57	350	00	44596	15
St. Paul	19895	00	5239	66	250	00	25384	66
Seward	20875	00	5838	95	250	00	26963	95
Springfield	14637	00	6093	13	250	00	20980	13
Winfield	17861	50	4079	73	250	00	22191	23
	246732	75	70933	26	3000	00	320666	01
Deficit, December 31, 1921							96837	23
Officers, including office help					7830	00		
Financial Secretary's office					5926	87		
Office expenses					997	95		
Mileage					1309	78		
Legal expenses					14	25		
Printing					2692	03		
Periodicals sent gratis					45	69		
School Board					5202	49		
Sunday-school Committee					175	01		
Survey Committee					89	20		
Board of Directors					1227	49		
							25510	76
Board of Support, 10 per cent. of 1921 Concordia Publishing House dividends							10000	00
Building Fund transfer							105	99
							453119	99
RECEIPTS.								
Receipts as per Col. 3					437241	92		
Tuition.* (See p. 45.)					4084	24		
Rent in Winfield					100	00		
For Norwegian professor at St. Paul					700	00		
							442126	16
Deficit, December 30, 1922							10993	83

* Tuition received from: —

Bronxville	$1534.00	Porto Alegre	—
Concordia	—	River Forest	—
Conover	1108.20	St. Louis	—
Edmonton	—	St. Paul	691.79
Fort Wayne	391.25	Seward	—
Milwaukee	—	Springfield	—
Oakland	—	Winfield	359.00
Portland	—		

4. Building Fund.

BALANCE, DECEMBER 31, 1921.

Building Fund	$188209.57	
New building at Concordia	12816.08	
St. Louis Seminary	148299.58	
		$349325.23
Less debit balance, Porto Alegre	$34978.95	
Less debit balance, River Forest	17969.88	
		52948.83
Total balance, December 31, 1921		$296376.40

RECEIPTS.

Building Fund, cash	$366801.78	
Building Fund, transfer	160.99	
St. Louis Seminary	184704.48	
Edmonton	1389.52	
Seward, dormitory	55.00	
		553111.77
		$849488.17

DISBURSEMENTS.

Building Fund	$75665.57	
Bronxville, boiler house	20000.00	
New building at Concordia, transfer	188.00	
Porto Alegre, new residence	100.00	
Publicity Committee	6884.62	
River Forest	10800.00	
St. Louis Seminary	14274.84	
St. Paul, residence	8247.75	
Seward, dormitory; transfer	55.00	
Winfield, residences; balance	4982.75	
		141198.53
Balance, December 30, 1922		$708289.64

PRESENT BALANCES OF BUILDING FUND.

Building Fund	$395642.82	
New building at Concordia	12628.08	
Edmonton	1389.52	
St. Louis Seminary	318729.22	
		$728389.64
Less debit balance, Bronxville, boiler house	$20000.00	
Less debit balance, Porto Alegre, new residence	100.00	
		20100.00
		$708289.64

5. St. Louis Seminary Site.

Cost to December 31, 1921 *	$189257.04	
Interest due on notes	4375.00	
Taxes due	4510.09	
Survey	285.00	
Sewer rights	10752.66	
Total cost to December 31, 1922		$209179.79
Paid on purchase price *	$108691.06	
Interest, taxes, survey, and sewer rights	25488.73	
		134179.79
Balance, covered by notes		$75000.00

* $75,000 was contributed by the congregations in St. Louis and vicinity.

6. Home Missions.

Disbursed by order of the Board		$104635.94
Balance, December 31, 1921	$ 5441.10	
Receipts	85696.26	
		91137.36
Deficit, December 30, 1922		$13498.58

7. Foreign Missions.

Deficit, December 31, 1921	$ 8143.83	
Disbursed by order of the Board	133661.51	
		$141805.34
Receipts		123860.31
Deficit, December 30, 1922		$17945.03

8. Mountain Retreat in India.

Balance, December 31, 1921	$2000.00	
Receipts	7000.54	
		$9000.54
Disbursed by order of the Board		7800.00
Balance, December 30, 1922		$1200.54

9. Sundry Titles, Foreign Missions.

Receipts	$33715.18

Disbursed to, or by order of, the Board or credited on account.

10. South American Missions.

Deficit, December 31, 1921	$13173.81	
Disbursed by order of the Board	62476.38	
		$75650.19
Receipts		45511.06
Deficit, December 30, 1922		$30139.13

11. Deaf-mute Missions.

Deficit, December 31, 1921	$ 605.78	
Remitted to the Board	22333.50	
		$22939.28
Receipts		15560.30
Deficit, December 30, 1922		$7378.98

12. Indian Mission.

Remitted to the Board	$10450.00	
Transferred by order of the Board	4550.00	
		$15000.00
Balance, December 31, 1921	$ 3944.15	
Receipts	10817.70	
		14761.85
Deficit, December 30, 1922		$238.15

13. Indian Mission Building.

Deficit, December 31, 1921	$12141.67	
Remitted to the Board	1250.00	
		$13391.67
Receipts	$ 949.16	
Transferred by order of the Board	4550.00	
		5499.16
Deficit, December 30, 1922		$7892.51

14. Jewish Mission.

Balance, December 31, 1921	$4303.21	
Receipts	987.40	
		$5290.61
Remitted to the Board		2800.00
Balance, December 30, 1922		$2490.61

15. Foreign-tongue Missions.

Deficit, December 31, 1921	$ 1090.93	
Remitted to the Board	13750.00	
		$14840.93
Receipts		8768.57
Deficit, December 30, 1922		$6072.36

16. Immigrant and Seamen's Missions.

Balance, December 31, 1921	$1740.91	
Receipts	3465.15	
		$5206.06
Remitted to the Board		3873.17
Balance, December 30, 1922		$1332.89

17. European Missions.

Deficit, December 31, 1921	$ 632.76	
Disbursed by order of the Board	25348.09	
		$25980.85
Receipts		17201.60
Deficit, December 30, 1922		$8779.25

18. American Lutheran Board for Relief in Europe.

Receipts, remitted to the Board	$16634.42

19. Sundry Titles, European Relief.

Receipts, remitted to the Board	$13604.61

20. Negro Missions.

Receipts, remitted to the Board	$85115.10

21. Sundry Titles, Negro Missions.

Receipts,* remitted to the Board	$30386.37

* Includes Synodical Conference Jubilee Collection, $24,329.06.

22. Miscellaneous Missions.

Receipts	$ 8747.00	
By transfer — Helmreich Bequest	10221.49	
		$18968.49
Disbursed, prorated according to budget: —		
Home Missions	$4715.57	
Foreign Missions	4939.39	
South American Missions	1796.32	
European Missions	673.38	
Deaf-mute Missions	899.11	
Indian Mission	673.38	
Foreign-tongue Missions	538.70	
Immigrant and Seamen's Missions	240.90	
Negro Missions	4491.74	
		$18968.49

23. Church Extension Fund.

Balance, December 31, 1921		$88776.44
Receipts: General	$ 4723.46	
¾ of Jubilee Collection	67899.85	
Repayment of loans from Mr. B. A. Schiefer-decker	78601.00	
		151224.31
		$240000.75
Disbursed by order of the Board		182210.00
Balance, December 30, 1922		$57790.75

24. Church Extension Fund — Jubilee Collection.

Receipts		$92255.53
Disbursements: Total collection expenses	$ 1722.40	
Church Extension Fund, ¾ of balance	67899.85	
European Church Extension Fund, ⅛ of balance	11316.64	
Foreign Missions Church Extension Fund, ⅛ of balance	11316.64	
		$92255.53

25. Board of Support.

Balance, December 31, 1921	$ 70942.59	
Receipts	168326.63	
		$239269.22
Remitted to the Board	$163000.00	
Transferred	250.00	
		163250.00
Balance, December 30, 1922		$76019.22

26. Pension Fund.

Balance (including Conference Fund), December 31, 1921	$34866.17	
Receipts	3807.35	
Proceeds	1803.34	
		$40476.86
To Board of Support		1803.34
Balance, December 30, 1922		$38673.52

27. General Relief.

Receipts: General	$2209.63	
From Treasurer Aug. Lange	2020.05	
		$4829.68
Remitted to the Board	$ 919.20	
Disbursed by order of the Board	1900.00	
		2819.20
Balance, December 30, 1922		$2010.48

28. Sundry Titles, General Relief.

Receipts, disbursed through the Board	$1576.37

29. Thank-Offering.

Balance, December 31, 1921	$ 280.65	
Receipts	16918.70	
Balance, December 30, 1922		$17199.35
Distributed pro rata among treasuries having deficits on December 31, 1921: —		
Synodical Treasury	$13823.12	
Foreign Missions	1162.67	
South American Missions	1879.88	
European Missions	91.16	
Deaf-mute Missions	86.00	
Foreign-tongue Missions	156.52	
		$17199.35

30. Sundry Accounts.

These items were all remitted, either directly or through the respective board, to the persons or for the purposes designated. Compare "Notes on 'General Survey of Receipts.'"

Legacies.

RECEIPTS.

Balance, December 31, 1921		$100779.36
NEW LEGACIES.		
1921 proceeds of Stutz Legacy	$ 342.82	
David Bauer Bequest	500.00	
Fred Gaedke Bequest	1500.00	
Conrad Helmreich Bequest	10221.49	
Horst Scholarship Foundation	10000.00	
St. Louis Seminary Indigent Students' Legacy	100.00	
Ohlendorf Bequest	200.00	
Louis Ortner Legacy	250.00	
Rosaline Ploetz Endowment	1100.00	
John Rahmes Bequest	186.00	
Mrs. Louise Schmidt Legacy	500.00	
J. F. Schuricht Legacy	1120.00	
H. C. Zuttermeister Legacy	2000.00	
		28020.31
PROCEEDS.		
Ploetz Endowment (to September 12, 1922)	$ 27.50	
Raithel Legacy	700.00	
Stutz Legacy	315.47	
All other legacies	5334.45	
		6377.42
		$135177.09

DISBURSEMENTS.

Undivided Proceeds (General Legacies Account)	$ 1050.00	
To Synodical Treasury: —		
General Legacies Account	$3365.73	
David Bauer Bequest	500.00	
Ohlendorf Bequest	200.00	
Altwaser Legacy	10.00	
Aulich Legacy	50.00	
		4125.73
To Home Missions: —		
Block Memorial	$ 50.00	
Dierkson Legacy	25.00	
Endowment Fund for Home Missions	9.10	
Mohn Legacy	350.00	
Nikkel Legacy	150.00	
Savings of a pastor's wife	50.00	
Steinfath Legacy	2.38	
		636.48
To Board of Support: —		
Annuity Endowment	$ 7.50	
Board of Support Legacy	5.00	
Busse Legacy	10.00	
Anna Fuelling Legacy	5.00	
Goeppinger Legacy	100.00	
Greb Legacy	75.00	
Hamann Legacy	70.00	
Harms Legacy	250.00	
Mrs. W. Koelling Legacy	10.00	
Ortner Legacy	10.06	
Raithel Legacy	689.70	
Reuther Legacy	25.00	
Mrs. Louise Schmidt Legacy	7.29	
Schnake Legacy	5.00	
Schultz Legacy	50.00	
Starke Legacy	450.00	
Strobecke Legacy	50.00	
Hy. and Dorothea Thuernau Legacy	25.00	
		1844.55
Added to capital (General Legacies Account): —		
Stutz Legacy		302.35

For indigent students (to Professors Pieper, Fritz, Klein, Kohn, Jesse, Barth, and Pastor A. Lange): —		
Block Memorial	$200.00	
Burke Legacy	25.00	
Heitmueller Legacy	50.00	
Indigent Students' Fund	50.00	
Jorn Legacy	50.00	
Dorothea Landre Legacy	100.00	
Mueller Legacy	20.00	
Magdalena Poetsch Legacy	50.00	
St. Louis Indigent Students' Legacy	50.00	
St. Louis Seminary Indigent Students' Legacy	4.79	
Scheel Legacy	25.00	
Springfield Indigent Students' Legacy	50.00	
H. Starke Legacy	50.00	
Tiarks Legacy	250.00	
Weisbrodt Legacy	32.85	
Willner Legacy	60.00	
Zuttermeister Legacy	75.00	
		1142.64
To Foreign Missions Board: —		
Block Memorial	$50.00	
Foreign Missions Legacy	50.00	
Foreign Missions Endowment	25.00	
Gehrke Legacy	24.00	
Tredup Endowment	10.00	
		159.00
To South American Missions: —		
Schuricht Legacy		40.44
To Church Extension Board: —		
Ladwig Legacy		25.00
To Wheat Ridge Sanitarium: —		
Ladwig Legacy		12.50
To Watertown Institute for Feeble-minded and Epileptics: —		
Ladwig Legacy		12.50
To Director Romoser for Bronxville Library: —		
Lamprecht Endowment		50.00
To Indian Missions Board: —		
Scheel Legacy		12.50
To Board for Colored Missions: —		
Gaedke Bequest	$1500.00	
Ploetz Endowment	46.74	
Scheel Legacy	12.50	
		1559.24
To Horst Scholarship Disbursement Account, Horst Scholarship Foundation		337.36
To Miscellaneous Missions: —		
Helmreich Bequest	$10221.49	
Rahmes Bequest	186.00	
		10407.49
Administration expenses		114.61
		21832.39

Balance in Legacy Accounts, December 30, 1922...$113344.70

Balance.

	Debits.			Credits.	
Bronxville boiler house	20000	00	Annuity Endowments (Board of Support)	11800	00
De Mun Tract	134179	79	Australia and New Zealand Missions	685	08
Porto Alegre residence	100	00	Bills payable	82900	00
Deaf-mute Missions	7378	98	Building Fund	395642	82
Deaf-mute chapel	6000	00	Building at Concordia	12628	08
European Missions	8779	25	Building at Edmonton	1389	52
Foreign Missions	17945	03	New Seminary at St. Louis	318729	22
Foreign-tongue Missions	6072	36	Church Extension Account	57790	75
Home Missions	13498	58	Church Extension Reserve	50000	00
Indian Mission	238	15	Undivided proceeds	45936	48
Indian Mission building	7892	51	European Church Extension Fund	13701	31
Oregon School Campaign	9001	28	Church Extension F'd for Foreign Missions	12560	64
South American Missions	30139	13	Mountain Retreat	1200	54
Synodical Treasury	10993	83	Immigrant and Seamen's Missions	1332	89
Sundry accounts	374	67	Jewish Mission	2490	61
Investments: —			Legacies	113344	70
Bills receivable	8000	00	Board of Support	76019	22
Bonds	756662	39	Pension Fund	38673	52
Loans	121397	92	Relief Fund	2010	48
Cash	94413	37	Sundry accounts	14231	38
	1253067	24		1253067	24

Final Balance, Regrouped.

Synod's Liabilities.

Annuity Endowments (Board of Support Treasury)	$ 11800.00	
Bills payable	82900.00	
Church Extension Fund	57790.75	
Reserve Fund	50000.00	
European Missions	13701.31	
Foreign Missions	12560.64	
Mountain Retreat (Foreign Missions)	1200.54	
Legacies	113344.70	
Board of Support	76019.22	
Pension Fund (including Conference Fund)	38673.52	
Relief	2010.48	
Sundry credits	14231.38	
	$474232.54	
The following treasuries show a *credit* balance: —		
Australia and New Zealand Missions	685.08	
Building Fund	395642.82	
New building in Concordia	12628.08	
New building in Edmonton	1389.52	
New building in St. Louis	318729.22	
Undivided proceeds	45936.48	
Immigrant and Seamen's Missions	1332.89	
Jewish Mission	2490.61	
		$1253067.24

Synod's Assets.

Bills receivable	$ 8000.00	
Bonds (including Building Fund)	756662.39	
Secured loans	121397.92	
	$886060.31	
Synod has *expectancies* on sundry accounts amounting to	154279.79	
The following treasuries show a *debit* balance: —		
Deaf-mute Missions	7378.98	
Chapel	6000.00	
European Missions	8779.25	
Foreign Missions	17945.03	
Foreign-tongue Missions	6072.36	
Home Missions	13498.58	
Indian Mission	238.15	
New building	7892.51	
Oregon School Campaign	9001.28	
South American Missions	30139.13	
Synodical Treasury	10993.83	
Sundry debits	374.67	
		1158653.87
Cash balance		$94413.37

Messrs. A. G. Brauer and R. H. Leonhardt have again merited the thanks of Synod by faithfully serving as advisory committee in all matters pertaining to the purchase and sale of securities. Thanks are also due Messrs. E. Schuettner, C. J. Burde, and E. Harms, one of whom is always present when the Treasurer has access to the safe-deposit box in which Synod's securities are kept, their duties now being amplified at my own request so as to include in their responsibility the obligation to satisfy themselves that any removal of securities from the box is actually carried out by, and in accordance with, the instructions of the advisory committee.

The Financial Secretary, Mr. Theo. W. Eckhart, is now serving Synod as bookkeeper. In this way the services of a special bookkeeper have been dispensed with, and the additional advantage accrues to Synod that one more responsible person is thoroughly familiar with all the transactions of the Treasurer's office, the advantage being augmented by the fact that Mr. Eckhart, by keeping my accounts, also serves the conveniences of his own office as Financial Secretary.

A word of appreciation is also due the District treasurers, who have shown increased cooperation in systematizing Synod's complex accounting.

The public accountants' certificate of audit will be published later, also the report of Synod's official auditor.

St. Louis, Mo., January 11, 1923. E. Seuel, *Treasurer.*

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Jan 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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Annual Report of the General Treasurer for the Year 1922.

In this issue of the WITNESS the worthy Treasurer of our Synod, Mr. E. Seuel, submits to our congregations his official report for the year 1922. A careful perusal of the report will show the reader that the activities of our Synod are manifold, and that the Lord, according to His loving-kindness, has abundantly blessed the work of our hands.

The Treasurer remarks that he is being assisted in his work by our Financial Secretary, Mr. Theo. W. Eckhart. This arrangement has the approval of the Board of Directors; for the tasks of Mr. Seuel are continually increasing, and the functions of the Treasurer and the Financial Secretary are constantly interlocking.

As to the Treasurer's report, I wish to point out the following:—

1. Since Synod has resolved that if a certain treasury has a deficit, this deficit should be supplied by a treasury that has a credit, Mr. Seuel has fortunately been in a position to do this in most instances without being compelled to borrow from a bank.

2. The Synodical Treasury has greatly improved during the last year. All current expenses have been paid, and the deficit of 1921, amounting to $96,837.23, was reduced to $10,993.83. This shows that our congregations are more and more recognizing the great importance of our educational institutions and are giving them due attention when making up their congregational budget. The collections for our Synodical Building Fund amount to over a million, and there are good prospects that the total amount appropriated by Synod for building purposes, one and one half million, will be gathered before our next Delegate Synod convenes in June of this year.

3. Our missions, however, were not so well remembered last year as in 1921. Almost all of them show a debit-balance, and some a large one at that. This is partly due to the fact that some missions have heavily overdrawn their budget account, because unforeseen expenses had to be met. Our missions have grown most wonderfully during the last years. This should prompt us to give thanks to God and to give cheerfully and liberally for this great cause.

4. The budget system is being introduced more and more by our congregations. It renders them valuable services when deliberating on the wants of Synod and in determining the amount they intend to contribute to Synod's activities. Of course, a budget should be handled and applied differently in the Church than this is done by the civil government. The latter simply imposes a tax upon the citizens according to their wealth and collects the moneys needed through compulsion, if they cannot be obtained otherwise. State and Church, however, differ as widely as heaven and earth, and this marked difference must become manifest in all the business transactions of the Church. No congregation ought to say: We have raised our quota and therefore done our duty. There are in our midst many Christians who are more or less lacking in knowledge and understanding. Those who are strong ought to bear the infirmities of these weak brethren and sisters. And above all we must never forget that giving for the kingdom of God belongs to the realm of sanctification and must be a thank-offering for the boundless grace of God given to us through Christ Jesus. Then all of us will say as St. Paul did with respect to contributions: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

5. God grant that in all our churches, schools, and families also this year the marvelous works of God done in our Synod and through our Synod may be diligently preached and taught, lauded and praised. Then, naturally, in all our congregations fountains will spring up, forming rivulets and rivers that will finally unite and as one large stream empty into our General Treasury to water the land, so that the wilderness will blossom and bud and bear fruit.

F. PFOTENHAUER, *President of Synod.*

Chicago, Ill., January 22, 1923.

Conference Notice.

The Northern Colorado Pastoral Conference will meet, *D. v.*, February 6 to 8 in the congregation of Rev. O. Hensel in Sterling, Colo. Confessional address: Rev. Th. Meyer (Rev. F. Leimbrock). Pastoral sermon: Rev. Th. Hoyer (Rev. P. Kretzschmar). Please announce promptly to local pastor. THE ESSAY COMMITTEE.

Result of Election.

Pastor F. Niedner having declined the call to Seward, Nebr., *Pastor G. C. Schroedel* was elected. H. MIESSLER.

Call for Candidates for Porto Alegre.

The Rev. M. Kretzmann, of Kendallville, Ind., having declined the call as president and professor of theology at our seminary in Porto Alegre, Brazil, another call for candidates for this important position is herewith issued to all the congregations of our Synod.

Candidates should be able to serve as president of the institution and to teach the theological branches of a seminary curriculum.

Likewise the Electoral Board calls for candidates for the vacant professorship at the same institution.

Nominations must be received by the undersigned on or before March 10, 1923.

HENRY KOWERT,
Secretary of Electoral College for Porto Alegre,
1826 Hammond St., Chicago, Ill.

Notice.

Pastors and members of our churches who know of Lutherans residing in Atlanta, Ga., are requested to send names and, if possible, addresses of such to

REV. C. J. BRODERS, *Pastor of Grace Lutheran Church,*
245 E. Sixth St., Atlanta, Ga.

Change of Addresses.

Rev. C. J. Broders, 245 E. Sixth St., Atlanta, Ga.
Rev. H. Gallmann, 245 Jewett Ave., Jersey City, N. J.
Rev. H. Hallerberg, 701 S. Clay Ave., Jacksonville, Ill.
Rev. Jos. Hannewald, 433 11th St., Durango, Colo.
Rev. E. Herzberg, R. 1, Racine, Minn.
Rev. Chas. E. Hoeh, R. 13, Kirkwood, Mo.
Rev. H. Jauck, Darragueira, Prov. Buenos Aires, E. C. S. y P., Argentina, S. America.
Rev. J. C. Kaiser, 1116 N. Elm St., Hutchinson, Kans.
Rev. A. Krentz, c. o. Rev. G. Sebald, R. 6, Mount Clemens, Mich.
Rev. G. W. Lobeck, 1009 Jones Ave., San Antonio, Tex.
Rev. E. T. Meichsner, Santa Clara, via Cruz Alta, Rio Grande do Sul, Brazil, S. America.
Rev. P. E. Wagner, R. 13, Kirkwood, Mo.
W. H. Buethe, R. 2, Box 20½, Luxembourg, Wis.
O. E. Freudenburg, Garland, Nebr.
W. J. Kallies, 2854 S. Karlov Ave., Chicago, Ill.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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The Suffering Savior.

Jesus, my Savior, can it be
Thou didst endure such agony
In dark Gethsemane?
Didst pour to earth Thy holy blood,
Didst bear for me the wrath of God,
Unworthy though I be?

No earthly hand His grief could bear,
No earthly heart His sorrows share;
My Savior prays alone:
"My God, my God, I cry to Thee,
Let this dread cup depart from Me;
Not mine, Thy will, be done."

Behold the scenes in Pilate's hall;
Mark the intrepid Peter's fall
When he his Lord denied.
The soldiery the lash applied,
While all, deriding, fiercely cried,
"Let Him be crucified!"

His sorrows' cup o'erflows afresh
When God the Father hides His face
From His beloved Son.
Then bowing low His sacred head,
He yielded up His soul to God —
Redemption's work was done.

O let me ever bear in mind
The wondrous love that Him inclined
To suffer death for me;
And mark the anguish on His face
When dying to redeem our race
From endless misery.

O for such love let every tribe
And every mortal tongue ascribe
To Him a grateful song;
Let all that breathe, let rocks and rills
And floods and fields and wooded hills
The joyful sound prolong.

I'll trust the precious blood He spilt
To wash away the dreadful guilt
Of sin and wrath divine.
I'll sing His spotless righteousness,
In which all-perfect, heavenly dress
His saints shall ever shine.

Cascade, Mo. L. M. WAGNER.

Lent.

If you wish to observe Lent properly, then remember that we and all our race have deserved a much worse fate than the worst criminal who is even now awaiting the gallows, or the most desperate case in any of our asylums anywhere, but that Jesus took our guilt and our curse and our punishment upon Himself and suffered in our place and stead. Thereby He has removed from us and ours all curse and punishment.

In the second place, remember that through the proclamation of His suffering and death for our sins He wishes now to lift us, each one personally, from out of the company of the guilty and wash us from each stain, and bestow upon us, each one, childhood of God and all the rich inheritance and blessings for time and eternity which the richest and mightiest and most loving of fathers gives to His beloved children. If you believe this with all your heart, then certainly you will cry out in amazement: "What shall I render unto the Lord for all His benefits toward me?" Ps. 116, 12. And you will sing: —

How can I thank Thee, Lord,
For all Thy loving-kindness?

And if this is the sentiment of your heart, then you will also be glad to hear the story of your heavenly Bridegroom's love and His sacrifice for you. That, after all, is the most enrapturing love-story ever told. Those who believe it as David believed it will join him in saying: "I was glad when they said unto me, Let us go into the house of the Lord." Where that story is told and you are shown the transfigured Savior, there you will say with Peter: "It is good for us to be here." Wherever Jesus tells you that He came down from heaven in order to lift you up to heaven, there will be to you the place of Jacob's ladder, and you will say: "Surely the Lord is in this place, and I knew it not. This is none other but the house of God, and this is the gate of heaven."

If that is the thought of our hearts, we need not ask whether this or that may be done in Lent. Our faith in our Savior and our love for Him will make of us eager participants in Lenten services, and will save us from the folly of those foolish legalists who imagine that our God is pleased with the mechanical observances of any number of little laws, rules, and regulations. God detests lip-service, eye-service,

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and external machine-like homage, from which the soul and the heart are excluded. Such service is worse than none at all, because it is offered to deceive God. Of such worship God says: "I hate, I despise, your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat-offerings, I will not accept them, neither will I regard the peace-offerings of your fat beasts. Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols." Amos 5, 21—23. Let us remember: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." John 4, 24.

If, then, there lives in our spirit a spark of faith in the Lamb of God which taketh away the sin of the world, let us during Lent sing of this Lamb: "A Lamb Goes Uncomplaining Forth," and "O Lamb of God Most Holy." And when we have been touched by faith's sight of our Savior crowned with thorns, let us sing: "O Bleeding Head and Wounded." And if you must confess that you are not filled with fervency and devotion, then by all means go where you may meet Jesus in His Word, and have His words kindle your faith and love till your heart is aflame with devotion to Him who devoted all for you and for your eternal happiness. Begin your Lent by reading that precious hymn: —

Jesus, I will ponder now
On Thy holy Passion;
With Thy Spirit me endow
For such meditation.

Grant that I in love and faith
May the image cherish
Of Thy suff'ring, pain, and death,
That I may not perish.

S.

Gain Thy Brother.

II.

"Thou hast *gained* thy brother." Gaining, winning, saving the brother's soul must be our one and only aim in all so-called "church discipline." The physician hastens to the bedside of a patient not merely to "practise medicine," or to display his skill, but to save the life of the sick. When we notice a wild crop of thorns springing forth and spreading in our neighbor's heart and life, we must endeavor to remove this dangerous rank growth that is bound to choke his faith and destroy his soul. "Gain thy brother!" that must be our one desire.

If we are animated by any other motives when admonishing a backsliding Christian than by the zeal that strives to bring the lost prodigals back into the father's house, then we had better first seek repentance and forgiveness for ourselves. Yet how easily do we err in this respect! Sin is an ugly thing. As its repulsiveness when we see it in another perhaps strikes us with special force, we are in danger of approaching our offending neighbor prompted by vindictiveness. We go to "rub it in," to make it clear to him that he dare not commit such an abomination when we are around. By all means let us extinguish the last traces of vengeance in the last recesses of our heart before we set out on our errand. Our souls should be kindled with a warm brotherly love, lest we make a sorry mess of trying to gain our brother, — the first object of what is called "church discipline."

Furthermore, beware of Pharisaic pride, of the "I-am-holier-than-thou" sentiment. No, forget that you are so honorable, that you perhaps hold an office in the church. Think of the beam in your own eye. Not self-righteousness, but deep humility must be our dominant emotion when we are on such a delicate mission. "Brethren," is the apostolic direction, "if a man be overtaken in a fault, . . . restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Yet the knowledge of your own daily need of repentance must not prevent you from admonishing others. God has appointed sinful men, not angels, to admonish the erring brother.

If the gaining of the brother is your sole object, then it will really not be necessary to remind you to exercise the proper Christian tact when dealing with him between you and him alone. Do not unnecessarily procrastinate. Yet it might be well to let the first blast of excitement blow off before you attempt to bring him to a realization of his fault. Ascertain which of the twenty-four is the most propitious hour. He might listen to you in a better frame of mind in the evening after dinner than he would at the close of business, fretted and fatigued from overwork. The age and personality of the brother or sister must also be considered. Says the apostle: "Rebuke not an elder, but entreat him as a father; and the young men as brethren; the elder women as mothers; the younger as sisters, with all purity." By all means be tactful!

A soul is at stake.

A soul is worth more than a world. We ought not rely on our own strength and wisdom and ability. Take Jesus with you when you admonish a brother. He has promised that "where two or three are gathered together in My name, there am I in the midst of them." Let Jesus be your Guide. Let His Holy Spirit fill your heart and your tongue.

What will you say to your brother? Let him know, to begin with, why you are there. Do not indulge in small talk on the day's news. Do not approach your brother with a reference to the rules and regulations of the congregation or by telling him how bad the pastor must feel over the case. Such arguments will bring no sinner to repentance. Speak the Word of God, the specific scripture which applies to the case in point both as to Law and as to Gospel. Certainly this requires serious thought and diligent preparation. "Telling him his fault" means that you convince him from the Word of God of his wrong-doing.

But after all your deliberation and prayer and in spite of your tact and meekness and love for your brother, he may not take kindly to your telling him his fault. He may resent your efforts. Then keep your head cool and try again. You loaded your gun, you took aim and fired, but you have missed the mark. Perhaps it is not the fault of the target. It may be that your aim was not good. Try different ammunition. Aim a little more carefully. Success may crown your effort

at the fourth or at the fifth attempt. When the Son of Man came to seek and to save that which was lost, He endured untold contradiction of sinners against himself. He endured the cross. He expects us not merely to look over the pasture and call back the strayed sheep. We are expected to go into the mountains and to seek that which has gone astray. The great Shepherd asks us: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost *until he find it?*" The object of going to our brother must be to gain him, and we should not rest satisfied, if at all possible, until our end and aim is achieved.

May God grant you success! For "if he shall hear thee, thou hast gained thy brother." What an accomplishment! If you had gained a decisive victory on the battle-field, if you had scored glorious triumphs in politics, if you had astounded men with a bewildering success in the world of finance, your achievements could not compare with the gain of a soul, snatched from the brink of the pit and made safe for eternal salvation. "Brethren, if any of you do err from the truth and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." Jas. 5, 20. What a blessed experience to hear the approving words from the loving lips of the Savior: "Thou hast gained thy brother"!

Cleveland, O. HERMAN W. BARTELS.

A Few of the Minister's Compensations.

During recent years frequent mention has been made of the extraordinary discouragements, trials, and sacrifices which are part and parcel of the faithful minister's career. The fact was emphasized that the minister, as a rule, has very slender means at his disposal. Cases where inadequate salaries have resulted in actual want or even in cramping poverty are known to most of us. No fair-minded man will question the propriety of calling attention to these, as our congregations certainly should be acquainted with their pastors' peculiar difficulties and discouragements, as well as with their material needs.

Nevertheless, we must be on our guard when speaking of the burdens of the holy ministry, lest we present a one-sided and distorted view of this sacred office. One may so overemphasize the minister's sad experiences, one may so magnify his cross as to eclipse the grand fact that his calling is by far the highest and most salutary calling on earth. Such a one-sided description will simply degrade the pastoral office. We cannot afford to provide material or encouragement for those who delight in presenting the ambassador of Christ in the melancholy rôle of the "poor preacher," a sort of woebegone martyr, half pitied and half scorned. Let us rather heed the admonition of Dr. Luther, who declared: "It is needful that the blessed Gospel-ministry, which is our glory, be magnified and highly exalted by us." (II, 2060.)

For the purpose of magnifying and exalting the holy ministry let us call to mind *some of the gracious compensations which the Lord grants to every conscientious preacher of the Word.*

There is, first of all, *that continuous intimate association with the Word of God,* which is the outstanding feature of the minister's life. The minister, we must remember, is to be above all a preacher of the Word. This presupposes that he should be a diligent and thoroughgoing student of the Holy Scriptures. As a rule, he is fitted for this work by disposition, training, and equipment. He has the privilege of delving deeply into the unsearchable riches of the inspired text. And if he is dutiful, he will engage in these fascinating and invigorating exercises daily. Thus he may be likened to a man who roams day after day through this paradise of God, partaking of that fruit which is sweeter than honey and the honeycomb, and gathering those riches which are more to be desired than gold, yea, than much fine gold. "He lives every hour in the sight of the immensities and eternities, the awful sovereignty of God, and the glorious, yet cloud-capped mysteries of redeeming grace." This, like all other exceptional privileges, naturally brings with it extraordinary perils and temptations. There is, for instance, the danger of falling victim to the perfunctory spirit of professionalism. Still, the minister's constant and close association with the divine Word remains a rare privilege and a rich compensation, the potential greatness and real worth of which can be conjectured only by those who have caught glimpses of the hidden treasures of the Gospel and know something of its restoring power and its refreshing light. Of these vast treasures St. Paul gives us an idea when he says: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3, 18.

Another thing which helps to brighten the minister's life is *the consciousness of true service.* Every sincere preacher of the Word holds the profound conviction in his heart that he can do his generation no greater service than to proclaim the glad tidings of the wonderful grace of God in Christ Jesus. The Gospel, he knows, is the one thing needful, beside which all the vaunted treasures of the world dwindle into nothingness. Hence he finds an ever-increasing delight in his ministrations. And whenever his soul is, for a season, threatened by despondency, the mere thought of the many gracious functions of his office revives his drooping spirits and inspires his heart with joyful zeal. And how could it be otherwise? Consider his functions but for a moment, and you will realize that they must be an inspiration to him. A noted preacher has summarized them thus: "We are to help the sinful to the fountain of cleansing, the bond-slaves to the wonderful songs of deliverance. We are to help the halt and the lame to recover their lost nimbleness. We are to help the broken-winged into the healing light of 'the heavenly places in Christ Jesus.' We are to help the sad into the sunshine of grace. We are to help the buoyant to clothe themselves with 'the garment of praise.' We are to help to redeem the strong from the atheism of pride and the weak from the atheism of despair. We are to help little children to see the glorious attractiveness of God, and we are to help the aged to realize the encompassing care of the Father and the assurance of the eternal home." O what a sublime mission! Under God and through His holy Word the minister is to be a teacher unto righteousness, a guide through the dismal mazes of life, a comforter in the low valleys of tribulation, a savior from sin, death, and hell. He is continually drinking of the water of life, and saving life after life and soul after soul by giving this same water to those who are athirst.

Another prerogative of the holy ministry is *its absolute certainty of success.* In other walks of life the ambitious may be haunted by the grim specter of ultimate failure; but not so the minister of the Gospel. He knows from the very beginning that his labors will not be in vain. As long as he preaches Christ Crucified, his labors must yield fruits; for God Himself has decreed: "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Is. 55, 11. True, the minister's success may not be evident to the eyes of men. Even he himself may not see it. It may not consist in gathering populous congregations, in rearing magnificent churches, in achieving a reputation for eloquence, scholarship, or executive ability, or in having a comfortable and care-free living. But such, after all, is not the success for which the loyal disciple of Jesus is praying. The supreme purpose of his life is to save sinners; and in this he will be successful as certainly as he preaches the Gospel, as God cannot lie. Thus his success is from the very outset assured by an express promise of God. And this is a real boon. To know amid apparent failures and stunning disillusionments that one's endeavors will eventually be crowned with a beautiful harvest, this is a comfort and a joy indeed. This takes the sting out of the bitterest disappointments and relieves the most difficult tasks of all vexation and drudgery.

There are many other noteworthy compensations in the holy ministry, but space permits the mention of only one more: *the deep satisfaction of knowing that one's workmanship shall abide forever.* As the minister looks round about, he beholds disintegration and decay on every hand. The noblest and most durable products of human intellect and human skill are transitory and perishable. The proudest empires, reared by the ingenuity and sagacity of statesmen, collapse and fall into oblivion. Captains of commerce and industry accumulate fabulous fortunes, organize powerful corporations, launch gigantic enterprises, many of their contemporaries cringe before them and worship them as "supermen," and yet the fruits of their labors endure for but a season and then become "part and parcel of the dreadful past." So with the scholar, the scientist, and the rest. Their

> little systems have their day,
> They have their day and cease to be.

The consciousness of this fact naturally injects an element of sadness into the triumphs of these men; and many a time, no doubt, the somber question rises to their lips: Is it really worth while? But the true minister of the Gospel can have no such misgivings. He knows that his workmanship is elevated far above the ravages of time and corruption; for, as Luther says, "he builds a house that shall not pass away," namely, the spiritual and everlasting Temple of the Lord.

Certainly there are seasons in the life of every minister when all the grand prerogatives of his office are obscured by the dust and smoke of battle. There are days when he feels only the galling weight of the cross and nothing of inward happiness, nothing of the joy of the Lord. Then let him lift his weary eyes from this sin- and sorrow-stricken world, and, gazing beyond the dark valley of the shadow of death, fix them on "the fair land of everlasting life." Ah, yes, there waits the real, the everlasting reward; for the promise reads: "They that turn many to righteousness shall shine as the stars forever and ever," Dan. 12, 3; and in the light of these words we believe that the brightest jewels in the crown of glory which the Lord will place upon the brows of His faithful servants will be the number of the glorified saints who were saved by their humble ministrations.

In view of all this we are moved to say with the great apostle to the Gentiles: "I thank Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." 1 Tim. 1, 12.

Waynesboro, Va. E. J. Friedrich.

Editorial.

Will Liberty Soon Be a Thing of the Past? — Careful observers are pointing out that the American people are in danger of losing that greatest of all earthly boons bequeathed to them by their ancestors — freedom, and that, if the trend of affairs is not soon arrested, funeral orations lamenting the decease of the gentle mistress of this great country will soon be in order. In commenting on a speech in which this opinion was expressed, the *St. Louis Globe-Democrat* says: "There is much in events and tendencies to support this view. For some years there has been an increasing enlargement of governmental activities and governmental responsibilities, all encroaching more or less upon the liberty and the responsibility of the individual. Not only is private enterprise subjected to restrictions hitherto unknown, and to interferences that hamper individual aspiration and progress, but we are becoming more and more accustomed to state aid, to state supervision, to a paternalism that inevitably causes a decreasing reliance upon individual effort and increasing reliance upon public support. There is no doubt that the state is doing things to-day that a short time ago we would not have countenanced. The state, beyond question, — and by the state we mean government, whether federal, state, or municipal, — is growing larger, and the individual, as an economic and social unit, is growing smaller."

A competent discussion of the political aspects of this subject we must leave to our statesmen and legislators, hoping and praying that they are both wide awake to the seriousness of the situation and able to cope with it. Our concern, as a religious journal, is chiefly with the bearing that the tendencies referred to have on the future of religious liberty in our country. It is clear that, if liberty is assailed as such, religious liberty will hardly remain untouched. If the state sets out to extend its sphere of control, it is not likely to do so in only one direction, but it will soon consider itself the master of all the affairs of the individual. Religious liberty is a part — and the most glorious part — of the structure of freedom; it is to be expected that in the collapse of the whole the part will suffer, too. The Bolshevists have demonstrated most strikingly, not only that the enlightenment and culture of our age are no guarantee against the downfall of liberty, but that the hands which have murdered political freedom will in all probability be reckless enough to slay its sister, the freedom of religious worship. In our own country the recent election in Oregon, among the results of which is a law forbidding parents to send their children to a parochial school, furnishes a strong proof that our religious freedom is exposed to the same perils as every other form of liberty which we have enjoyed. The attempts in other States to put the same or similar laws on the statute books and the activities of the Ku Klux Klan are further indications that we are not guilty of making an overstatement. Let us, then, as citizens use all the means at our disposal to stem the tide which threatens

to engulf our precious heritage of freedom, and as Christians let us pray that the exalted Head of the Church will graciously avert whatever tends to harm His kingdom! A.

The Infallible Teacher. — "As everybody realizes, religion is in a bad way, not only in the United States, but also, and perhaps especially, in other parts of the world too." So says the *America,* a Roman Catholic weekly, in a recent editorial. It then quotes from a letter of President Harding, in which he says that "the human race, or certainly great and potential sections of it, has been getting away from its religious moorings. It needs a revival of the sincere conception of personal relationship of God to man and of man to God; a restoration of the faith in the fundamentals that are eternal." The *America* then comments upon these words as follows: "These are admirable words and altogether true. But where will men surely find the saving doctrine, the 'religious moorings,' the 'fundamentals that are eternal'? Unmindful of St. Peter's warning, they have sought for them in Scripture, privately interpreted, and their search has resulted in over two hundred warring sects with diverse doctrines. Nor do the different Protestant Churches make pretense to doctrinal certainty. Quite the contrary, they scorn the dogma of infallibility in faith and morals. . . . Once again, where will man find for a certainty the 'religious moorings' without which religion is an evanescent sentiment? Not in the Bible, privately interpreted; not in an infallible Protestant Church, for there is none such. Yet there must be a teacher to guide us in the way, for Christ has put upon us the obligation of holding fast to His doctrine — an impossible task if we do not know the truth for certain. Where, then, can this infallible teacher be? There is but one Church which claims and vindicates that office."

The one Church in which the "infallible teacher" can be found is, according to the *America,* the Roman Catholic Church, and the "infallible teacher" is the Pope.

We agree with the *America* that "religion is in a bad way," and that there is needed, quoting President Harding, "a restoration of faith in the fundamentals that are eternal." We also agree that man cannot find these fundamentals in a Bible which is *privately interpreted,* nor in an *infallible Protestant Church.* But we also know that the Roman Pope is not the infallible teacher that he pretends to be. The only infallible teacher in the Church is Christ, who speaks to us through the Bible, and His words we should not privately interpret, *but take them as they read.* Our Lutheran Church has always lifted up its voice against any private Bible interpretation, believing that such has been the very source of the false doctrines taught both by the Roman Catholic Church and by Protestant sects. We believe that the only one who can speak with authority in the Church is Christ Himself, but we also believe that we and all others have the right and the duty to go to the Bible directly and ourselves learn what Christ really teaches.

J. H. C. F.

The Church Usher. — Some one has complained that there is scarcely a work of the church which is more rarely treated by writers in religious journals than the office of the church usher. And, it is true, we do not remember having seen anything about him lately in our exchanges. Nor has the WITNESS for a year or more referred to this brother. It must be admitted, of course, that ushering is not the most important office in the church, therefore the psalmist says: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." But though it is not the most important duty, it is, nevertheless, a very important duty. Many a pastor and many congregations have sighed for good sextons and good ushers. And many an usher would gladly render better service if his attention were called to the following: First, the work of the usher ought to be made a study. Each usher ought to give serious thought to all that may justly be expected of him. In order that this planning may be the more productive, there ought to be ushers' meetings, with an exchange of views and instructive and stimulating instruction.

Among the things which we require of an usher is *punctuality.* He ought to be at church early enough to welcome those who come early, to investigate conditions in the building, and to attend to any requirement to which his attention is called either by the sexton or by the pastor. Moreover, an usher ought to be *good-humored,* ready to listen to complaints without becoming cross, and willing to remedy defects. An usher ought to be *reverent.* There is a temptation for organists, choir-members, sextons, and ushers to go about some other business while the congregation is praying or while the preacher is preaching. All this should be avoided just as much as possible, and much can be avoided if work is planned and arranged beforehand. Every one in the church is there to worship and to hear God's Word, and no one should excuse himself because of some insignificant matter. Certainly, there may be accidents or sudden sickness in the congregation, but these are exceptions.

Let the ushers, moreover, remember that they represent the entire church, and that they are therefore to be sure that they are doing their work as the congregation requests and in a manner which will make a favorable impression upon strangers. Before and after every service an usher should consult the pastor whether there is anything which requires attention. And it should be prearranged that during the entire service the pastor may easily consult an usher or attract his attention without disturbing the congregation. S.

The Oregon School Law Once More. — The *North American Review* for February contains such a good editorial reference to this infamous law that we cannot refrain from placing it before our readers. "A flagrant example of un-American extremes," it writes, "has been displayed in the supremely important field of our educational activities. At one side of the continent, in New York, we have seen impassioned campaigns for sacrosanct 'freedom of teaching' which would permit officially chartered schools and even instructors in public schools to teach all sorts of Communistic, Bolshevistic, and other anti-American doctrines, inspiring American children to enmity toward the American Republic and its Government. At the other side, in Oregon, we have just seen an attempt, actually embodied in enacted legislation, to compel the attendance of all children at public schools, and thus the abolition of all private schools and home instruction. It is difficult to choose between the two, in their sheer unworthiness of a place in the American system. But though such a thing was, perhaps, of all things furthest from the thought and intents of the Oregon legislators, there is a significant correlation between the two. The Oregon law would practically remove children from parental control and make them the wards of the State, to be intellectually manhandled as might suit the interests of the political party in power; and that is precisely what Communists and Bolshevists demand to be done. That such a law will be held constitutional is simply inconceivable. If by miraculous chance it should be, there would be more urgent need of prompt amendment of the Constitution than we have often hitherto known."

Let us hope and pray that in the end this sound and thoroughly American view will prevail. A.

Making the Confessions of the Church a Dead Letter. Such is the tendency in wide circles nowadays. The confessional writings are regarded as ornaments, a sort of antique bric-a-brac, interesting and, to a certain degree, edifying, but

without any real validity and authority. The *Lutheran Companion,* in discussing the case of Dr. P. S. Grant, of New York City, an Episcopalian, who gained notoriety by placing himself in opposition to the tenets of his Church, says of men of his kind: "The strangest part is that these same men who break the canons of the Church and teach contrary to the confessions that they have pledged themselves to uphold, still plead loyalty to the Church and demand that they shall be permitted to retain their membership. Suppose these same men, who, no doubt, are members of some secret order, would act in the same way toward the rules and teachings of their order, what would happen? But that is different, you say. Wherein is it different? Could any Church exist as an organization without some sort of statement of what it believes and how it desires to be governed?"

That is it, precisely. An organization must have a platform or principles of some kind which unite the various individuals composing the organization. Every one who joins is, among upright men, looked upon as subscribing to these principles and as being willing to uphold and defend them. No self-respecting society will receive a person into membership who refuses to promise loyalty to its platform. This is true of professional and business organizations and even of those bodies which shun the light of day. But the Church is to let its confessions or its platform be a dead letter! Here it is to be permitted to say *yes* and to mean *no,* to be friend and foe at the same time! It is sad, not merely that such dishonesty is practised so frequently, but that the wickedness of such a course is not universally recognized. A.

With so much unbelief uttered in the pulpits of our day, it is pleasant, indeed, to be able to reprint the following clear Gospel-testimony from a sermon delivered at Paducah, Ky., by Rev. John L. Weber, Southern Methodist:—

"Holy men of God, through prophecy, had foretold all concerning Christ, and now He goes to Jerusalem to the Passover, making His last sad journey along the way. Behold the Lamb of God that takes away the sins of the world going to the then known Holy City, to be rejected and mocked by ignorant people with their babbling tongues and insulting remarks. Man would hardly spit at a dog or horse, and yet here waits a mob to spit upon the Son of God, the Savior of mankind. The Humane Society will arrest a man for cruel treatment of animals, and yet we shall soon see the scourge applied to the back of our dear Savior and see a howling mob rejoice in His punishment.

"What sorrow and sadness as Jesus goes as a lamb to the slaughter, sinless, and yet bearing your sins and my sins! See Him bearing His cross until He sinks beneath it! Hear His cries of agony from the cross, and hear the mob cry, 'His blood be upon us!' Jesus of Nazareth passes by, going to meet that fatal day.

"To-day Jesus of Nazareth passes by, not to suffer and die, — for He is now exalted to the right hand of God, — but through the Gospel He is passing by. Shall we behold Him as He passes by, maybe for the last time for some? He now passes by and gives us the golden, God-given opportunity of accepting Him.

"Pass me not, O gracious Savior,
Let me live and cling to Thee.
Oh, I'm longing for Thy favor;
Whilst Thou'rt calling, O call me!" G.

Distress in Central Europe. — Germany's load of woe is constantly becoming heavier. The French have occupied the Ruhr region and, as has been well said, are insisting on their "pound of flesh." Throughout the greater part of Germany, the suffering from lack of food and fuel and clothing baffles description. The appeal of the German workmen to Congress stating that the population of their country is compelled to endure chronic hunger, that through lack of the necessities of life the death-toll among women and children is very high, that infants have to be wrapped in paper because there are no clothes for them, must touch every heart which is not yet devoid of the last spark of humanity. An exchange quotes the following from a letter: "In a Lutheran school 200 out of 800 children possess no shirt. With the temperature down to 20 degrees Fahrenheit, several children come barefooted to school." The National Lutheran Council, the agent of the Merger and other Lutheran synods, is endeavoring to raise the large sum of $850,000 for relief work among the Lutherans of Germany and Russia. Our own Board of Relief (208 E. 61st St., New York, N. Y.) is still appealing to us for funds with which to allay suffering in the famine-stricken countries. We are glad to report that the Walther League is about to inaugurate another large clothing collection for European Relief February 11—25. All the congregations of the Synodical Conference are invited to participate. Here is an opportunity which many, we trust, will welcome to act the part of the good Samaritan toward some of the poor and needy in Germany. For details consult the February number of the *Walther League Messenger,* or write to the Walther League headquarters, 6438 Eggleston Ave., Chicago, Ill. A.

The Printed Page and Foreign Missions. — A few sentences, culled from an article in the *United Presbyterian,* will help to draw attention to the value of printers' ink in spreading the Gospel in the foreign field. "Among all the Christian forces that we can release in the Near East there is none that can penetrate more deeply, extend its influence more widely, and abide more permanently than the printed page. The power of the press in Moslem lands is no longer a matter of theory. Islam is to-day using the press in every great center as never before. The Moslem press, by its enterprise and activity, is a constant challenge to Christian missions." "Ten million Moslems in China have at present only a half-dozen books and a score of tracts suitable for their special need. The entire set can be purchased for two dollars of Mexican money. In Java, Sumatra, and the Straits Settlements the missionaries are clamoring for a more adequate literature. In Arabic there is already considerable, but the problem of child literature, the translation of important Christian classics and the problem of distribution face us. In Persia the provision of new books and leaflets would mean an immediate doubling of the effective value of evangelistic forces."

What glorious opportunities are reflected here! Our missionaries in India and China, we have no doubt, are aware of the power of the printed page. The lamentable aspect of the situation is that we Christians at home are not seeing and utilizing the possibilities for effective service that present themselves, and permit our mission treasury to be encumbered with a huge deficit ($18,000 on January 1). When will the day dawn which will find us eager in the Master's service and more willing than we are at present to make that which we are doing correspond with what we can and ought to do! A.

False Pretenses. — Those preachers who in pulpit and press are still carrying on propaganda in favor of the League of Nations and similar political movements are professing to be religious agencies, whereas they are political propagandists. One of our pastors writes: "During the last four months a periodical has come to the desks of the ministers of all denominations without any charge being made therefor. We tried to sense the true reason for such a step and took for granted that it was a good advertising scheme. Now in the latest issue of

the *Pathfinder* (December 30), we find the ulterior motive of said *Ministers' Monthly,* which is being sent 'free of charge.' The article follows: *'To Organize Christian Voters.* A campaign to organize 50,000 ministers and 40,000,000 church-members to take an active part in the 1924 presidential election is announced by Rev. J. C. Monsma, editor of the *Ministers' Monthly.* The plan embraces the organization of the Christian Voters' League and the holding of a national convention at Chicago. With the churches organized, no party can afford to ignore the tremendous vote controlled by them. But if the party conventions fail to nominate men who stand for the principles of the Church, a bolt will be suggested! The chief issues on which the league will take a stand, according to the notice, are international relations, enforcement of prohibition, and difficulties between capital and labor.'"

Such sailing under false colors is a betrayal of the trust of those who support the churches because they believe them to be religious agents. It is an offense against the Government and against those who are taking care of the Government's policies. It is an unwarranted interference with other men's business. It is also a shameful tyranny over consciences, because it would make weak Christians believe that they must for conscience' sake adopt a certain political course, and last of all, it also exposes the Church to ridicule and hatred because it espouses a cause at which some laugh, and which others hate and are thus led to laugh at or to hate the churches which support it.

Let us pray that our Church in this respect also may give no offense to any one, but be a good example by attending to that business with which Christ Himself has entrusted His Church.

S.

German Theology a Misnomer.—In the present struggle between Rationalists and the Fundamentalists it is the custom of some to call rationalism "German theology." Lately we received an announcement of a new publication, which is called a protest against "made-in-Germany" religion. In a publication of the Fundamentalists a writer asserts that the Germans are incapable of interpreting the psychology of the people of their own day, much less able to interpret the psychology of the Assyrians, the Hebrews, and the Greeks. This is invidious journalism. Orthodoxy is neither German nor is it American. Neither is sectarianism German or American. It is true and deplorable that rationalism has been rampant at German universities, but is it not in the ascendency at the universities of America? What about Harvard, Princeton, Yale, Chicago, and Union Seminary? Is Romanism Irish because so many Irish are Roman Catholics? Is divorce American because there is so much of it in our country? Nothing is gained by this confusion of terms. Protestantism, aye, all Christendom and the world, owe an immeasurable debt of gratitude to Luther, Melanchthon, Chemnitz, Paul Gerhardt, and other Germans.

Let us not be blinded by a stupid nationalism when it comes to questions that are not national, but are simply human. If it had not been for the German, Martin Luther, the English might not have their King James version of the Scriptures, they might still be mumbling the Latin phrases of the mass instead of singing those glorious hymns: "There Is a Fountain Filled with Blood," "Rock of Ages," "Just as I Am," "Jesus, Lover of My Soul." Such misnomers as German theology will simply becloud the issue. Rationalism should be hated, not because it is made in Germany, but because it is untrue, unchristian, and ungodly.

S.

The Fundamentalists and the Funny-Monkeyists.—Who are the Fundamentalists, of whom we read so much in the church-press of to-day? They are those preachers and members in the Reformed denominations about us (Presbyterians, Methodists, Baptists, and Episcopalians) who are defending the foundations (fundamentals) of the Christian religion against the unbelieving preachers, professors, and members in their churches. The Fundamentalists stand for the inspiration of the Bible, for the deity of Jesus Christ, His virgin birth, His miracles, and His resurrection. Their opponents are the rationalists, who insist that nothing is to be accepted upon the authority of the Bible, but that science is to be God. These "scientific" theologians have become such enthusiastic worshipers at the shrine of science that they accept all that is offered in its name. Now they have swallowed that monstrous lie of evolution. These believers in evolution believe that all things have evolved out of lower forms of matter. In this evolution there is no room for miracles, and therefore the Bible narrations and the divine Jesus are put aside as antiquated falsehoods. The quarrel between these Fundamentalists and evolutionists has embittered many people in the denominations to such an extent that they are now calling each other names. The Evolutionists ridicule the Fundamentalists as unprogressive, static bigots, and the Fundamentalists are getting back at the Evolutionists by calling them Funny-Monkeyists. They bestow this name upon them because the Evolutionists insist that we are descended from the brute, some teaching that we are descended from monkeys, others that the monkeys and we are both descended from a lower brute.

The Fundamentalists should do two things: In the first place, they should insist upon the *authority* of God's Word, and separate from the Evolutionists and Rationalists. But they ought to do another thing: they ought to cast away the rationalism of Calvin and Zwingli in the doctrines of predestination and in the doctrines of the means of grace, including the doctrine of the Sacrament of the Altar, and accept with childlike faith the exact words of the Scriptures. This would entail the discarding of that weak and ruinous *policy of tolerance of errorists,* that legerdemain of Satan through which he has again and again turned churches of Christ into synagogs of Satan. Christians must remember that we have not been sent out to make a bargain with the devil, but to overcome him. Such an honest battle will lead us to prayer, to an earnest study of God's Word, to victory, and — to peace.

S.

Outlook and Review.

Correspondence.

SILVER JUBILEE.

On January 28 Mount Calvary Congregation of St. Louis celebrated the twenty-fifth anniversary of its organization. At the morning services Prof. M. S. Sommer preached to a congregation that crowded the sanctuary to capacity. Prof. Sommer presided at the meeting, December 15, 1897, at which Mount Calvary was organized by five charter members. He also preached on all occasions of major importance in the history of Mount Calvary. Fully acquainted with the weal and woe of Mount Calvary during the twenty-five years of its existence, he spoke on "What God has Done *for* and *through* Mount Calvary." It was a rehearsal of history replete with visible tokens of God's love and wonderful guidance, contributing largely to the joy of the day.

At the evening services standing-room again was at a premium. Pastor A. Merz of Trinity Church, East St. Louis, Ill., spoke eloquently on the blessings the church brings to individuals and to the entire community in which it is planted. Pastor L. A. Wisler of St. Matthew's Congregation, St. Louis, officiated at the altar, and Mr. W. Wismar and his Holy Cross choir beautified the services with organ and vocal selections. Pastors Wisler and Merz are in charge of congregations Mount Calvary helped to call into existence.

Before Mount Calvary came into existence, a Norwegian minister in the West End of St. Louis received support from

the Board for English Missions of the General Body. On account of his uncompromising stand against the lodge evil his small flock dwindled down, and the mission was closed. Dr. A. L. Graebner, however, saw an opportunity of making an experiment in that field. The Board for English Missions, of which he was chairman, gave much time and thought to the question of Christian day-schools in English-speaking missions. To disprove the theory of those who insisted that it was a practical impossibility to maintain day-schools in English-speaking missions, Dr. Graebner decided in his own mind to make the experiment in the West St. Louis field. Student E. T. Coyner, who, in 1898, became the first pastor of Mount Calvary, was sent by Dr. Graebner to look for a suitable place of worship. On April 12, 1896, a mission was opened by Student Coyner in a lodge-hall. Assisted by Prof. F. W. C. Jesse, these two students conducted the work in the hall, and later in a wagon repair shop that was put into shape for services. In that humble shelter a summer-school and then a day-school were called into existence, and the children were taught by students of Concordia Seminary. After the organization of the congregation a house was bought on Euclid Ave. There the school and congregation found shelter until a cozy little chapel could be erected. The difficulties of the field and the poverty of the little flock caused trials and hardships to be endured that at times threatened to smother both school and congregation. The brethren of the Western District, however, saved the life of the school with a subsidy of from $15 to $25 a month for six years, and the congregation endeavored to repay the kindness by improving the condition of the school. In 1908 Teacher L. H. Becker was called, and through his faithful efforts the standard of the school rose despite the great handicaps of inferior housing and lack of equipment. Seven grades were so ably taught that the public schools of the neighborhood soon began to accept Mr. Becker's certificates at face value when he recommended pupils for the eighth grade. In appreciation of such results, and to stimulate the numerical growth of the school, the congregation, in 1916, discontinued the practise of charging tuition, and also furnished text-books free of charge to the pupils.

By 1918 the size of the school demanded another teacher. Despite financial burdens resting on the congregation because of the erection of a church edifice at an expensive, but more suitably located corner, the congregation issued a call and Mr. H. A. Dittmar accepted it. The eighth grade was added to the school, and on June 10, 1921, the School Board of St. Louis, in a very complimentary letter, notified Mr. Becker, the principal, that the pupils of Mount Calvary would be received into high school without examination, because of the uniformly good record of Mount Calvary's pupils prior to that date.

That Mount Calvary, now numbering 624 communicant members, truly appreciates the wonderful guidance of God, His ever-present help during the struggles of years, the healthy growth enjoyed, and the blessings which Word and Sacraments impart, is evidenced by the collection of the day. In cash and subscriptions it amounted to $20,387.51 toward reduction of the present debt, in the hope that the erection of a substantial school-building may not be delayed indefinitely.

St. Louis, Mo. R. Jesse.

LUTHERAN NOONDAY SERVICES.

The Lutheran Publicity Organization of St. Louis has made complete arrangements for the seventh season of the Noonday Services down-town. The organization has secured as speakers this year: Pastor Arthur Hanser, of Brooklyn, N. Y.; Pastor H. K. Moussa, of the Wisconsin Synod; Pastor H. P. Eckhardt, of Pittsburgh, Pa.; Pastor J. W. Behnken, of Houston, Tex.; Prof. Walter A. Maier, of Concordia Seminary, St. Louis, Mo.; and for the last week Profs. L. Wessel and John H. C. Fritz.

The committee in charge of publicity work is adding a new feature this year to its activity by placing a Lenten folder on the desk of every office down-town. This folder announces the speakers and their subjects for each day and likewise gives the name, location, and time of service of each Lutheran church in St. Louis and its suburbs, as well as the name of the pastor of the church. Besides this, fifteen thousand programs of vest-pocket size are being distributed in the congregations throughout the city.

The Publicity Organization placed a large display advertisement in the daily papers on February 3, in which it gave the doctrinal position of the Lutheran Church on the deity of Jesus Christ. At the head of the advertisement was found, in large letters, this statement: JESUS IS GOD. Beneath this was placed a cross, and then the following reasons were given why the Lutheran Church believes that Jesus Christ is God: — "1. The Bible gives Him names which it gives to God only. 2. Jesus claimed to be God and has proved it by His own resurrection. 3. The Bible teaches the virgin birth in Isaiah 7 and Luke 1.

"If Jesus is not God, then we have no hope of eternal life, then we have no comfort in sorrow and trouble, then death is the most dreaded experience we all must face.

"The Lutheran Churches of St. Louis."

News items are being carried by the daily papers day after day and thus bringing the Lutheran Church and its teachings to the attention of the St. Louis public.

St. Louis, Mo. Alfred Doerffler.

ST. LOUIS, MO.

Mr. Alex. Schaap, Church Editor of the *St. Louis Times*, a well-known newspaper man in St. Louis, is a member in good standing of the Emmaus Lutheran Church of St. Louis. He is deeply concerned about bringing more of his Jewish people to the knowledge and acceptance of the true Messiah, Jesus, their only and all-sufficient Savior. Mr. Schaap recently passed through a severe sickness and is still far from being a healthy man. He is prepared to be summoned from this life at any time and has expressed repeatedly to his pastor his willingness to go to Jesus, through whose merits he is certain of his eternal salvation. He has also frequently added the wish, "Oh, that, before closing my eyes, I were permitted to reach my people with an earnest appeal to consider the things which belong unto their peace and to turn to their Savior and their God!"

This coveted opportunity was given him when Mr. A. Rosenthal, editor of *The Modern View*, a weekly published in St. Louis for Jewish people, asked him for a statement of his reasons why he had accepted the Christian religion. This statement undoubtedly will be read by many thousands and will probably be republished in other periodicals. Mr. Rosenthal prefaced the article with an introductory remark, and, in the same issue of his magazine, he gave his own views on Mr. Schaap's convictions. The main fault he finds with him is that he believes the Bible to be the inspired and infallible Word of God, which is to be accepted in simple faith and is not subject to hypothetical or abitrary amplifications or modifications and all sorts of conjectural interpretations of Bible critics. Or, to quote Mr. Rosenthal: "He [Mr. Schaap] took the Bible and its teachings as subject to no interpretation of the modern mind and view. The revelation ended when the Bible was completed." No better compliment could be given Mr. Schaap or any one who believes in the Bible. The Book itself requires us to take exactly this position. Read Deut. 4, 2; 12, 32; Prov. 30, 6; Rev. 22, 18. 19. And He who is greater than Solomon and Moses said while He was stressing a single word of Old Testament revelation: "The Scripture cannot be broken." John 10, 35. Christ has no other argument to offer than, "It is written!" and, "Again it is written!" Matt. 4. "Search the Scriptures!" that is His standing admonition to Jews and Gentiles. Therefore we conclude: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. *All Scripture is given by inspiration of God.*"

May God bless the testimony given by Mr. Schaap, as well as the complimentary comment of his critic!

Rich. Kretzschmar.

MISSIONARY ACTIVITIES IN ARGENTINA.

It is Sunday morning. The missionary is giving the final instructions to the six who will renew their baptismal vow at the Lord's altar. It is a beautiful spring day, the spirit is soaring aloft, people are gathering from far and near, the beautifully decorated chapel is being filled to overflowing, and songs of praise arise, — God is with us. It is not a $60,000 church in which we are worshiping; it was erected at a cost of but $150. There is no pipe-organ, but on this occasion the missionary's parlor organ helped to beautify the services. After the services were over, all hearts filled with joy and thanksgiving, most of the people went to their various homes, while some, who live forty to sixty miles from the church, were

obliged to stay till Monday or Tuesday because it was late in the afternoon. The missionary was in need of a rest, but he must listen to the hundred and one questions and requests of his people and then get ready for a month's absence from home. There is another class of fifteen to be instructed and confirmed before harvest, the busiest time of the year. Monday morning, eight o'clock, finds him thirty miles from home, getting the new class in line.

Remember, dear reader, that this is a foreign country, where no parochial schools as you know them exist. It frequently happens here that children who are sent to the pastor to be instructed can neither read nor write. Many of these applicants for confirmation number seventeen summers and more. Here your missionary worked day and night, so to say. From nine in the morning to four in the afternoon, with the exception of two hours for dinner, he instructed the children's class and between 7 and 11 P. M. the two adults. The hours from 5 to 9 A. M. were taken up by various ministerial work, while between 4 and 7 P. M. pastoral visits were made.

Thus the first week was spent. Friday morning at ten o'clock, having instructed from seven till nine, the missionary was thirty miles away, giving an old man, to whose funeral he was called per telegram, a Christian burial. The funeral was at the missionary's home, and he expected to rest a little on Saturday before making his sixty-mile drive on Sunday to one of the stations where he was to preach, and, returning, making a trip of thirty miles to instruct his class on Monday morning. But on Saturday morning a second funeral was announced, for eleven o'clock. The funeral services were to be held at the place where he was to go to conduct services the following day, more than thirty miles distant. Having had like experiences before, he was not in the least ruffled. In the afternoon the sermon was memorized, and Sunday morning, seven o'clock, found your missionary on the way to his preaching-place. On the return trip, towards evening, he was overtaken by a severe rain storm; but even to this day God's promise recorded Ps. 91, 11. 12 holds good; in spite of the storm he reached his home safely and spent a pleasant evening with his loved ones.

Monday morning the trip to his present place of activity was again made. The class had been awaiting him, ready for several weeks' instruction. It was an exceptionally busy week; about fifteen families were visited. Saturday sent him forth on a 120-mile trip. On Sunday there was a double service, a sick-call to be made, and a very unpleasant affair had to be attended to. But God was with the missionary. He spoke for him, granted him wisdom and strength, and safely led him back to his class. Here the same work was done as the previous two weeks; he instructed his class and visited the people, admonishing, warning, reproving, and comforting them.

By Friday evening your missionary was again fully prepared for the next service with Communion and was facing a 140-mile drive. What a glorious trip! He was accompanied by a fellow-missionary, who has served eight years in this foreign field and is at present making a short visit at the home of his wife's parents, the place where instructions are held. O the joy of exchanging ideas and experiences with an older, more experienced man!

All our battles are fought alone, mostly in the quiet of the study, with the Book of God as our comfort. And God is a Comforter indeed. He is our God and our exceeding great Reward. And He leadeth us. This He proved again on the trip we made on November 19. On this particular Sunday morning the weather was especially threatening. But God protected us, and Monday morning again found us in D. with our class.

Here we also had the novel experience of being told by a union pastor of the German Evangelical State Church (a branch of which is the La Plata Synod of Argentina) "that the Missouri Synod had no right whatsoever to labor here in Argentina." What he should have said is this: "I see that you, who are preaching the Word of God in all its purity, are winning out." Instead of acknowledging this, the man showed bitter hostility, pronounced hatred, against anything and everything American.

Finally, November 26, the class of thirteen children and one adult was confirmed. A second adult had been thoroughly instructed, but could not be confirmed because he was ordered to work on that particular Sunday. Such cases are very frequent in this country. During harvest especially no Sundays are observed by Jew or Gentile, and our people are learning but slowly. Harvest falls in the blessed Christmas and New Year season and therefore is our worst time for mission-work. All we can do is to visit the people in the harvest-fields. Yet we have fair audiences at our Christmas services, especially at the children's service on Christmas Eve. The last two years saw the first Christmas services in this mission-field of the vast Pampas.

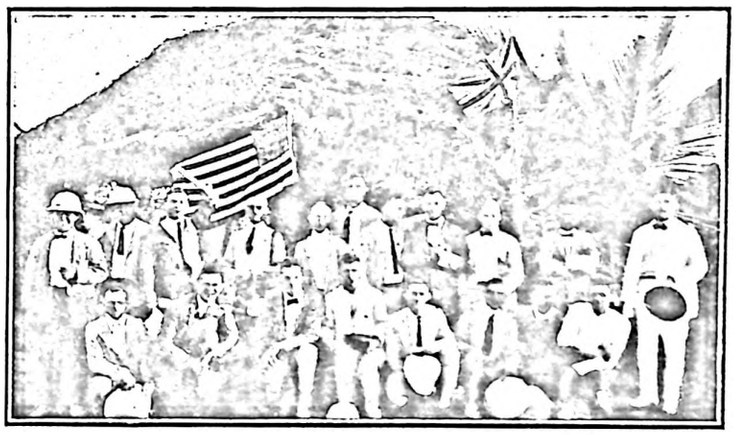
In conclusion we may state that our hopes for the new year are soaring high. After several years of shortage the Lord has blessed us with a harvest better than any since 1914.

GUSTAV O. KRAMER.

Guatrache, Pampa Central, F. C. P., Argentina.

GENERAL CONFERENCE IN INDIA.

The twelfth General Conference of our missionaries in India met in Trivandrum, the capital of the native state of Travancore, November 22 to 30, 1922. On the last day of conference a cyclonic storm struck the city, uprooting many trees, through the fall of which a number of persons were killed. Some damage was done on our mission compound also, and the return home of several of our members was delayed owing to the blocking of the roads by fallen trees, and by breaches caused by the floods which followed in the wake of the storm. Thanks be to God for His gracious protection, by which we were preserved from more serious discomfort and injury!



Missouri Lutheran Missionaries in Conference Meeting at Trivandrum, Travancore, India, November 22—30, 1922.

Upper row (left to right): Missionaries Harms, Gutknecht, Levihn, Lutz, Oberheu, Jank, Heckel, Blaess; Pastor Jesudason; Dr. Doederlein.
Lower row (left to right): Missionaries Boriack, Meinzen, Kuechle, Noffke, Schroeder; Teacher Bachmann; Missionaries Kauffeld, Strasen.

It was our privilege and pleasure to welcome into our number two more new workers and a missionary returned from furlough. Rev. Blaess, our second missionary from Australia, and Rev. Meinzen, just arrived from America, were the new men, and Rev. Lutz had come back from the States to take up again the work in Tinnevelly District, immediately northeast of Nagercoil, in which, together with other work, he had been engaged before going home on furlough. Our two Indian pastors, Rev. Samuel and Rev. Jesudason, could both be with us again, while the presence of Dr. Doederlein and Miss Ellerman, of the Ambur hospital staff, of Miss Ziegfeld, of the Girls' Boarding-school at Nagercoil, and of Teacher Bachmann, of our school for missionaries' children at Kodaikanal, reminded us of the fact that our mission has definitely committed itself to the policy of Medical Missions and of setting aside special workers for the Christian education of the young, both brown and white.

Dear Christian reader, you can imagine how happy and thankful we are to be able to report that our mission force, which had dwindled down to four ordained missionaries on the field in the beginning of 1921, has grown to seventeen ordained missionaries, two Indian pastors, one doctor, three nurses, two educational workers, and one zenana worker on the field at the end of 1922.

On the second day of conference we "Missourians" on Indian soil joined our brethren in the homeland in bringing praise to God for having so wonderfully guided our dear Synod during the last three quarters of a century. Rev. Kuechle preached the Diamond Jubilee sermon. Thirty persons partook

of the Lord's Supper in the Communion service which followed the sermon.

Conference is always a time of strenuous work, and this one was no exception. For the more expeditious transaction of business on the floor of conference many matters were gone through beforehand in the numerous committees which met outside the regular time of sessions. Conference was opened daily by a devotional service, conducted by the chaplain, Rev. Gutknecht. The first hour of every morning session but two was devoted to the reading and discussion of the papers prepared by the brethren Harms and Samuel.

Our work in India is to reach souls with the Gospel, to make sinners acquainted with their Savior Jesus Christ, in order that they may be saved from eternal ruin. Our aim naturally includes the hope that those who accept their Savior will sooner or later organize active, well-instructed Christian congregations, which, in their turn, will preach the Gospel to others. Both of the papers read at conference dealt with subjects closely related to this, the purpose of our being here in India. In line with this was also the proposal to organize district conferences of the India mission workers and elders of congregations, led by missionaries. By these it is hoped to establish greater cooperation between our mission-workers and the congregations, to encourage our congregations to become self-suporting, and to create a live interest in matters pertaining to the Church.

Our Medical Mission work is well under way. The following is taken from Dr. Doederlein's report as quoted from the minutes of Conference: "Everything is in excellent running order. For this much credit is due to our American nurses, who at all times give their undivided attention to the hospital affairs. The hospital building is finished and well equipped with tables, chairs, benches, compounder's table, and the like. All equipment was gotten at the lowest possible cost. . . . The services in the morning, conducted by Pastor Samuel, are well attended, also by the Mohammedan patients, and the people are attentive." It might be added that our faithful doctor and his good wife were congratulated upon their silver wedding anniversary while at Trivandrum.

The need of an orphanage on our northern field was brought to the attention of Conference, and a resolution was passed to start one with the three children now on hand.

In view of the fact that there are forty or more of our Vadakangulam and Obari Christians at Colombo, Ceylon, who have repeatedly petitioned for spiritual care, it was resolved to give this matter into the hands of the Nagercoil brethren, with the understanding that services be conducted at Colombo at least once a month.

The long-needed school for the children of our missionaries has been made possible by the coming of Teacher Bachmann. Both Mr. and Mrs. Bachmann have entered enthusiastically and effectively into the work of founding, at our beautiful mountain station, a Christian school and home for the missionaries' children. During the past term there were six pupils in attendance. This number is expected to increase to ten or more in January.

God willing, the next General Conference is to be held on the northern field, at Krishnagiri. And now, may the gracious God and Savior bless the work for which His Church has commissioned us to this distant country! May the pure light of the Gospel, so frequently, also here on the mission-field, obscured even by those who call themselves Christians, shine as a saving light in this land of more than 300 million sin-sick souls shrouded in the darkness of unbelief! His grace be with us! Amen.

Nagercoil, December, 1922. PAUL F. HECKEL.

PROBLEMS AND PROGRESS IN THE CHINA MISSION.

The small body of Lutheran missionaries representing the Synodical Conference in publishing the glad tidings of salvation by the blood of our Lord and Savior Jesus Christ to the heathen scattered throughout China, by the grace of God, assembled for its second annual conference in August, 1922. This body has now increased from that lone missionary, Rev. E. L. Arndt and family, who founded our mission in 1913, to fourteen men and one woman worker. Of this number only seven have advanced enough in the language to do real work, and of these one is in the States on furlough. The rest of the number have had only one year, or are beginning their course in language study. Those in China at the time of the conference numbered nine men and one woman worker.

The conference was opened on Wednesday, August 9, and continued till Thursday, August 24. The chairman, Rev. G. Lillegard, opened the meeting with an impressive sermon on the text chosen from Rev. 2, 10. The theme treated was "Christian Loyalty." The sermon carried us back to ancient Smyrna, comparing us with the church of that city in its trials and persecutions, and then held forth the admonition of Christ: "Be thou faithful unto death, and I will give thee a crown of life."

According to the good old Missouri Synod custom, an hour was set aside every morning for doctrinal discussions. Often, when the discussion became animated with fervor and interest, this hour was protracted into two. The first paper, prepared by Rev. L. Schwartzkopf, was on the subject, "The Means of Grace." This paper created much discussion, especially Baptism, since this "means" in China has so often been misused. It is too often used as a means of political policy. It appears that in the past other missions, especially the Catholics, have given their baptized members certain protection against the officials of this country, consequently many, realizing the power and influence of foreign missionaries, willingly unite themselves to a mission by Baptism to share with the mission the protection of the foreign powers. This and many other such misuses of Baptism make it a problem for missionaries to know just when to administer this Sacrament. Where nothing but heathen are dealt with, where no Christian Church has as yet been established to take care of the newly converted and newly baptized, especially in behalf of the children, where the sole responsibility of caring for these rests upon the missionary, there of natural consequence rise many difficult problems which one does not meet with in Christian communities. Also the ignorance of the average Chinese makes it very difficult to bring one to the point where he understands enough to receive baptism. Yet in our discussions on these various difficulties and problems we did not lose sight of God's promise, that it is not we, but God who worketh all in all. He has given us the means, the Word and the Sacraments, wherewith to wage His battles here on earth. We need but pray that our faith in the efficacy of these means of grace be strengthened and that our courage increase to use them to the ends of of the world. We but plant the seed, God watereth and giveth the increase.

The second paper, prepared by Rev. M. Zschiegner, dealt with "The Congregational Principle Applied to Our Mission-work in China." Such questions as: What constitutes a congregation? What relation will one congregation have to another in China? What will be the relation of the congregations of China to those of the homeland? Is it wise for missionaries sent out from the homeland to accept a "call" as pastor to any special Chinese congregation? in short, How can a small self-supporting Missouri Lutheran Synod be established in this land of heathen superstitions? were discussed. Much time was given to the discussions of these questions, for at present many of them are facing our young mission.

The third and very interesting paper read was that of Rev. G. Lillegard, treating "The Superstitions and Ceremonies Connected with Chinese Burials and Marriages." This subject was also discussed at some length, for it is very difficult to distinguish in all Chinese festivals and ceremonies just where heathen superstitions begin and simple ceremonies end.

One can hardly realize, unless he be right in the midst of it, how much business must be transacted in a missionary's conference. Such questions as education, charity work, hospital work, chapel work, pastoral work, finances, and, above all, how to bring the saving message of our Lord and Savior Jesus Christ to all classes of Chinese constantly arise in missionary conferences.

This brings us to the problem, How are we to distribute our small forces now at work in China to the best advantage? At present we have three main stations, Hankow, Ichang, and Shihnanfu. All three are in the province of Hupeh. Although they are in the same province, they are about three and four days' travel from each other. Shihnanfu is the most inland station, a distance of about six hundred miles from Hankow and about two hundred and fifty miles from Ichang, which lies on the Yangtse River, between Hankow and Shihnanfu. Hankow and Ichang are accessible by river steamer, but Shihnanfu, lying about one hundred miles over the mountains from the Yangtse River in a beautiful valley, is accessible only by mule-back or

coolie-chair. It seems the good old Missouri mule clings tightly to the good old Missouri Synod.

For the present the conference thought proper to station the men as follows: Messrs. E. Arndt, L. Meyer, H. Bentrup, M. Zschiegner, and A. Scholz at Hankow. Also Messrs. Nagel, Schmidt, and Ziegler will be in Hankow attending the language school; Messrs. L. Schwartzkopf and H. Theiss at Ichang; Messrs. A. Gebhardt, G. Lillegard, and H. Klein, and Miss Olive Gruen at Shihnanfu.

The officers for the coming year were elected as follows: Chairman: Rev. A. Gebhardt; Secretary: Rev. G. Lillegard; Treasurer: Rev. M. Zschiegner.

Besides attending to all these business matters and matters concerning policy the conference was of inestimable value in strengthening us in the unity of the spirit and filling each and every one with a new zeal and courage to face the hardships which one encounters on the mission-field. A true Christian spirit prevailed throughout the conference. Now, our prayer is that the good and gracious Lord uphold His laborers to continue in a true Christian spirit, giving them courage and a true understanding that in all their activities the will of Him who sent us out to the outer edges of His vineyard be done. Join us, fellow-Christians, in this our prayer!

Hankow, China. H. Klein.

THE EPISCOPAL CHURCH DEPARTS FROM ITS FORMER POSITION.

The *Congregationalist* reports as follows: "At the ceremony of The Ordering of Priests in the Calvary Protestant Episcopal Church of Pittsburgh, Pa., December 10, 1922, Dr. Frederick E. Emrich, secretary of the Massachusetts Home Missionary Society, participated. For the first time in history a minister of the Congregational Church, or of any other sect, joined with the bishop and with priests of the Protestant Episcopal Church in the laying on of hands in the service of ordination of a man to the priesthood of that church order."

J. H. C. F.

BRING ON YOUR GHOSTS.

The *Scientific American* offers a prize of $2,500 for the first person who produces a psychic photograph under test conditions, and a prize of $2,500 to the first person who produces "an objective psychic manifestation of psychical characters that can be made the subject of 'permanent instrumental record.'" Here is the committee of judges: William McDougall, D. S., formerly of Oxford and the British Society for Psychical Research now occcupying the chair of Psychology at Harvard University; Daniel Frost Comstock, Ph. D., member of the Advisory Scientific Council of the Society for Psychical Research; Walter Franklin Pierce, Ph. D., principal research officer for the American Society for Psychical Research; Hereward Carrington, Ph. D., known for psychic investigations, and Harry Houdini, the vaudeville magician. Entries are to be received by J. Malcolm Bird, an editor of the *Scientific American,* and the entries are to close December 21, 1924.

Sheboygan, Wis. Wm. M. Czamanske.

NOTES AND NEWS.

Rev. E. H. Kreidt writes that our people at Thief River Falls, Minn., are this year renting the city's Auditorium, seating about 1,000, for their public Lenten services. Good work!

One Mrs. Elizabeth T. Cairns, recently deceased at Woodhaven, L. I., decreed in her will that her pet dog Lassie is to be killed so that its spirit may join that of its mistress in the beyond.

Dr. Sigurd Ylvisaker has accepted the call from the Norwegian Synod (Synodical Conference) congregation at Madison, Wis., and will leave our college at St. Paul at the close of the school-year.

When our congregations around Wetaskiwin celebrated the Synodical Jubilee last fall, our press committee took occasion to publish in the local paper a two-column write-up of Missouri Synod history.

"Before long I aim to take some copies of the Witness and some of our good books, visit every member of my flock, and take subscriptions. I notice that the Witness readers are more alive to the needs of the church and more active in coming to its relief." — L. M. Wagner.

Our missionaries in India have resolved to furnish one of the rooms, probably a reading-room, in the new Concordia Seminary with Indian furniture, built in India, of Indian woods. A similar memorial is being contemplated by the brethren in China, says our correspondent.

In announcing a new serial story, the *Omaha Daily News* uses the caption: "How Would You Plan a Murder?" and goes on: "You have decided to kill somebody. What is the surest way to escape detection?" The story is to contain the answer. Is not such a paper a public menace?

On the occasion of its twenty-fifth anniversary, Mount Calvary, St. Louis, Rev. R. Jesse, pastor, published a fine souvenir booklet; price, 50 cts. We note with satisfaction that in the illustrative material due prominence is given the (all-English since 1899) parochial school and the pastor's wife.

The Joy Christians are a new sect which has sprung into existence at Rochester, N. Y. Their central principle is that at least once a week communion must be celebrated with great quantities of wine, because "the Lord was a drinker of wine in His day." Federal prohibition agents are investigating the new cult.

The First Methodist Church at Hammond, Ind., has made jazz music a feature of its Sunday-school services. A recent program announces: 1. "Carolina in the Morning," by Donaldson. 2. "Stop Your Kidding," by Mills. 3. "Toot, Toot; Tootsie, Goodbye," by Kahn. 4. "Eagle's Nest," by Isemann. 5. "Song of Liberty," by Hildreth. 6. March "Hungariana," by Lake.

A Methodist temperance secretary says that Europe cannot pay its debts until there is world-wide prohibition. But why does the Methodist parson concern himself with European debts and, indeed, with liquor legislation? The kingdom of God is built where men, whether they eat or drink, eat or drink to the Lord, and where they pray from a believing heart, "Forgive us our debts." The Methodist secretary does not realize that by his moral-political propaganda he is destroying Christianity.

A voice from the tombs. The Interchurch World Movement (died 1921) published an investigation into the steel strike of 1919. Its report assailed the industrial and economic system of the United States Steel Corporation. Now Marshall Olds, an economist, publishes a book of 500 pages, in which he proves that in some instances the churchmen's report contained misrepresentations and fraudulent affidavits, and that in other cases the persons who cooperated in supplying information were of radical political affiliations.

The *Salt Lake Telegram* tells of a lion cub being brought to the "platform of Immanuel Baptist Church, the largest Baptist church here." It was stated in the announcement advertising the services that a "live lion" would be brought into church. I am told about four hundred attended. If I remember correctly, some one in the Witness, some time ago, in commenting on the sensational themes that are being announced by some of the churches to-day, said, "Can you beat it?" I think this does. — J. A. Schlichting.

The Methodist Church has accepted a $28,000,000 budget for 1924. The funds are to be divided as follows: Board of Foreign Missions, $6,800,000; Board of Home Missions, $6,800,000; Board of Education, $1,500,000; Board of Education for Negroes, $760,000; Board of Sunday-schools, $6,000,000; Epworth League, $175,000; American Bible Society, $200,000; Board of Temperance, Prohibition, and Public Morals, $250,000; Board of Deaconesses, $90,000; Board of Hospitals and Homes, $175,000; Board of Conference Claimants, $150,000; other purposes, $1,000,000.

A very common error regarding the evidence of evolution derived from fossil remains is exemplified by the following, contributed to the *Indianapolis Star:* "Geologists find, in excavating the lower strata of the earth's surface, that only the fossil remains of the lowest types of animal life are present — protozoa, sponges, etc. A little nearer the surface higher forms of life appear — fish, reptiles, and amphibians; then birds and animals; and last of all, in the ascending train of life, are found the remains of man." As a matter of fact, there is no point on the earth's surface where any such complete series of fossils has been found. The writer was misled by the pictures in the text-books.

In "Notes and News" some one asks whether it is the limit to have a dancer preach and perform in a church on Christmas Eve. I would say no, and call it only a practical demonstration of what was theoretically propounded at a recent gathering of Presbyterian, Methodist, Baptist, and Campbellite ministers in our town, Saskatoon, Can. After one of the "brethren" had delivered a paper on the "Catholic Church" (*i. e.*, a universal, visible Church, which will take in all "Christians" without respect to creed), in which the present division of the visible Church was attributed to hair-splitting of the theologians, and to dogmas and creeds, the matter was discussed awhile. All agreed that they were as "broad" as the essayist and would accept any one into membership of their church who had "the Spirit of Christ." When they were all pretty well agreed on this, the question arose as to how one could determine whether one "has the Spirit" of Christ; for it was pointed out that experience had shown to some of the "ministers" that persons who have declared that they "have the Spirit of Christ" are later found out "to have the spirit of the devil." To solve this difficulty, attention was called to the recent progress in psychological investigations, and the hope was expressed that some *"little machine might be perfected* with which one would be enabled to find out whether or not the spirit be that of Christ or that of the devil." Is my observation correct? — Wm. H. Luke. G.

Religious Press.

SECRET SOCIETIES.

A number have asked our attitude toward secret societies, whether we believe a Christian should belong to such. Our attitude has always been one of opposition. We have always felt that it was inconsistent for a Christian to belong to a secret society, not simply because it was secret, not simply because it was an organization that had a ritual and shut out all but members; but our opposition is based on the fact that they are all essentially worldly in their nature — that their purpose is worldly — that even their charities are of a worldly and selfish kind. We do not say that there is nothing at all good in secret societies. We can find something good in almost everything. We believe, however, that the bad in them for the Christian far outweighs the good. We are to be separate from the world. That is one of the conditions of Christian sonship. 2 Cor. 6, 14 makes this clear. In some secret societies the name of Jesus is shut out, and where the Scriptures are quoted in their ritual, the name of Jesus is omitted. Anything like this is highly offensive to a real Christian. Where the name of my Master cannot have a place, I cannot have a place. Take it all and in all, secret societies are inconsistent with Christianity. They are of the world, worldly, and any man who wants to please the Lord, who desires to be an exemplary Christian, will certainly feel himself out of place in a secret society. We believe that all who wish to serve Christ should come out from among all such and be separate. We preach and teach that people should sever all such relations if they intend to serve Christ and that to retain such relations will necessarily be a hindrance to them in their spiritual life.

Gospel Trumpet (Weinbrennerian).

IS CAPITAL PUNISHMENT MURDER?

Commenting on the execution of John McHenry, who was recently hanged for murder at Washington, D. C., the well-known editorial writer Arthur Brisbane said: "It was not much of a compliment to St. Patrick to hang a man on the good saint's day — not much of a compliment to our civilization to hang him at all. He could not escape his deformed brain. But the nation could have avoided the disgrace of imitating the murderer, killing through hate or fear. Capital punishment is a disgrace, and murder by the individual will last as long as murder by the state."

There are many who share Mr. Brisbane's view. To them capital punishment is a disgrace and a crime. They argue thus: Every murderer is in some way mentally deficient. His crime is the result of his deformed brain. What he needs is medical attention. He ought to be put into the hands of an expert alienist and not into the hands of the hangman. Murderers are not responsible for their crimes.

That sounds nice; very kind and considerate, so civilized and Christianlike. But is it? In all things we Christians must be guided by the Word of God, and not by our feelings and sentiments alone. If we will examine this matter in the light of God's Word, we shall find that capital punishment is not a crime, but a divine institution.

If murder is committed by a person who is really not responsible for the deed, of whose insanity there can be no reasonable doubt, then, surely, he should not be punished for his crime. The devil has simply used this unfortunate creature as his unwitting instrument.

But all murderers are not insane. The "mental twist" of a criminal who is otherwise in his right mind is nothing else but his "Old Adam." When a person gives full sway to his evil nature and lets it break out into the worst kind of crimes, he certainly is responsible in the eyes of God and men, and ought to be punished. The duly constituted authorities have not only the right, but the duty to apply capital punishment. God Himself, who has ordained the powers that be (Rom. 13, 1) has also instituted capital punishment. He says in the Old Testament, Gen. 9, 6: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." And the Lord Jesus Christ repeats this truth in the New Testament when He says: "All they that take the sword shall perish with the sword." Matt. 26, 52. When the civil authorities hang a convicted murderer, they are acting under the Lord's direction and in His stead. To say, therefore, that capital punishment is a piece of barbaric cruelty and a disgrace and a crime, is to fly into the very face of God. Let people study their Bible better and let them bring their thoughts, their reason into captivity to the obedience of Christ (2 Cor. 10, 5), and they will be better able to judge between right and wrong.

The same people that cannot distinguish between capital punishment and murder and condemn both as a crime, sometimes recommend as a virtue what is actually murder. A person is sick unto death. As far as men can judge, he has absolutely no chance to recover. He is suffering torments. Now, who hasn't heard people say: "Why don't the doctors give him something to shorten his misery? They know he hasn't a chance in the world to get better. Why let him suffer unnecessarily? It would be a mercy to hurry along his end." Such people are speaking out of the depth of their own profound wisdom, but have forgotten to bring their reason into captivity to the Word of God. The Psalmist says: "My times are in Thy hands." Ps. 31, 15. God, who has given man his life, is the only one who under any circumstances has the right to take it from him. Deliberately to shorten a sufferer's life, is not only to doubt the wisdom and mercy of God, but it is murder as well.

Southern Lutheran.

Secular Press.

DR. GRANT SHOULD RESIGN.

(Editorial Note. — Dr. P. S. Grant of the Episcopal Church recently denied, in a sermon, the divine power of Jesus Christ and the miracles of the Bible. Bishop Manning, of the diocese in which Grant holds a rectorship, called upon him to resign, and this stand of the bishop has been generally approved by the press of the country. The *Pittsburgh Leader* contained the following digest of editorial expression:)

Bishop Manning is almost unanimously supported by the nation's editors in the position he has assumed regarding the public utterance of Dr. Percy Stickney Grant. It is agreed that the rector of the Church of the Ascension has a perfect right to any personal views he desires to entertain. But unless he can preach the doctrines which the Episcopal Church indorses, it is argued he has no right to occupy a pulpit of that faith. And it likewise is pointed out that if he insists on a trial for heresy, instead of resigning, he will precipitate a situation that will be distasteful to "the great mass of Episcopalians who accept without question the creed and the dogmas of their faith."

The bishop fully realizes that Dr. Grant will have a following if he goes, the *Jersey Journal* says, but "this has been discounted by Dr. Manning in taking his decisive step. The world is in chaos. Never was there a time of such unrest. Opinions, beliefs, customs, and policies are being revised by many. That, however, does not alter the fact that a Church or a denomination still has the right to insist that those who preach under its banners should either preach what those banners stand for or quit preaching." These sentiments have the indorsement of the *New York World*, which asserts that "the question involved is less one of theology than of good faith. Dr. Grant would be a picturesque and influential figure on any platform, but as an Episcopal rector it is not his privilege to formulate a new creed.

His pulpit is not his personal vehicle, but is one of the mouthpieces of the Church for declaring its accepted faith."

It is difficult to judge the merits of controversy, the *Baltimore Sun* points out, "because few persons are unprejudiced. Dr. Grant has a right to repudiate the creed, but he has no right to teach in the Church something contrary to what the Church teaches and stands for." The *Asbury Park Press* is another which holds that "none can quarrel with Dr. Grant's views. They are his own, and he is entitled to hold them. He is not entitled, however, to make the Episcopal Church the vehicle for expressing those views in violation of his oath of ordination." There is also no "persecution" in Bishop Manning's attitude, the *Albany Knickerbocker Press* points out, "and Dr. Grant acts unfairly when, by his defiant tone, he seems to seek the sympathy accorded to a martyr. It would seem that one who really loved the Church which has fostered him for so many years would avoid inflicting upon it such a source of strife." The *Utica-Observer Dispatch* sharply insists Dr. Grant should quit because "any man of honor and integrity, finding himself out of tune with an organization of any kind, secular, religious, private, or public, will decently sever his relations therewith and follow his own bent. The Rev. Dr. Grant does not seem to be a man of that stamp. Still clinging to his clerical character, he sets himself up to deny many of the things which he had solemnly sworn and pledged to uphold. Why does he not get out and stand upon his own footing, nor attempt to conceal his cloven hoof under the gown which he was once authorized to wear?"

"The creedal faith of the Episcopal Church does not depend for its existence upon the adhesion of those college boys who may be inclined to regard it as bunk," is the reply of the *Brooklyn Eagle* to Dr. Grant's latest sermon. "Dr. Grant quarrels with it because, in his judgment, it is inelastic, because it promulgates doctrines in which he does not believe. Dr. Grant's disbelief in the creed of the Episcopal Church cannot change that creed. All it does is to make his retention of an Episcopalian rectorship intolerable to the great mass of devout Episcopalians who are unaffected by the suggestion of 'sinister financial powers' or by the alleged revolt of the immature collegian." The *New York Post* declines fully to agree with this line of argument, and while it accepts that "Dr. Grant cannot deny the authority of the canons of his Church and must either preach its doctrines or submit to dismissal," it is inclined to feel that "he is not to be hastily condemned for doing what he can to compel a frank facing of the question of just what those doctrines are." The *Knoxville Sentinel,* however, after characterizing Bishop Manning's letter to Dr. Grant as the "fair and decent view of the situation," suggests that "insurgents in the Church, as in politics, seldom show a high regard for fair play and decency."

"Heresy trials are not interesting to the world," points out the *Philadelphia Evening Bulletin.* "Bishop Manning challenges, not the clergyman's right to liberal interpretation of the creeds and standards of the Church, but the good faith and propriety of his course in flatly denying the doctrines set forth in the creeds, while continuing to hold his position and prestige as a preacher of that religious jurisdiction. That puts the issue on lines somewhat different from those on which such controversies ordinarily are argued, as between orthodoxy and heterodoxy, and, instead of a question of heresy, propounds a question which is more understandable to the lay world." Indorsing this summing-up, the *New Haven Journal-Courier* feels that, "having made himself by his own act an outlaw, Dr. Grant's flag becomes automatically the flag of an outlaw. This is the fact regardless of whether his intellectual conclusions are sound or not. As a Christian gentleman he should seek to relieve his fellows of embarrassment instead of heaping it up. Having taken his own prescription, he should let the medicine do its work."

(One of the best expressions on the question created by Dr. Grant's attitude is found in the *St. Paul* (Minn.) *Dispatch,* which said editorially, January 23, the following:)

"As an individual, Dr. Percy Stickney Grant has the right to take his conscience as his guide, and think and say what he pleases of religious doctrines and creeds, or rules of church-government. Freedom of conscience is an inalienable right, and religious liberty is guaranteed by the Constitution. But as rector of the Church of the Ascension in New York City he occupies an entirely different position and surrenders the right to think and act as an individual. Under the organization of the Protestant Episcopal Church he assumes certain distinct obligations, and as long as he remains a member and holds office in the organization, those obligations are binding upon him. Like every other denominational organization, the Protestant Episcopal Church has adopted articles of faith and laid down laws and rules for its governance; and clergy and laity alike subscribe to the articles and obey the laws as long as they remain within the organization. This is plainly fundamental.

"With the common public, which has read the controversy between Rector Grant and Bishop Manning, there is no question of whether the former is right or wrong, whether his views are heretical or orthodox. Members of that particular denomination may take sides on the particular views expressed by the dissenting pastor, but with the people generally it will be a question only of common ethics, and the prevalent opinion will be that, if Dr. Grant finds himself unable to agree with the rules and articles of his Church, he ought to withdraw. If his congregation agrees with him, it will follow him; or he may lead into new fields of faith that portion of his parishioners which believes him to be right.

"As a matter of right and church-discipline, however, Dr. Grant takes an impossible stand. He is a subordinate officer in a church organization, and refuses to follow its instructions and obey its laws. He may be right in his views, — that is a matter for other decision, — but he is clearly wrong in his course. His allegiance to his church organization is voluntary, and he may sever it when he will, but so long as he acknowledges that allegiance, he must abide by the rules and canons. If his conscience makes this impossible, there is the open door of resignation. There is nothing to prevent his praying and preaching as he may be inspired; the moment he makes it known he has renounced his allegiance to the organization with whose beliefs he has the right to differ."

NO SHIP TO BE WITHOUT A BIBLE.

A few days ago the public press announced that Captain A. E. Matthews of the S. S. *Hatteras,* one of the vessels of the United States Shipping Board, Emergency Fleet Corporation, had died at sea, and that there was no Bible on board for use in the burial service. In response to a call by wireless from the *Hatteras,* the captain of the S. S. *President Adams,* another vessel of the United States Shipping Board, sent a portion of the burial service by wireless to the *Hatteras* in order that the body of Captain Matthews would not have to be committed to the sea without some form of Christian service.

Dr. George William Carter, General Secretary of the New York Bible Society, after inquiry from the shipping authorities in New York, sent word offering to furnish Bibles for every one of the vessels of the Shipping Board. President Smull, in reply, sent a complete list of the names of vessels operated by the Shipping Board. There are about 400 of these vessels. The Bibles are to be lettered on the outside in gilt with the name of each ship, and will be delivered within a few days.

One of the missionaries of the society, Rev. William G. Jones, has been visiting the ships which come to the Port of New York for more than forty-eight years, and he regularly visits more than 300 vessels each month carrying the Scripture.

Obituary.

† REV. WILLIAM F. HENKEL. †

On December 22, 1922, a faithful servant of the Lord was called to his eternal home — Rev. Wm. F. Henkel. He was a son of the sainted Rev. H. Henkel and his wife Mina, *née* Meyer. He was born March 20, 1881, at Logan, Hocking Co., O. After his confirmation he attended Concordia College at Fort Wayne, Ind., and Concordia Seminary at St. Louis, Mo. In 1903 he was installed at his first charge, Britton, S. Dak. After serving this congregation for several years, he took charge of the congregation at Norwalk, O., and later became pastor of the church at Ashland, Ky. In 1920 he accepted a call to the parish Van Wert-Convoy, O. Here he labored diligently and faithfully until illness incapacitated him. This illness was of such a nature that a surgical operation became necessary. Complications which set in soon after brought about the end. — The funeral service was held December 26 at Van Wert. Rev. Ad. Eggers spoke words of comfort in German, basing his remarks on Phil. 1, 21. The undersigned preached the English sermon, his text being Gen. 48, 21. The remains were then

taken to Fort Wayne, Ind., and laid to rest in the Lutheran Cemetery by Rev. Phil. Wambsganss.

In 1905 the deceased was united in holy wedlock with Miss Charlotte Homann. This marriage was blessed with three children, who, together with the widow, the aged mother, and several brothers and sisters, mourn his all too early departure. "Well done, thou good and faithful servant!"

Lima, O. KARL R. TRAUTMANN.

New Publications.

Theological Monthly. Published by the Ev. Luth. Synod of Missouri, Ohio, and Other States. Vol. III. January, 1923. Concordia Publishing House, St. Louis, Mo. Subscription price, $2 per annum.

As is well known, this periodical is the learned brother of the WITNESS. Its platform is the same as that of the WITNESS, but its point of view is that of the professional theologian. That we mention it at this time is due to the fact that the price of subscription has been reduced since January 1, 1923. While it formerly cost $3, the price now is $2. It is hoped that this generous reduction will increase the subscription list, which is not nearly as large as it should be. In the person of Professor Dau this journal has a very able editor-in-chief, and in its three departments (Articles, The Theological Observer, Book Review) it offers a great abundance of indispensable, useful, and interesting information. Our pastors should not be without it. A.

Curriculum for Lutheran Kindergartens. By *R. A. Mangelsdorf.* Concordia Publishing House, St. Louis, Mo. 99 pages, 6×9.

Another good, useful book. The author, Mr. R. A. Mangelsdorf, is the principal of the parochial school of Bethlehem Lutheran Church in St. Louis, and, so Concordia Publishing House informs us, "has long been devoting special attention to the question of kindergartens as an organic feature of parish-schools. In the course of years, conferences have several times called upon him to lead the discussion on this subject, and upon invitation and recommendation of those who heard him he submits this present monograph to the consideration of parish-school teachers and officers." The preface is from the pen of Prof. J. T. Mueller. The following table of contents will give the reader an idea of what is offered in the book: Introduction. 1. The Kindergartner. 2. Bible History, Catechism, Bible-texts, Hymn-verses. 3. Nature Study. 4. Community Life—Hygiene—Patriotism. 5. Plays and Games. 6. Language and Literature. 7. Music. 8. Gifts. 9. Occupations. 10. Concluding Remarks. — The book is beautifully illustrated. It will, we doubt not, prove a boon to many a teacher who has been searching for material of this nature.

The regular edition, bound in strong paper cover, sells for 80 cents. The book may be had bound in boards, with cloth back, at the price of $1.00. A.

Zweiter Synodalbericht des Alberta- und British Columbia-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 1922. Price, 18 cts.

The doctrinal discussions at the second synodical convention of our brethren in Western Canada related to the doctrine of "The Church and the Ministry," Rev. Shippanowski being the essayist. The *résumé* given makes profitable and edifying reading. The report on the parochial school situation as it had developed up to July, 1922, furnishes an insight into the extreme difficulties which our brethren have to face in this sphere of church-work. May God strengthen their hands and grant them success in their efforts to establish and maintain Christian day-schools! A.

Neunter Synodalbericht des Sued-Illinois-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 1923. Price, 35 cts.

This report contains a careful description of all the mission-fields of the District, seventeen in number. One of our missionaries visits the asylum at Alton, another one preaches regularly in the asylum at Anna, and one of our pastors conducts regular services in the penitentiary at Chester.

The paper, which is printed out in full, was furnished by our colleague, Prof. W. Arndt, on "The Doctrine of the Church." The essayist, in his introductory remarks, gives a survey of the difficulties which the founders of the Missouri Synod experienced because at first they were not entirely clear on this doctrine. He then offers eight theses, and in the discussion of these theses he elucidates his statements, substantiates them with proofs from Holy Writ, and illustrates all with excellent and appropriate quotations from the *Triglot*, from Luther, and from other reliable teachers of the Church. We were impressed with the setting which he has given to his quotations; for by offering these selections from Luther and others at the exact place where they belong, all becomes so much more clear and convincing. It is a good sign if a District gives as much time to the careful discussion of doctrinal papers as this District devoted to Professor Arndt's essay. S.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 1st Sunday in Advent, 1922: The *Rev. W. Leckband* in St. John's Church, Lockridge, Iowa, by Pastor Th. Schliepsiek.

On 3d Sunday in Advent: The *Rev. H. Jauck* at Gorriti and Darragueira, Argentina, by Pastor G. O. Kramer. — The *Rev. G. H. Steffen* in Trinity Church, Freeman, S. Dak., by Pastor F. Freese.

On 1st Sunday after Epiphany, 1923: The *Rev. E. J. Dierker* in St. John's Church, Lincolnville, Kans., by Pastor L. C. Hermerding. — The *Rev. Fr. Moecker* in Trinity Church, Rantoul, Wis., by Pastor C. Witschonke. — The *Rev. M. Ploneit* in St. Paul's Church, McAllen, Tex., by Pastor W. E. Dube.

On 2d Sunday after Epiphany: The *Rev. W. F. Eulert* in St. Paul's Church, Ramona, Kans., by Pastor L. C. Hermerding. — The *Rev. Th. Gohlke* in St. John's Church, Beloit, Wis., by Pastor E. A. L. Treu. — The *Rev. J. H. Lindhorst* in Immanuel Church, Decatur, Ind., by Pastor A. Moeller.

On 3d Sunday after Epiphany: The *Rev. W. Stoehr* in St. John's Church, Mayville, Wis., by Pastor C. Boevers. — The *Rev. A. Oswald* in St. John's Church, Pulcifer, Wis., by Pastor D. Markworth. — The *Rev. A. Kerstner* in Salem Church, Chandlerville, Ill., by Pastor C. E. Gallman. — The *Rev. H. Hallerberg* in Trinity Church, Springfield, Ill., as missionary at large by Pastor P. Schulz. — The *Rev. L. Faulstich* in the congregation at Raymond, Minn., by Pastor O. C. Wolff.

B. *Teachers:*

On 12th Sunday after Trinity, 1922: *Teacher H. G. Glawe* in Trinity Church, Reese, Mich., by Pastor O. J. M. Rupprecht.

On Sunday after Christmas: *Teacher R. E. Appelt* in Immanuel Church, Chicago, Ill., by Pastor E. Hoelter.

Dedications.

Dedicated to the service of God: —

Churches. — On 1st Sunday in Advent, 1922: The new church of Holy Cross Congregation, *Viale*, Entre Rios, Argentina (the Rev. A. C. Waechter, pastor). — On 1st Sunday after Epiphany, 1923: The new church of St. Paul's Congregation, *Town Richmond*, Shawano Co., Wis. (the Rev. A. F. Ramlow, pastor). — The new church of St. Paul's Congregation, *Stover*, Mo. (the Rev. J. W. Lehr, pastor).

Schools. — On 16th Sunday after Trinity, 1922: The new school of St. Martin's Congregation, *Marengo*, Iowa (the Rev. C. F. Hinrichs, pastor). — On 1st Sunday in Advent: The new school of St. Paul's Congregation, *Norwood Park*, Chicago, Ill. (the Rev. P. W. Roehrs, pastor). — On 2d Sunday after Epiphany, 1923: The new school of St. Peter's Congregation, *Hampton*, Nebr. (the Rev. O. A. Graebner, pastor).

Bell. — On 4th Sunday in Advent, 1922: The new bell of Zion Congregation, *Gwinner*, N. Dak. (the Rev. H. F. Eggers, pastor).

Organ. — On 2d Sunday after Epiphany, 1923: The new organ of Trinity Congregation, *Elgin*, Minn. (the Rev. C. A. Affeldt, pastor).

Announcement of the Intersynodical Committee.

Since a number of requests have been received by members of the Intersynodical Committee for copies of the theses upon the doctrine of Conversion and Election, attention is called to the fact that these theses may be obtained in either the German or the English language from the undersigned secretary. The German copies cost 3 cents each, 25 cents a dozen, $2.00 a hundred; the English copies, 5 cents each, 50 cents a dozen, $3.50 a hundred.

A. C. HAASE, *Secretary, Intersynodical Committee,*
14 Iglehart Ave., St. Paul, Minn.

Our Relief Work in Europe.

To enable your Board for Relief in Europe to keep a record of all contributions for this purpose, and to distribute the gifts the Board receives in such a way that the most urgent needs can be met everywhere, please send all contributions, also such as are intended for certain congregations or institutions, through your Board, remitting them to the treasurer of your District for transmission.

THE AMERICAN LUTHERAN BOARD FOR RELIEF IN EUROPE.
J. N. H. JAHN, *Sec.*

Notice.

The undersigned would be deeply indebted to any pastor or layman who would be kind enough to send him the names and addresses of such Lutherans as have moved to Central New York (between Syracuse and Utica) in the past years. The names of such, particularly farmers, as are contemplating to move to New York State would also be of value, since one of the farmers of the Oneida mission would gladly give information as regards soil, climate, etc., to avoid having any of his fellow-Lutherans fall into the hands of unscrupulous real estate men.

REV. F. E. SCHUMANN, 20 Grove St., Oneida, N. Y.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Grace, Jersey City, N. J., $25.00. *Budget Treasury:* Mount Olive, Cleveland, 22.97; Pilgrim Sunday-school, St. Louis, 10.00; Mount Olive, Newton, N. C., 122.40; Mount Olive, Minneapolis, 18.66; Our Savior, St. Louis, 10.87. ($184.90.) *Church Extension Fund — District:* Mount Olive, Cleveland, 1.63; Grace, Jersey City, N. J., 25.00; Bethany, Chicago, 40.00. ($66.63.) *Church Extension Fund — General Body:* Pilgrim, Chicago, 50.00. *Church of Our Redeemer in New York — Certificates:* Members of Grace, Jersey City, N. J., 100.00. *Deaf-mute Missions:* Mission Society, Sheboygan, Wis., 15.05; Pilgrim, Chicago, 6.10; Bethany, Chicago, 15.75. ($36.90.) *District Treasury:* Mount Olive, Cleveland, .81; Grace, Jersey City, N. J., 23.85; Bethany, Chicago, 17.50. ($42.16.) *District Budget Treasury:* Mount Olive, Newton, N. C., 96.00; Our Savior, Cincinnati, 80.86; Our Savior, St. Louis, 7.00. ($183.86.) *European Missions:* Bethany, Chicago, 17.50. *Foreign-tongue Missions:* Bethany, Chicago, 7.00. *General Home Missions:* Bethany, Chicago, 6.32. *Immigrant and Seamen's Missions:* Bethany, Chicago, 2.50. *Indian Mission:* Bethany, Chicago, 8.00. *Jewish Mission:* Bethany, Chicago, 1.00. *Negro Mission:* Grace, Jersey City, N. J., 50.00. *Ministerial Education Fund:* Mount Olive, Cleveland, .81; Our Savior Ladies' Mission Society, Cincinnati, 25.00; Grace, Jersey City, N. J., 25.00; Bethany, Chicago, 28.00. ($78.81.) *Missions — District:* Mount Olive, Cleveland, 14.74; Pilgrim Sunday-school, St. Louis, 36.37; Redeemer, Chicago, 30.00; Grace, Jersey City, N. J., 50.00; Hope, Milwaukee, 66.00; Bethany, Chicago, 75.00. ($272.11.) *General Relief:* Bethany, Chicago, 2.00. *South American Missions:* Grace, Jersey City, N. J., 25.00; Bethany, Chicago, 35.00. ($60.00.) *Synodical Building Fund:* Mount Olive, Cleveland, 22.55; Messiah, Detroit, 165.03; Pilgrim, Chicago, 281.26. ($468.84.) *Synodical Treasury:* Grace, Jersey City, N. J., 25.00. *Designated Mission Station in India:* Pilgrim Ladies' Aid Society, St. Louis, 100.00. *Sanitarium in Wheat Ridge:* Mrs. L. C. Kircher, Wise, Mo., 4.70. *Orphanage in Fremont, Nebr.:* Our Redeemer, Lincoln, Nebr., 25.51. *Orphanage in Des Peres, Mo.:* Christ Sunday-school, Webster Groves, Mo., 30.00. *Home-finding Society of Minnesota:* Mount Olive, Minneapolis, 25.00. *Bethlehem Orphanage in Fort Wadsworth:* Grace Ladies' Aid Society, Jersey City, N. J., 10.00. *Wartburg Home for the Aged in Brooklyn:* Grace Ladies' Aid Society, Jersey City, N. J., 10.00. *Home for Feeble-minded in Watertown:* Hope, Milwaukee, 1.00. *Italian Mission in West Hoboken — Building Fund:* Grace, Jersey City, N. J., 25.00. *Industrial School in Addison:* Pigrim, Chicago, 5.00. *Nurse in India:* Grace Ladies' Aid Society, Jersey City, N. J., 12.00. *Home-finding Society of Wisconsin in Wauwatosa:* Hope, Milwaukee, 1.00. *European Relief:* John Doe, Messiah, Detroit, 2.25. *New Seminary:* Hope, Milwaukee, 16.00; congregation in Rader, Mo., 48.51; congregation in Morgan, Mo., 30.00. ($94.51.) *Poor Children of Germany:* Hope, Milwaukee, 2.00. *Galician and Ukranian Orphans:* Pilgrim Sunday-school, St. Louis, 115.45. *Salary of Miss Olive Gruen in China:* Pilgrim Sunday-school, St. Louis, 180.00. *Designated Students in St. Louis:* Pilgrim Sunday-school, St. Louis, 100.00. *Designated Student in Springfield:* Mount Olive, Minneapolis, 50.00. *Walther League Mission Fund:* Our Redeemer Philathia Y. P. S., Fords, N. J., 4.00. — GRAND TOTAL: $2,485.95.

NOTE. — The Lutheran Orphanage in Indianapolis, Ind., acknowledges receipt of $47.00 from Redeemer Church, Indianapolis, Ind.

February 3, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT.—January: Synodical Treasury, $914.78; Synodical Building Fund, 2,538.34; Seminary Building Fund, 846.87; Missions, 1,323.29; Miscellaneous, 3,554.92. — *Total*, $9,178.20.
H. E. SIEKER, *Treas.*

MICHIGAN DISTRICT. — December 16, 1922, to January 15, 1923: Budget Treasury, $202.69; Synodical Treasury, 2,890.85; Synodical Building Fund, 9,344.63; Missions, 4,272.98; Miscellaneous, 7,821.65. — *Total*, $24,532.80. E. G. GEYER, *Treas.*

MINNESOTA DISTRICT. — December, 1922: Home Missions, $6,274.87; General Home Missions, 302.35; Home Building Fund, 1,431.39; General Home Building Fund, 433.81; Synodical Building Fund, 14,325.09; Synodical Treasury, 2,258.68; Board of Support, 2,318.98; Budget Treasury, 1,337.29; other Missions, 1,424.09; Miscellaneous, 3,321.83. — *Total*, $33,428.38. J. H. MEIER, *Treas.*

NORTH DAKOTA AND MONTANA DISTRICT.—November 15 to December 15, 1922: Synodical Treasury, $100.70; Synodical Building Fund, 101.83; for St. Louis Seminary, 177.93; General Home Missions, 5.06; Board of Support, 29.03; Lutheran Laymen's League Endowment Fund, 131.00; District Church Extension Fund, 157.65; (Fred Gaenssle, St. Thomas, N. Dak., donation of note, 50.00;) Students' Fund, 21.62; Bismarck, N. Dak., for chapel, 54.50; Home Missions, 512.66; General Treasury, 2,500.00; other Missions, 89.10; Miscellaneous, 69.96. — *Total*, $3,951.04. P. MEYER, *Treas.*

SOUTH DAKOTA DISTRICT. — October, November, December, 1922: Missions, $7,251.92; Synodical Building Fund, 1,064.59; Charity, 660.27; Sufferers in Europe, 218.81; Walther League 92.59; Foreign Missions, 469.46. — *Total*, $9,757.64. R. DEWALD, *Treas.*

SOUTH WISCONSIN DISTRICT. — January: Synodical Treasury, $1,869.68; Synodical Building Fund, 8,968.18; Missions, 2,470.02; Budget of General Body, 93.00; Budget of General Body, Missions, 449.77; Miscellaneous, 2,672.85. — *Total*, $16,523.50.
A. ROSS, *Treas.*

Contributions Sent Direct to Treasurer of Synod.

Per Fr. Brand, from Mission Circle of Holy Trinity, New York, for an orphan in India, $25.00; from Ladies' Aid, Columbus, O., for freight, 17.30; from a mission friend in La Fayette, Ind., for India, 20.00; from young people of Pastor Thun's congregation, Napoleon, O., for two boarding-school students in India, 61.35. Per Rev. O. H. Battenberg, from congregations in Tottenham and Kentish Town, London, for Building Fund, 113.19. Per C. P. H., from H. Schoenborn, Chicago, Ill., "wherever needed," .25; Hy. Vieth, Bunceton, Mo., for Seminary Building Fund, 2.00; J. M. List, Frankenmuth, Mich., for Relief in Germany, 5.00; Wm. Eixmann, Fayetteville, Tex., for widows and orphans, 2.60; Anna Klusman, Cordelia, Cal., for Relief in Germany, 3.25; C. W. Winter, Bancroft, Nebr., for Church Extension Jubilee Fund, 5.00; Jacob Kohn, Elbow Lake, Minn., for Home Missions, 3.25; M. Hamm, Arnprior, Ont., Can., for Seminary Building Fund, 2.00; John Rupp, Monett, Mo., for Colored Mission at Mansura, .50; Sophia Muhl, Lockport, Ill., for Colored Missions, .75; Anna Burmester, Hampton, Iowa, for Synodical Building Fund, 5.00; E. F. A. Riess, Duluth, Kans., for Missions, 2.80; Caroline Ritter, Hildebrand, Oreg., for Missions, 2.25. Fred Brei, Hanover, Kans., for China Christmas, 25.00, for Negro Christmas, 25.00. C. M. W., Milwaukee, for Negro Missions, 1.00. Per Prof. L. Fuerbringer, from Mr. and Mrs. John Kiefer for St. Louis Seminary Building, 6.00. Per Fr. Brand, from St. Louis Ladies' Foreign Mission Society, through Mrs. Th. F. Lange, 40.00. Mrs. Hy. Stover for Missions, 1.00. Per Fr. Brand, from Thekla J. Bapp for Foreign Missions, 25.00. Per T. H. Lamprecht, from Eliza Prange, Sheboygan, Wis., for Building Fund, 500.00. X. Y. Z. for Budget Treasury, 10.00. Per Th. W. Eckhart, from Otto G. Liebenow for Building Fund at Seward, Nebr., 50.00; Esther Hoeness for St. Louis Seminary Building, 5.00. Per Martin H. Mueller, from Lutheran Charity Helpers for Building Fund, 10.00. Per W. T. Vogel, from Ph. Stockinger for Relief in Germany, 25.00. N. N., per Ph. Wambsganss, for St. Louis Seminary, 10.00. Per Arth. C. Thoms, from Wheat Ridge Sanitarium Club for Walther League Foreign Mission Fund, 2.40. Per A. Kirchhoefer, from Zion Congregation, Colby, Wis., for Building Fund, 2.50. Per C. P. H., from C. Decker, Detroit, Mich., for Colored Missions, .50; Bertha Thiel, Marwood, Pa., for Missions, .50; Mrs. Fred Strobel, Hardwick, Minn., for Immanuel College, 2.00; Mrs. Wm. Becker, Chicago, Ill., for Missions, .50; N. N. for Seminary Building Fund, 10.00; Hy. Volberding, Hinsdale, Ill., for Poor in Germany, .50; Mrs. M. Borchart, Elgin, Ill., for Colored Missions, 1.00; Frank Barthel, Thiensville, Wis., for Missions, .24; Joseph Dehm, Havana, Ill., for Poor in Germany, 5.00; Mrs. H. E. Bruning, Long Eddy, N. Y., for Poor in Germany, 2.00; Augusta Priewe, Hutchinson, Minn., for Colored Missions, .50; Mrs. Ida Buntrock, Columbia, S. Dak., for poor children, .25; A. D. Hoherty, Abilene, Tex., for Colored Missions, 12.06; W. H. Sbach, Dresden, N. Dak., for Colored Missions, 1.00; E. Mayerhoff, Wausau, Wis., for Colored Missions, 2.00; Thomas Brodersen, Battle Creek, Iowa, for Building in Tinela, Ala., 2.00; Mrs. A. Noffke, Grand Island, Nebr., for Missions, .15; George Kirmis, Jud, N. Dak., for Home Missions, 3.75; Fred Koch, Deshler, Nebr., for Poor in Germany, .15; E. G. Holls, pro Mrs. J. Remelius, Corona, L. I., N. Y., for Missions, .53; J. Droegemueller, Palatine, Ill., for Freikirche, 1.75; Jacob Wassenmiller, Kent, Oreg., for Missions, .90. From Nazareth Young People's Club for Building Fund, 10.00. Per C. P. H., from a student-nurse, Springfield, Ill., for Building Fund, 5.00. Per E. Schuettner, from "Missouri Farmersfrau" for St. Louis Seminary, 10.00. Per Aug. Lange, per R. W. Dobberfuhl, from Elizabeth Steinmetz for the Orphanage Sperlingshof, Germany, .50. Per Th. W. Eckhart, from N. N., Laporte, Ind., 10.00 for Building Fund. August Sylwester, Gaylord, Minn., for Relief in Germany, 5.00; Negro Mission in Alabama, 5.00; Deaf-mute Institute, Detroit, 2.50; Institute for Epileptics in Watertown, 2.50; Orphans in St. Paul, 2.50. Per C. F. Breter, collection at Seventy-fifth Anniversary of Cleveland Lutheran Churches for Church Extension Jubilee Fund, 1,030.63; for Negro Missions, one $50.00 Victory Bond. Per A. Kirchhoefer, for Synodical Building Fund from congregation at Colby, Wis., 197.75; congregation at Unity, Wis., 14.75. Per Chas. J. Burde, final cash balance of Walther College for Synodical Building Fund, 2,331.73.

E. SEUEL, *Treas.*

Acknowledgment.

The L. L. L. gratefully acknowledges the receipt of a contribution of $6.00 for its Endowment Fund from an anonymous contributor, enclosing a note signed, "Wishing you God's blessing and success with this wonderful work. From a Lutheran Sister."

FRED C. PRITZLAFF, *L. L. L. Treasurer*,
425 E. Water St., Room 315, Milwaukee, Wis.

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Feb 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested). CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

General Balance.

The Budget Barometer was published monthly during the year 1922 for the purpose of informing you how current offerings compared with the budget requirements. As, however, the barometer did not show the actual state of our treasuries, at the same time taking up considerable space in our papers, it has been decided to use a scheme this year that will take less space, but will be more expressive of actual conditions.

Beginning with this issue, we shall print a tabulation monthly, showing, in summarized form, the general balance at the end of the previous month, the gross disbursements, the gross receipts, and the general balance at the end of the month. The General Balance will be compiled thus:—

December 30, 1922, the following treasuries had the given deficits:—

Synodical Treasury	$10,993.83
General Home Missions	13,498.58
Foreign Missions	17,945.03
South American Missions	30,139.13
European Missions	8,779.25
Deaf-mute Missions	7,378.98
Indian Mission	238.15
Foreign-tongue Missions	6,072.36
Total deficits	$95,045.31

The following treasuries had credits:—

Jewish Mission	$ 2,490.61
Immigrant and Seamen's Missions	1,332.89
Board of Support	76,019.22
General Relief	2,010.48
Total credits	$81,853.20

Using these totals as a basis, we get the following:—

Total deficits	$95,045.31
Total credits	81,853.20
General Balance (deficit, December 30, 1922)	$13,192.11
To the general balance, or deficit, of	$ 13,192.11
will be added the disbursements out of all budgeted treasuries during the month	108,291.85
Giving the total debits as	$121,483.96
From this total will be deducted the total receipts for all budgeted treasuries during the month	44,086.97
This leaves the general balance — in this case a deficit — on January 31, 1923, of	$77,396.99

Under the general balance will be shown the gross amount of the budget for 1923 and the total offerings received up to the date indicated.

The published budget is $850,000. To this amount must be added the expected dividends from Concordia Publishing House, estimated at $100,000, which will be credited to the Synodical Treasury. The Board of Support has expectancies from the L. L. L. Endowment Fund, Pension Fund, sundry legacies and 10 per cent. of the Concordia Publishing House dividends, all amounting to about $100,000, which must also be added, making a total budget of $1,050,000. The receipts from these special sources will be included in the gross receipts if, when, and as they reach Treasurer Seuel.

It may be of interest, although not a cause for joy, to know that the general balance has shown a deficit ever since December 31, 1920. It reached its most depressed point on September 30, 1922, when the deficit was $155,746.05. During the month of December, 1922, the deficit was reduced from $144,893.66 to $13,192.11. However, more of that at another time.

Now please find the tabulation under the title "General Balance" in another part of this issue, so that you may become familiar with it. Very likely it will not be explained again. Then look for it every month, and as you study it, remember that it shows the *actual* financial condition of your and your Synod's business.

The receipts for the Building Fund will continue to appear at the same time and in the same form in which they were printed last year.

THEO. W. ECKHART, *Financial Secretary.*

FINANCIAL REPORT.

GENERAL BALANCE.

Deficit, December 30, 1922	$ 13,192.11
Disbursed during January, 1923	108,291.85
Total debits	$121,483.96
Receipts during January	44,086.97
Deficit, January 31, 1923	$77,396.99

SYNODICAL BUDGET.

Total budget for 1923	$1,050,000.00
Total receipts to January 31, 1923	44,086.97

BUILDING FUND.

Goal to be reached	$1,500,000.00
Cash receipts to January 31, 1923	1,042,439.61

Theo. W. Eckhart, *Financial Secretary.*

Certificate of Audit.

We have audited the accounts of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the year ended December 31, 1922, and we hereby certify that, in our opinion, the report on the transactions of the Synod for the period named, as compiled by the General Treasurer, and as published in the LUTHERAN WITNESS, issue of January 30, 1923, is correct and in agreement with the books of Synod.

February 6, 1923. JEFF K. STONE & COMPANY, *Certified Public Accountants.*

Conference Notices.

The Pastors' and Teachers' Conference of St. Louis and Vicinity will meet, *D. v.*, Thursday, February 22, at Holy Cross School for an all-day session, beginning at 9.30 A. M. TH. DAUTENHAHN, *Sec.*

The Immanuel Teachers' Conference of Central Illinois will meet, *D. v.*, April 3 to 5 in Arenzville, Ill. Announcements should be in the hands of the undersigned no later than March 15.

W. H. BUHRMESTER.

For the Synod in Fort Wayne, Ind.,

a reduced fare, one fare and one-third, for the round trip will be granted by all roads according to the certificate plan. Details will be published in this column later.

E. G. NACHTSHEIM, *Gen. R. R. Sec.*

Announcement.

The Rev. R. Schroth having accepted a call into another circuit, *Pastor O. Boevers* is herewith appointed to succeed him as visitor of circuit *G.*

Milwaukee, Wis., February 1, 1923. H. GRUEBER, *President of South Wisconsin District.*

Change of Addresses.

Rev. L. W. Faulstich, R. 5, Raymond, Minn.
Rev. D. Goerss, Box 11, Pitcairn, Pa.
Rev. E. Janssen, R. 4, Litchfield, Ill.
Rev. J. G. Jeske, 98½ Hadley St., Milwaukee, Wis.
Rev. P. Kretzschmar, 429 Strong St., Brighton, Colo.
Rev. G. H. Liepke, R. 3, Bland, Mo.
Rev. C. H. Lueker, Eden Valley, Minn.
Rev. H. J. Mueller, Claflin, Kans.
Rev. A. H. Oswald, Box 26, Pulcifer, Wis.
A. O. Heldt, 4128 N. Harding Ave., Chicago, Ill.
G. T. Schlichting, 700 Simpson St., Fort Morgan, Colo.
R. P. Schulz, 134 N. Woodbridge St., Saginaw, W. S., Mich.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth hearth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XLII. ST. LOUIS, MO., FEBRUARY 27, 1923. No. 5.

'Tis Finished! So the Savior Cried.

(Es ist vollbracht! Vergiss ja nicht!)

'Tis finished! So the Savior cried
As on the cross for me He died.
That wondrous shout of victory
Proclaims eternal liberty.
O hear, my soul: salvation's won!
'Tis finished! Jesus' work is done.

'Tis finished! What a word of joy!
The Law's demands are ended now.
The debt is canceled, I am free,
My Savior paid the price for me.
O hear, my soul: salvation's won!
'Tis finished! Jesus' work is done.

'Tis finished! O ye sinners, hear;
Come, cast aside your doubt and fear.
Sin is removed, God's wrath is stilled,
Since Christ His precious blood has spilled.
O hear it, all: salvation's won!
'Tis finished! Jesus' work is done.

'Tis finished! Not one work remains.
Grace free abounds and mercy reigns.
Come, every sinner, take the dress
Of perfect, valid righteousness.
Come, one and all, salvation's won!
'Tis finished! Jesus' work is done.

St. Louis, Mo. JOHN THEODORE MUELLER.

Gain Thy Brother.

III.

But if your brother will not hear you? If he politely informs you to "mind your own business"; if he considers a virtue what you have condemned as an abomination; if he speaks of pure wool where you see filthy rags; in other words, if he, according to your conviction, manifests himself to be an impenitent sinner, — what course are you to pursue?

At this point it may dawn on you that you cannot establish his guilt by the necessary evidence. You and your brother are the only ones under the sun that know of the thing. The supposed testimony of certain witnesses, when sifted down, is perhaps only hearsay. Your assertion is contradicted by his denial. In that event you certainly ought to endeavor to bring your brother to a better mind; but having done so, you must let the matter rest with God, who does not want secret sins revealed.

On the other hand, however, if you have clear evidence, be it circumstantial, or in writing, or the oral testimony of at least two competent persons who are able to bear witness to the same act, done at the same time and at the same place, then — tell the congregation? By no means. No congregation should at this stage permit the case to be submitted for consideration. Bring it to the attention of the church council? That body dare not yet handle the matter. But surely now it is high time to acquaint the pastor with the situation! This is the mistake many a well-meaning Christian has made. He wants the pastor and the congregation to know what precious efforts he has wasted on a recalcitrant brother.

The Chief Shepherd has another instruction: "Take with thee one or two more, that in the mouth of two or three witnesses every word may be established." This is an oft-repeated injunction of our God which dare not be neglected. Deut. 19, 5; John 8, 17; 2 Cor. 13, 1; 1 Tim. 5, 19. The reason for this step is "that in the mouth of two or three witnesses every word may be established." In this way every phase of your proceedings with the brother at fault will come to the knowledge of those whom you take with you. They will know and will be able later to testify that you handled the case according to God's will. Moreover, these witnesses will not merely be silent spectators of your endeavors, but they will from their point of view corroborate your admonition and help to convince the erring brother that his behavior was and is in flagrant defiance of God's holy will. Thus your testimony for the truth carries greater weight and is rendered more effective.

By all means, if you have a choice, choose wisely the witnesses whom you propose to take with you. Take with you godly and sensible men, who have the proper Christian knowledge and wisdom, and who hold the respect and good will of the person to be won. Why not ask for their brotherly cooperation?

In so following the almighty Savior's instructions, you may rest assured that He is going with you. He will lend His Word the power of His Holy Spirit. And 'way off on

THE LUTHERAN WITNESS

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TERMS OF SUBSCRIPTION, $1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, $1.50. *Payable strictly in advance.*

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

ALL REPORTS of ordinations, installations, dedications, jubilees, mission-festivals, and changes of addresses should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.

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An AGENT is desired in every town. Correspondence invited.

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one of the byways or deep down in the ravines you may have the joy of finding the sheep that was lost and of bringing that footsore, soul-sick member back into the fold, happy and contented.

Yet, after all your good will towards the wayward brother, after all your prayers and efforts in his behalf, he may claim to be unconvinced. Your presentations he may stigmatize as the outworn fogyism of old-fashioned cronies. Or he may remain self-willed, stubborn. If for any reason, after patient and repeated admonitions, he will not hear you and those whom you have taken with you, then your instructions are: "Tell it unto the church." In other words, bring your case before the local congregation of which the accused is a member.

This is the proper time to inform the pastor and the church council of your efforts to gain your brother and of the results. Upon investigating the case, the church council may find that the admonishing brethren neglected some duty, erred in some particular, or even misjudged the whole case. In that event it should be pointed out to them how they may correct their mistakes. Otherwise, if they are sustained in their views and activities, the vestry may now deliberate on the manner in which the matter is to be properly presented to the congregation. Before doing so, the council will have an opportunity of making another, perhaps successful, effort to induce another David to make the penitent confession: "I have sinned against the Lord," and thus be enabled to assure him: "The Lord also hath put away thy sin."

If this result is not achieved, then "tell it unto the church." It is now the business of the entire congregation, if at all possible, to gain the brother. It will now assure itself that all the steps and stages of church discipline as prescribed by Christ have been patiently and conscientiously followed. If the brother is not present of his own accord, the congregation will extend to him a friendly invitation, either by registered mail or by the hand of several brethren in whose heart is the spirit of wisdom. Not only the time and place of the proposed meeting must be clearly and carefully stated, but especially also must this invitation contain the charges preferred against him and the reasons for the congregation's action in his behalf. The sad experience of many a congregation has been that the brother will not attend the meeting. If, after due investigation, it is certain that the brother was not detained by some urgent necessity, but that he is treating the love and patience of his brethren with contempt, then the obstinate one is no longer to be considered a brother, but a heathen and a publican. This warranted construction of the former brother's conduct on the part of the congregation should then be forwarded to him, and he should be assured that he has placed himself beyond the pale of the flock of Christ.

During all this time Christians are to pray for such an erring brother, and if these prayers are answered by the brother's not only attending the meeting, but also his submitting both to the Law and the Gospel as it is applied in that particular case, then you have gained your brother. In such an event no mistrust or misgiving as to the sincerity of the brother's confession should be harbored by any one. Neither should the repentant brother be directed to make a pilgrimage to Rome nor to the mourners' bench nor to the altar before an assembled congregation. Christ does not prescribe a penance of any kind. He should be absolved of his sin and received into the bosom of the church with rejoicing, — rejoicing not only in the presence of the angels of God, but manifest also in all the congregation's dealings with the child who was lost and is found.

Cleveland, O. H. W. BARTELS.

Letters to a Masonic Friend.

THIRD LETTER.

The Christian Degrees.

DEAR GEORGE: —

We agreed, I think, not to permit the rituals to enter into this exchange of thoughts about Freemasonry. On further consideration I believe that in the end we shall have to say something about rituals, but for the present let the agreement stand. However, the circumstance that the order has a great number of periodicals, besides other literature, and performs some of its ceremonies in public, should enable us to find some common ground for discussion, — always assuming that you will not commit intellectual suicide merely in order to remain in fellowship with those who worship another God than you. But I am presuming. Let me say something about those Christian degrees.

Now, I will admit first of all that both the American and the York Rite have each a Christian degree. The best known of these is the Order of Knights Templars, who march the streets at their conclaves with banners inscribed with the cross, who display the same symbol on their watch-charms, and whose marching hymn is "Onward, Christian Soldiers." That there are Christians among the Knights Templars who would be willing to deny? I, for one, not. Only do not interpret this to mean that a Christian can consistently be a Knight Templar. He cannot — not consistently. Nor, indeed, shall the existence of Christian (Trinitarian) degrees be proof to us that the religion of Freemasonry is Christian. No, quite the reverse. "Really, the reverse?" Quite so.

At this point I really ought to quote to you from the ritual of Templarism, but here is the same difficulty: You honestly — for I take your word for it — believe that there are no printed rituals, and that those in our possession are fakes gotten out by some one who wanted to follow an easier occupation than freight-handler to make a living. Hence, until I have proved to you, as I shall do a little later, that there are genuine printed rituals, what purpose would be

served to quote from them? And I shall not attempt to prove to you so objective a thing even as the existence of rituals as long as your mind is still controlled by the thought that Christianity and Masonry very well agree.

But about those Christian degrees.

In the first place, if Christian prayers are spoken in these degrees, are you sure that that is good in itself? If the name of Christ is used, are you sure that Christ is pleased with the use made of His name? One of the most emphatically repeated sayings of our Lord refers to certain false leaders who would use His name in vain. He says: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of God," and to some who have even performed great deeds in His name He will say on the Last Day: "I never knew you." So it appears that there are to be those in the latter days who will make a great show of using the name of Jesus and still be unbelievers.

"But why always assume the worst? Why not suppose that there is real Christianity in the worship of the Council Commandery?" you very likely will ask. And your question is well taken. Let us assume the very best, that the worship of the Knights Templars is in purpose and spirit, not only in form, — which I grant you without argument, — Christian. What then? Then we have a joint worship of those who are divided by many shades of Christian belief, and that is against the conscience of every one who is mindful of Rom. 16, 17. To *be separate* is the command which we have, to be separate from those who do not agree in every point with the doctrine of the apostles. Shall we except Baptism, and say it is immaterial what a man believes? Shall we except the Lord's Supper, and say it matters not whether we follow the command and teaching of our Lord in a case which concerns His holy, precious blood, spilled for our redemption? Surely these are not matters of indifference, and since those who worship as Templars differ radically in these and many other teachings, — Inspiration, Creation, Virgin Birth, Original Sin, Faith, the Resurrection, the Second Advent, — it is sin for those who hold to Scriptural truth to participate in such worship. For this reason the national convention of the Missouri Synod in 1920 by formal — need I add, unanimous? — vote declared that lodge-membership classifies with unionistic worship and hence, according to our synodical constitution, is a bar to membership in our body.

But I have granted, for the sake of fairness, that those who worship in the Knights Templar lodge and in the twenty-sixth degree of the Scottish Rite, those who participate in the ceremonies, are at least in purpose and in spirit giving homage to the Triune God. In granting this, I think I have granted too much. It is true that in the Knights Templar degree the name of Jesus Christ is mentioned, and that the emblems of the degree are Christian. But these same worshipers in the Commandery have the privilege of joining the Mystic Shrine and there taking part in prayers and ceremonies which are Mohammedan — "Onward, Christian Soldiers" at the Knights Templar conclave, prayers chanted to Allah at the Shriners' festival. Just so the Scottish Rite Masons who have passed through the twenty-sixth degree, the so-called Christian or Trinitarian, "Prince of Mercy" degree, later may enter the thirty-second degree and as such again join the Shrine. It is a remarkable thing that in the significance which the thirty-second-degree ritual attributes to the twenty-sixth-degree work, Christianity is not made to stand out as the true religion, but the degree is interpreted to signify that natural (pagan) religion, Jewish, and Christian are in "sincere and lasting alliance." If this is true, your confirmation, of course, was solemn mummery, if not downright nonsense.

Last month the Templars of New York State attended services in an Episcopal church of the metropolis. The preacher said that the Templars were present to "declare their loyalty to the Christian faith," which sounds very good. Again, the preacher said: "We believe that the Bible is the Word of God," and what more can you want? But the preacher added: "— is the Word of God in a reasonable sense. We recognize that all things in it are not infallible." Concerning the Trinity the preacher said: "We believe in one God as revealed in three relationships: Trinity in Unity, that of Father, Brother, and Friend." There is nothing here of three persons in God, but the old, sixteen-centuries-old heresy that there are in God merely three "relationships."

You will say that the preacher in this did not speak for the Masonic Order, but merely addressed a degree, and merely spoke for himself. Very true, but we do not hear that the doctrines here attributed to those present were resented by them. As a matter of fact, between me and you and the typewriter, we know that the average Templar does not care a whoop for the doctrines of the Creed.

And if he did, he would just to that extent be un-Masonic should he ever attempt to bring his teachings into the lodge. Nothing is Masonic in the true sense that goes beyond the doctrine of the first three degrees. This is the consonant teaching of all Masonic literature. Now, in the three degrees of the Blue Lodge there must be nothing "Trinitarian," that is to say, Christian. If the Blazing Star was formerly interpreted as the Star of Bethlehem, hence as a Christian symbol, Mackey, in his *Ritualist*, p. 56, declares that this interpretation is no longer admissible since 1842, when this Trinitarian explanation was removed as "unsuitable to the universal religion of Masonry." All degrees above the third, no matter in what rite, are, as you know, merely adoptive Freemasonry. They are to illustrate the teachings of the first three degrees. The fact that Christianity is represented by two degrees, one in each of the popular rites, is intended to show with all possible emphasis that the religion of Freemasonry is universal, and that "every sect" (the various religions of the world are invariably called "sects" in Masonic literature) stands to it in the relation of species to class; all religions merely contain rays of truth, we are told, and to find this truth is the "search" so continually set forth in the rituals as the purpose of Masonic life.

The *American Freemason*, a few years ago, contained the following expressions, which were reprinted in the *Masonic Voice-Review*, 1915, p. 303: —

> "If Masonry were simply a Christian institution, says a writer in the *Tyler-Keystone*, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altars men of every religion may kneel; to its creed disciples of every faith may subscribe. . . . As there is in Christianity a place for every denomination, so in Masonry is there a place for every sect."

Observe here the use of the word "sect." As a Christian you are a member of your Christian sect, and when you wor-

ship at the Masonic altar, you must recognize the Mohammedan sect, the Jewish, and even the Brahman with its thirty-three million gods; yea, even the Buddhist, which has none at all.

You are well acquainted with the *Builder,* no doubt, the highest-grade Masonic magazine now being published. In its second volume, p. 29, I find the following paragraphs in the letter-box: —

"Dear Brother: — In my humble opinion the great danger menacing Masonry in our country is the growing desire to Christianize it, in order to accommodate it to our religious desires. Symbolic Masonry must preserve its universality to survive. We have our Christian orders appended to Masonry, in which we may enjoy to the fullest extent our religious opinions; but any attempt to graft Christianity upon lodges destroys an important landmark and breaks a link in the fraternal chain encircling the world and embracing every creed. — A. H. G. Hardwicke, New York."

"*Answer.* — With this we fully agree, albeit we doubt if there is any strong tendency in the direction indicated by Brother Hardwicke; at least, we have not observed it. That question was settled at the time of the union of Grand Lodges, in 1813. Up to that time there had been a decided tendency to graft Christianity upon Masonry. Nevertheless, if a brother wishes to interpret Masonry, and particularly the Third Degree, in Christian terms, that is his right, as it is the right of another to interpret it differently. Only he should not insist that his interpretation is the standard of Masonic fellowship."

The difficulty for a Christian remaining a Freemason, then, consists in this, that Christ is not satisfied to share His homage with Allah and with Buddha.

There is much more to be said about the so-called Christian degrees, but space is wanting.

Affectionately yours,

G.

An Answer to Mr. N. J. Reasoner.

In one of the June numbers of the *Christian Standard,* Mr. N. J. Reasoner issues the following call: —

"I, therefore, a humble follower of the Lord Jesus Christ, after months of prayer and study of my Lord's will revealed in the New Testament Scripture, call upon the Central Christian Church, the Church of Christ, the Methodist Church, the Baptist Church, the Nazarene Church, and the Apostolic Church to disband their several local church organizations, whose very existence perpetuates division (sin — opposition to Christ's revealed will). And I further call upon the several members of these churches, and all those who love the Lord who are members of all other churches, and who live in this community, to unite upon the revealed will of Christ as shown in the New Covenant — commonly called the New Testament — with that implicit faith in Christ which can be shown only by explicit obedience."

He then goes on to write two entire pages to show that the divisions in Christianity are sinful, and that perpetuating denominationalism means definitely to oppose the will of Christ and therefore is sin. And then he offers his plan for a union of Christendom. He concludes by writing: "Write me freely and fully, all who are interested. If any publisher sees fit to comment hereupon, I would appreciate a marked copy." We believe that we owe him such an expression, and therefore we would write him, and all who are interested, the following: —

1. We would assure Mr. Reasoner that we entirely agree with him when he says that the divisions in Christianity are sinful. Christ prayed for a united Church. Those who perpetuate denominationalism sin grievously against their Lord and Master. It is just as Mr. Reasoner says, it is "organized sin," "it is worse in the sight of God than the sin of drunkenness."

2. We also agree with Mr. Reasoner that the New Testament uses the word elder and bishop as synonyms, Titus 1, 5. 7.

3. We agree with Mr. Reasoner that the Word of God can be understood.

4. We agree with Mr. Reasoner that the New Testament is of divine origin.

5. We agree with Mr. Reasoner when he writes as follows: "Let us lay aside the things man has introduced into the church, or prohibitions of human authority, and get back to Christ, back to the Bible, speaking where it speaks, commanding where it commands, following its clear precedent."

6. We agree with Mr. Reasoner that Christianity is for every age, every race, and every condition.

7. We agree with Mr. Reasoner when he says: "Is it not the manly thing, the right thing, the loving thing, the Christian thing to do, honestly to study the question and to let God's Word lead where He would have us go?"

8. We agree with Mr. Reasoner when he condemns mere prejudice, when he condemns those who remain away from other Christians simply because "they are not our kind." Mr. Reasoner tells us of people who will not walk under a ladder because it is bad luck. They believe that a cat crossing their path or breaking a mirror or seeing the moon over the left shoulder, and a number of other things are "bad luck," and so they have a prejudice or queer feeling about joining with some other people with whom they are really one in a public service.

And in the last place, we agree with Mr. Reasoner that no one should violate his conscience in order to unite with others in a church union.

And now, having expressed our hearty agreement with all this and our entire conviction that in these points Mr. Reasoner is entirely right, will he bear with us a moment while we call his attention to some things in which we differ from him?

1. We differ with him in the matter of the word "baptism," which, according to Mark 7, 2, simply refers to the application of water, and we defy any one to show us a difference between the water's being over us or our being under the water, just as there is no difference between a ceiling's being over us or our being under it. How sinful it is to keep people apart simply because some have the water poured over them while others are placed under the water! Mr. Reasoner insists that there is no church which is opposed to immersion in Baptism. However, there are churches which are opposed, and rightly so, to *the insistence upon immersion as if God had commanded immersion.* We are not opposed to any one who refrains from eating meat, but we are opposed to any one making such a law and insisting that all Christians must abstain from eating meat. As soon as Mr. Reasoner admits that it makes no difference whether in Baptism the water is poured over us or we are placed under the water, we shall agree on this point.

2. We would call the attention of Mr. Reasoner to the fact that he himself denies a truth which Jesus Himself expressly teaches. If he is consistent in accepting the authority of Jesus (he himself quotes Jesus as saying: "All authority is given unto Me in heaven and in earth"), then he ought to submit to Jesus' authority also in this doctrine, that infants can and do believe, because Jesus expressly says: "These little ones which believe in Me." And however unreasonable it may seem to him that an infant believes in the Lord Jesus, the Bible teaches that. Does not an infant trust its mother? Does not an infant know when it is harshly spoken to, and when it is kindly and lovingly addressed? Who would limit the Holy Spirit's power in dealing with an infant? Jesus expressly declares that the difficulty of entering the kingdom of God is not with the little ones, or infants, but that it is with the adults, and therefore, not *children* must "become as little children" (they *are* little children), but *adults* who wish to become Christians must become as little children. We cannot accept any one's prejudice against these clear statements of Holy Writ.

It will not do to argue that children cannot understand and therefore cannot believe. We have Jesus' authority for this statement that these little ones believe in Him. And we know that little children, whether they may or may not understand, trust their mother. Is the Holy Spirit so weak that He cannot cause little children to trust Jesus? S.

Our Immigrant Mission.

The Immigrant Mission of our Synod has now entered upon its fifty-fifth year. Yet it is perhaps almost unknown to many of our readers. The mission-work is largely done where few are able to observe it, on Ellis Island and in the office of the missionary in New York City. Not before the Day of Judgment will it be known how large was the number of those whom the laborers in this mission have guided and helped, and protected from evil of both body and soul.

A few figures from the missionary's annual report may, however, serve as an indication of what is being achieved by the mission.

During the past year assistance was given to 534 immigrants on Ellis Island and in 774 cases in the office of the missionary. 46 cases in which the immigrants were refused permission to land were appealed to the Department, and in 34 cases permission to land was obtained. The missionary officiated at 19 marriages of immigrants. 2,306 letters, 130 telegrams, and 2 radiograms were received, and 2,076 letters, 262 telegrams, and 2 cablegrams, were sent from the office.

The Lutheran Immigrant Society asks you kindly to patronize it and recommend it in both this and European countries. Steamship tickets will be procured for steerage- and cabin-passengers on all lines and to all parts of the globe. Moneys will be sent to foreign countries at the lowest rates of exchange. The entire net surplus is paid into the treasury of Synod.

Address all correspondence to Rev. O. H. Restin, 208 E. 61st St., New York City.

THE BOARD OF IMMIGRANT MISSION.
J. N. H. JAHN, *Secretary*.

Editorial.

Training Future Leaders.

Our Southern District is geographically far removed from the current of synodical activities. Yet all its District and conference transactions attest the faithful adherence of our leaders, both pastors and laymen, to our Church's program. Among the undertakings now being agitated in our group of congregations in New Orleans and vicinity, the proposed Lutheran High School and College is the most important. Writing in the *Southern Lutheran* some time ago, Mr. E. Heintzen thus sets forth the need of a Lutheran high school: —

"Within the last two years St. John's and St. Paul's congregations have complied with the recommendation of the General Body to add the eighth grade to the parochial school system. This has proved a step in the right direction, as now the graduates of our schools may enter the city high schools upon certificate of their school. Each year a stated number of our graduates, boys and girls, come to their teachers for advice as to which of the five New Orleans high schools (the Delgado Trade School and the Nicholls Industrial School included) they had better attend in future. Excellently as these schools are conducted, they are not Lutheran schools. Then, again, our confirmed youth still needs the watchful care of Lutheran instructors. The years of adolescence, fraught as they are with impulses of the unfolding life, are dangerous years. Should not the young Lutherans be especially guarded and guided during this period? Shall we fail them when they need us most? Shall we go only half way in our system of Lutheran education because of the paltry expense involved? Should not a Lutheran high school be established in our great city to take care of the scores of young Lutherans leaving the portals of our parochial schools?"

The matter has been taken in hand by the Lutheran Education Society of New Orleans and vicinity, and it is hoped that before long a Lutheran high school will be established in this great Southern center. The running expenses are to be met partly by tuition-fees and partly by voluntary contributions. Our people everywhere will rejoice when the doors of our new high school in New Orleans will open for the enrolment of its pioneer class.

At Fort Wayne, Ind., our people have not only shown themselves untiring in their support of our oldest Concordia, located in that city, but have, in addition to the splendid interest shown for that institution, founded a school for the training of boys and girls for civic life. In 1916 the Lutheran School Association of Fort Wayne, under the leadership of Rev. J. W. Miller, Vice-President of our Synod, founded the Luther Institute, first housed in the school-building of St. Paul's Congregation. Thirty students were enrolled, and this number was doubled a year later. It has stressed the commercial branches and has prospered beyond the fondest hopes of its founders. To-day the school has an enrolment of 185. Since 1916 not less than 187 students have been graduated, and we had occasion, on a recent visit to Fort Wayne, to assure ourselves that business men accorded the highest praise to the efficiency of the young men and women graduated from Luther Institute. The space at the service of the school is entirely inadequate, and the movement for a building to be used by the Institute has recenty taken concrete form. The amount of $100,000 has been set as a goal, and it is hoped that this sum will be subscribed by our people in Fort Wayne and vicinity in time to erect a building and make it ready for occupancy some time during the present year. Nor do we entertain any doubt that our people in Fort Wayne and Allen County will rise to the opportunity. As we need church-colleges in order to train

young men for the holy ministry, so we need colleges which will train leaders for social and civic life who will be imbued with loyalty to their Church and with the best ideals of American life. G.

Excavations in Egypt. — A week or more ago the civilized world was startled by the announcement that an eminent archeologist had found in the tombs of the ancient Egyptian monarchs written records and precious ornaments, funeral paraphernalia, and rich garments, thrones, couches, statues, vases, weapons, and even chariots — all of fabulous value. So far it seems that everything which has been recovered testifies to the truthfulness of the Bible records of those days. The conservative religious press has expressed the hope that this discovery will continue to substantiate and confirm the writings of the prophets. True, if these records agree with the writings of the Old Testament, they will constitute so much additional material in the series of testimonies against the unbelieving scholarship of our day. We doubt very much, however, that these faithless men will thereby be led to repent of the hardness of their heart. If they hear not Moses and the prophets, if even Jesus preaches to them in vain, neither will they be persuaded though they be confronted with the resurrected hieroglyphics of the sorcerers and magicians of Pharaoh.

As for us Christians, we know in whom we have believed; we are not waiting to have His Word confirmed. To us God's Word is more firm than all other ancient records put together. How could any statements of those old Egyptian liars be cited in support or in contradiction of what God says, He who cannot lie? No, we are not waiting for any Pharaoh to confirm our faith, nor are we waiting for his magicians and sorcerers, who could not even stand before Moses and Aaron, to establish or shake our faith. We know in whom we have believed; His Word is to us more sure than our very eyesight; how much more certain it is to us, then, than the testimony of superstitious heathen! We are not awaiting any testimony to confirm the Word of God. We have seen, and daily still see, the fulfilment of God's precious Word. When relying upon it, we have never yet been disappointed, not once.

Let no Christian, therefore, give himself the least uneasiness about those excavations in Egypt, and let no one overestimate their importance. If their statements agree with the Bible, then they are true; if they contradict the Bible, then they are false, and are to us additional material to verify the truth of the Scriptures, which tell of the deceitful and desperate heart of man. Therefore, whatever their testimony, before we hear another word of it, we know that the Egyptian excavations cannot but substantiate the truth of God's Word. S.

A Layman's Question. — A layman of our Synod, a man who himself contributes liberally to Synod's needs and is very active in promoting the interests of the Church, recently wrote us as follows: "If we multiply 628,000 by 3, the answer is 1,884,000. If, therefore, our 628,000 communicant members would have contributed an average of $3 during the past three years, then to-day we would have almost $400,000 more than Synod's appropriation of $1,500,000 for its Building Fund. My attention has been called to this, and I would like to ask you if an earnest effort is being made to persuade the delinquent members and congregations to do their share. If not, why not?"

The question asked by our brother layman is a rather serious one just at the present time. Our Synod, three years ago, appropriated $1,500,000 to be used to build a new seminary at St. Louis, to erect a new building at Seward, and to make general repairs at our other educational institutions. Of this sum, $1,000,000 was to be spent for St. Louis. Although three years have passed since Synod appropriated the money, the entire sum has not been collected. The treasurer reports that only $1,096,817.33 has beeen paid in cash to the present time, and that only about $100,000 has been promised in addition. The Financial Secretary's report shows that on January 31 only an average of $1.68 per communicant member had been paid. If every one of our communicant members had paid only $1 on an average each year during the past three years, we would now have almost $1,900,000. There is absolutely no doubt that our members could have paid this small amount of $1 each three times during the past three years. The fact is that they could have paid much more, for we have thousands who could have paid $5 and more a year instead of $1. This would still leave out of consideration our many wealthy members, who could, if they would, have paid several hundred or several thousand dollars.

We are convinced that if the needs of our Synod had been presented to our Christian people in the light of what the Bible teaches on Christian giving, then, *if every one had been approached,* we would have collected not only Synod's appropriation of $1,500,000, but two and three times as much. Our Christian people have the money, and they desire to supply the needs of the Church. We do not stress averages. On the contrary, we believe that to do this only works harm. Our people should not be taught to pay according to a rule of averages, but *in accordance with their means and the needs of the Church, prompted in their giving by the love of Christ.* This is the Scriptural method, and it works well. But, of course, we should not expect it to work in some magic way. The Lord has given His Word for the purpose that it be taught, and it pleases Him to use men as His instruments in carrying on His work. Experience has taught that, when our Christian people are properly taught and well informed, they will also respond in supplying the needs of the Church.

The question, then, is: Why has not every individual in our Synod been informed as to Synod's needs and been approached for his contribution? That is the question which our brother layman has asked us. That is the question which all those in our Synod are asking who have done their share, but who now must hear that the required amount has not been collected, because a very, very large number of our members have not done *their* share. Our laymen have a right to ask the question and are entitled to an answer. We are, therefore, passing the question on for an answer to the pastors and the congregations of our Synod. J. H. C. F.

Why So Few Men in Church? — The city churches sometimes complain that so few men are present during divine worship. This complaint may not be heard so often among our own Missouri Lutheran churches, but it is heard nevertheless. In some quarters this condition has grown so general that it is accepted as a matter of course. When at one time a pastor urged a young man to attend church, the man flippantly remarked that he would be out of place among so many women, whereupon the clergyman reminded him that in jail he might always find more men than women. In our country congregations, however, there are in most cases more men present than women. At least this is our observation.

Why is this?

In the first place, our country population is not troubled with lodges as much as our city population. In our large cities many men belong to lodges, and lodge-membership has always interfered with church attendance. It is true, at times the lodge marches to church in a body, all members decked out in their preposterous uniforms, but these special lodge-services are utilized to humiliate the church and to set up another excuse for these men to remain away from the church-services at other

times. Some lodge-men tell us plainly that the lodge is their church.

In the second place, the competitive business and industrial activity of our large cities is apt to drive men to such a feverish devotion to dollar-grabbing that they find time for worship neither in their homes nor in their churches. Such men often soothe their consciences by claiming some credit for allowing their wives to attend church and sending their children to Sunday-school. If they feel the need of rest or recuperation or mental diversion, the Sunday newspaper, a fishing trip, motoring, or some other pastime which is not apt to awaken their conscience is their choice.

But whatever excuses may be urged for neglecting the house of God and for paying little or no attention to the Word of God, such conduct is a very grave symptom. It is the sign of a carnal mind, and the carnal mind is the very worst mind which can dwell in a man. "The carnal mind is enmity against God." Rom. 8, 7. There can be nothing worse in man than enmity against God. No doubt many of these men, if accused of enmity against God, would indignantly deny it. But what of that? God considers it enmity, and He has moreover told us exactly how He is going to deal with such self-willed people. In order to warn them in time, He has had His threats written down. Here they are in plain English: "Because I have called and ye refused, I have stretched out My hand and no man regarded, but ye have set at naught all My counsel and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me. For that they hated knowledge and did not choose the fear of the Lord, they would none of My counsel, they despised all My reproof, therefore shall they eat of the fruit of their own way and be filled with their own devices." Prov. 1, 24—31.

Just as there can be nothing worse in us than enmity toward God, so nothing worse can happen to us than for God to leave us to such enmity.

On the other hand, God cannot honor you more signally than to invite you to His house and offer you His friendship. Blessed are they all, *men* and women, who appreciate the friendship and fellowship of God in His Word and Sacraments.

S.

Does Orthodoxy Indicate Weakness of Intellect and Character? — Unbelievers outside and inside the Christian fold (alas! the latter have become numerous of late) are disposed to look upon the devout Christian, who unhesitatingly accepts the whole Bible as the Word of God, as upon an inferior creature, who has a full claim on their sympathy for his unbounded credulity and for supinely subscribing doctrines which, as they assert, are entirely out of date. If any one has been impressed by this attitude of the unbelieving element about us, let him ponder what a writer in the *Living Church* has to say on this subject. We quote a few of his statements: —

"Any one who has a fairly wide acquaintance with the clergy, and who brings an open mind to the estimation of them, will acknowledge that, in the best sense of the word, strength of character is not a peculiar possession of any school or group, to put it mildly. Nor is there evidence of supernormal intellectuality in the repudiation of any part of the Christian faith. I can teach a parrot to say, 'I don't believe,' in a fortnight; but it will be a parrot at the end as at the beginning. St. Alexander of Alexandria, patriarch of that great see in the days when Arius was crucifying the Son of God afresh, wrote to another bishop: 'They [the Arian party] will not admit that any of our fellow-ministers possess even mediocrity of intelligence. No true doctrines, they say, have ever entered the minds of any but themselves.' Such boasting is not unknown to-day; but it is as false and unseemly now as then. Is it unthinkable to those who hold only selected fragments of the faith once for all delivered that many of the orthodox have faced a thousand doubts, overcome a thousand difficulties, disproved a thousand fallacies, and cherish their orthodoxy as their heritage successfully preserved against all the spiritual banditti that would have robbed them? In days like these it takes far more strength of purpose and of intellect to contend for the everlasting Gospel than to yield, weather-vane fashion, to every gust of novel teaching."

This is well said. We may add that it does not require any strength or wisdom to deny the Lord; but to confess Him faithfully in the face of opposition presupposes that one has been made strong and been enlightened from above. A.

Memorandum. — Three seven seven — Three Dollars and Seventy Seven Cents — we should memorize that figure. It is the amount per capita which the Missouri Synod spends on missions and charity every year according to the figure of Secretary Harry S. Myers of the United Stewardship Council. This figure places us last in a list of twenty-one church-bodies. In a list of twenty-five bodies we are fifth from the end. For congregational expenses our figure is $10.95 per communicant, whereas the average of all churches is $14.45. In other words, our people, blessed above the average with this world's goods (few will deny this), withhold from their home church $3.50 out of every $14.45 which others spend. Until Synod meets, when many financial questions will call for discussion, we should memorize the figures *three seven seven*. Certainly, if moneys are not forthcoming as they should, it cannot be that Synod asks too much of us, but there must be something wrong or defective in our methods of raising funds. G.

Is It Due to a Misunderstanding? — Of our 2,593 parishes, 744 have not ordered the literature gotten out by the Publicity Committee for the purpose of informing our people as to the needs of our educational institutions and to show why our Synod appropriated $1,500,000 for a building program. Perhaps there are some among these 744 parishes that have reached their quota, and therefore thought that they were not expected to distribute the literature. The intention, however, was that all our parishes should be informed as to the needs, and that congregations should give more than their quota if they can do so. It is not too late to order the literature. A card addressed to the Financial Secretary, Mr. Theo. W. Eckhart, care of Concordia Publishing House, St. Louis, Mo., will receive prompt attention. J. H. C. F.

Not to Our Credit. — A list giving the contributions of twenty-seven church-bodies is being circulated in the church-papers. The Seventh-day Adventists head this list, with an average annual contribution for every communicant member of $132.66 for all church purposes, and our Missouri Synod is the sixth last church-body mentioned, with an annual average contribution of only $14.72. This is about correct, for we have verified the figures. We believe it to be a fact that our Missouri Synod Lutherans are just as able financially as the Seventh-day Adventists. Why, then, do we average only $14.72, while the Seventh-day Adventists average $132.66 for each communicant? Our figures are not a surprise to us, for we have this long time known that the average individual in our churches does not contribute very liberally. Lists published by congregations giving individual weekly pledges of the members show that comparatively few contribute more than fifty cents a week;

about fifty per cent. pay less than fifty cents, and of these a very large number pay only ten or twenty-five cents. But this ought not so to be. The love of Christ ought to constrain us to give much larger sums. J. H. C. F.

An Interesting Retraction. — Not long ago a Roman Catholic priest died, T. Smyth-Vaudry by name, who had been well known as author and lecturer in the circles of the Catholic Church. In 1916 he wrote a letter to a Protestant clergyman, Dr. W. H. Van Allen, and the latter has now published it, in keeping with the request of the writer. Since the letter is brief, we reprint it here in its entirety: —

DEAR REVEREND BROTHER: — Los Angeles, Cal.

I acknowledge with many thanks the receipt of your favor and its interesting inclosure. I will soon celebrate the golden jubilee of my priesthood, and before departing from this world, I feel it my duty to retract whatever I have written or published in favor of Papalism, *i. e.*, papal absolutism and infallibility. May I leave my retraction in your hands, and request you to publish it after due notice of my death? Fraternally,

T. SMYTH-VAUDRY.

Besides, Mr. Van Allen publishes an essay of his Catholic friend, the last paragraph of which is superscribed "Caution," which shows that Protestant distrust of the Jesuits is well founded and shared in certain well-informed sections of the Catholic Church itself. It reads: "To be forewarned is to be forearmed. Beware, then, of Jesuit foul play. Beware of the Jesuit system, which substitutes defamation for refutation. Its partisans down an irrefutable opponent by means of a two-fold impeachment: they impeach his moral character, or, if unsuccessful, they impeach his intellectual sanity. They claim that he is either a knave or a fool, and make use of two stereotyped phrases; they either say, 'The less said about him, the better,' or they say, 'The poor man is really not responsible; he is mentally unsound.'"

No one will be able to deny that this Catholic priest was intimately acquainted with the conditions he was describing. It is with regret that we note the lack of courage in him openly to proclaim his dissent. But how grateful we should be for breathing the air of spiritual freedom which this priest loved, but was afraid to enjoy! A.

The Confession of a Successful Business Man. — Some years ago one of our most successful American business men, at the celebration of his sixty-sixth birthday, spoke the following words, which he had printed and given to his friends and relatives: "When I reflect upon my experience as a business man, and even considering that our business has become one of the leading establishments in our line in the United States, I cannot say that I have thus far enjoyed the fruits of my labor; on the contrary, it has been almost uninterruptedly a source of great anxiety." In this same pamphlet he says that this business had cost him "sleepless nights and tears of anxiety." We knew this man, and know how highly he was esteemed, and how many envied him his success. They saw his beautiful home, they saw his large and happy family, they saw his earthly prosperity, but they knew little or nothing of those "sleepless nights and tears of anxiety." We know what it was that sustained him during these years of trial — his faith. He was fortunate also in having a faithful Christian wife, who supported him with her prayers, admonitions, and comforts, and accompanied him to church, where his soul was refreshed.

The experiences of man again and again substantiate the truth of God's Word. Earthly concerns, even when they are the most successful, cause many heartaches, tears of anxiety, sleepless nights. Whoever gives himself to them will find no rest. The histories of the czars and the kaisers and of the kings and the princes tell us thereof. The commercial giants and leaders often fall dead with broken-down constitutions. Physicians, lawyers, bankers, and politicians are made wretched and their lives cut short by the worries and troubles of their professions. There are few journalists who reach a healthy and bright old age. If only all of them knew what our dear departed friend knew, that there is peace and strength for all in the Word of the Savior! Whatever men may imagine, to-day in this country and in all other countries, the greatest and the poorest of them need nothing so much as to follow the call of the Savior: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." — Jesus and rest! No one has ever found satisfaction and rest except in Jesus. S.

Significant. — A Fundamentalist lecture was given at Buffalo a year ago. The Fundamentalists are those members and pastors of Reformed (Methodist, Baptist, Presbyterian, etc.) churches who still believe that Jesus is God, that He died for our sins, that there is a heaven and a hell, that we obtain salvation by faith alone, — in other words, who still hold to the fundamental truths of the Bible. One of our pastors was in attendance at that lecture. When going out, he was recognized by a prominent Reformed layman, and, in reply to his question, he expressed his satisfaction with the strong testimony to the truth which had been borne. "But," he added, with emphasis, "I would like to have you know that we as Lutherans, as a denomination, stand four-square for all these essential doctrines, and that no minister who denies them publicly could, in the Synod which I represent, retain his office one week, — his laymen would put him out."

The man was deeply impressed. With amazement reflected in his voice he exclaimed, "Why, if that is true, why don't you Lutherans *let the world know?*"

January 14 of this year one of our pastors at Schenectady, N. Y., broadcasted a sermon through the General Electric station there. Among the letters received was one which reads, in part, as follows: "We tuned in about the middle of your sermon. We do not often listen to radio sermons, but after the first few sentences which we heard we concluded *that it must be a Lutheran sermon,* and, sure enough," etc.

Traveling on the Pennsylvania through Indiana, we make the acquaintance of two De Pauw University professors. Conversation drifts to church connections, and we state our own. The reply came, "Lutheran — oh, Missouri Synod?"

At last. G.

Outlook and Review.

Correspondence.

OPENING OF LUTHERAN MISSION AT PANA, ILL.*

February 4 was a day of grateful rejoicing for the people of the Lutheran mission at Pana, Ill. On that day the Rev. Herman Hallerberg was installed as missionary by the undersigned, the Rev. O. Henkel, of Nokomis, Ill., assisting.

Pana, "the City of Roses," is situated near the center of Illinois, about fifty miles southeast of Springfield, the capital of the State. It is the home of two of the largest greenhouses in the State. Several large coal mines are operated here, employing many workers. There are also several small industries.

Among the many people living in Pana and vicinity, there are also some Lutherans. Investigation has shown that some Lutherans who came from different parts of our country have strayed away from their own mother church into churches of

* The editors of this paper will gladly give space to reports of instances, similar to this, of real missionary work — evangelizing the waste places.

other denominations, because they found no church of their own faith. To forestall, if possible, such losses to our Lutheran Church in the future, the attention of the officials of the English District of the Missouri Synod was called to Pana February of last year, with the result that the Rev. Aug. Merz, of East St. Louis, Ill., Visitor of the Southwestern Conference, took matters in hand.

On May 14, 1922, the undersigned, pastor of Grace Church of Strasburg, Ill., took charge of this field, serving it as well as circumstances would permit, conducting services every other Sunday evening in a public hall. Last summer it developed that the Central Illinois District must begin mission-work in several places near Pana, where some of its congregations have members. This work could best be done if Pana was made the center and headquarters for that section. In November the undersigned, by mutual agreement, made arrangements with the Rev. Paul Schulz, chairman of the Mission Board of the Central Illinois District, whereby the English Lutheran Mission Board turned this field over to the Central Illinois District. This arrangement would also bring about a conservation of funds, talents, and servants, and prevent overlapping of administration. The undersigned consented to serve as supply pastor until an available missionary would accept the call to continue the work at Pana. The installation of Rev. Hallerberg at Pana took place on Sunday Sexagesima in the Eagle Theater.

There is in Pana a nucleus of about twenty souls to start with, and to the credit of some of these it may be stated that they are of staunch Lutheran stock and will prove themselves enthusiastic workers with their missionary pastor, which means much, especially in these days of religious indifferentism. For the time being the services will be held in the Eagle Theater, right in the heart of the city, until other arrangements can be made. All services are conducted in the English language.

In behalf of this new mission in Pana and vicinity, and also of that to be opened at Vandalia, Ill., we heartily request pastors, teachers, and other members of our Synod who know of Lutherans living in or about these places to send the names and, if possible, the addresses of these to the missionary, whose address is: 409 E. Fourth St., Pana, Ill.

The Lord having blessed our humble efforts, may He now give the new missionary much courage and patience and bless his work in this very important, but, at the same time, difficult field of labor, so that many souls may be won for the kingdom of Christ!

Strasburg, Ill. GUSTAVE A. SCHIMMEL.

CULLMAN, ALA.

On February 11 the Lutherans of Cullman dedicated their beautiful new church to the worship of the Triune God. Their house of worship compares favorably with any church of its size in Alabama in interior or exterior beauty. The appearance throughout immediately reminds the passer-by and the worshiper of the purpose for which the building was erected. It is constructed of solid brick and equipped with every modern convenience. The main auditorium seats 422 people. Mothers with their children may retire, if necessary, to the mothers' room, which is furnished with a lavatory. A Hinners two-manual pipe-organ, the pulpit, altar, pews and memorial windows were all donated by members of the church. The approximate cost of the church is $35,000. On the day of dedication the Rev. F. Engelbert, of Braddock, Pa., founder of the congregation, the Rev. H. M. Hennig, of Mobile, Ala., the Rev. H. Reuter, of Birmingham, Ala., and the local pastor, Rev. Henry Meyer, preached the sermons.

St. Paul's Church was organized in 1885. At the time there was in Cullman only a small settlement of German Lutherans, who had immigrated from Germany direct to Cullman. They were all poor, very poor. But of their poverty they gave liberally to the support of God's kingdom in their midst. It is related that one mother ate blackberries and corn-bread with her family for two weeks in order to save one dollar for her church. Such devotion on the part of the members had its results.

In 1889 the Rev. Engelbert accepted a call to New York State, and the Rev. C. E. Scheibe, of Birmingham, Ala., was called in his place.

The Christian day-school, established immediately after the organization of the congregation, had grown to such an extent that the necessity for a school-building was felt. No small amount of this success must be ascribed to the excellent ability of the Rev. Scheibe as teacher. Though a heavy debt still rested on their church-building, the people decided to build a schoolhouse. After twenty-one and one half years of faithful service the Rev. Scheibe was succeeded by the Rev. Theo. Fehlau, of Mississippi, who, in turn, was followed by the present pastor, the Rev. Henry Meyer of Elberta, Ala., in 1919. At that time the language question demanded attention. It was settled by having both the German and the English languages used in equal proportions, the German having been used exclusively up to that time.

In 1922 the congregation, realizing the need, decided to build a new house of worship. The Lord blessed us with beautiful harmony, willing hearts, and diligent hands, wherefore St. Paul's people now rejoice at the accomplishment of a work which, we hope, will help to maintain true Lutheranism in the Southland, where true Lutheranism is so rare.

HENRY MEYER.

NOONDAY SERVICES AT CLEVELAND.

The Cleveland Lutheran Publicity Association, representing the churches of Cleveland and the immediate vicinity, which has charge of services for all extra occasions, such as Reformation and other notable events calling for joint effort, has made its arrangements for this year's Noonday Lenten Services during Holy Week. A new location has been secured for the services this year, a larger and more centrally located auditorium in one of the theaters in the heart of the down-town section. The association has secured the following speakers, who, begining on Monday and closing on Good Friday, will speak in the order given: Rev. J. Meyer, Lakewood, O.; Rev. M. Walker, Buffalo, N. Y.; Rev. H. C. Steinhoff, Chicago, Ill.; Rev. H. F. Wind, Buffalo, N. Y.; Prof. W. C. Burhop, Fort Wayne, Ind.

A new departure in our work in Cleveland this year will be a mass-meeting of the people of our churches in Cleveland's new Auditorium, which seats 12,000 people. The idea of this meeting, to be held on Sunday afternoon of March 11, is that it is to be a great Lenten service, to arouse enthusiasm and inspire, to sound the key-note for the services during Holy Week. Through special publicity every effort is being put forth to make this outpouring of Lutherans a memorable event. The Greater Cleveland Lutheran Chorus, which has delighted our people on several occasions with its work and worth, will render two selections. In a side gallery of the mammoth Auditorium will be seated the children of our schools, who sang so inspiringly on the occasion of the celebration of the seventy-fifth anniversary of Synod. As speaker for this occasion the association has secured the Rev. Adolph Poppe of Little Rock, Ark.

During the past two years our Lutheran Lenten services have attracted no little attention from such as are not members of our Lutheran Church. A novel form of publicity in the heart of the down-town section has made this possible. On the posts at the street corners and also in the middle of the block, on the avenue on which the theater is located where the services are held, white arrows with the inscription, "Lutheran Lenten Services," are placed, all pointing to, and finally converging at, the Auditorium. "Follow the Arrows" if you are in Cleveland during Holy Week, and help us bring the message of the crucified Redeemer to our fellow-men.

Bedford, O. R. P. OEHLSCHLAEGER.

RELIGIOUS DECAY OF EPISCOPALIANISM.

Claiming the right to put their own interpretation on creeds in accordance with the results of modern science and of Biblical scholarship and hoping to promote a new evangelism among the unchurched classes, a group of Episcopal clergymen have organized a Modern Churchmen's Union in America along the lines of a similar body in England. The proposed aim of this body is "to spread the teachings of Jesus Christ in accordance with modern civilization." To these churchmen a creed is nothing but "a noble expression of thought, growing out of the deepest experiences of man."

The more one reads of the doings and sayings of the Episcopalians, the more one gains the impression that Christianity is nothing but a cassock to hide the paganism beneath. To most of them not the Bible, but public opinion is authority and criterion. It reminds one of the unique argument which another prominent Episcopalian made in a national monthly not

long ago, to persuade "modern man" to join the Church. He claimed that "modern man" is ignorant of the present-day trend in the Christian churches. "Modern man" still believes that the Christian churches demand acceptance of, and adherence to, certain doctrines of the Bible, before he can join the Church. And the reason, he says, why "modern man" is not in the churches to-day is because he can no longer accept these teachings because of the advanced findings of science. But "modern man" is mistaken, claimed this apologist. The Christian churches have a new spirit due to the results of modern science and modern Biblical scholarship. This apologist, therefore, attempted to remove this mistaken notion of "modern man" and declared it is no more necessary to express acceptance of, and adherence to, the doctrines of the atonement, the virgin birth of Christ, the deity of Christ, and similar doctrines, in order to join the Church. He urged "modern man" to join the Church because it is the greatest social force in the community, because Christ is the advocate of social justice, democracy, and tolerance.

This is the new evangelism that is being advocated by a great many leaders among the sects, and it is this rationalism that is causing the dry rot evident in the sects to-day. These rationalists would curry the favor of the populace and pin their faith to popular opinion rather than accept the Bible as God's Word.

He who would sow the wind must reap the whirlwind. Having abrogated the Word of God and sown the wind of men's opinions, the blasting and destructive whirlwind of infidelity and apostasy is the harvest now being reaped. It is not without reason that the Apostle Paul so repeatedly and insistently exhorted Timothy, Titus, and all believers to constancy. "Hold fast the form of sound words which thou hast learned from me, in faith and love which is in Christ Jesus." God's Word warns us to shun profane and vain babblings and strife about words. And as for offering a new evangelism to the unchurched classes in the spirit of modern thought, God's Word speaks very plain language. "If any man preach any other gospel unto you than that ye have received, let him be accursed." This is strong language, but it fits. God does not engage in vain babblings and mumblings where the honor of His name is concerned.

Jersey City, N. J. G. E. HAGEMAN.

THIS MAN'S TESTIMONY RANG TRUE.

In a fine, big church in Cleveland there were formerly three pastors. Their names appeared in neat gold letters on the bulletin board on the lawn. Recently the oldest of the three preached several sermons in which he demolished the old superstitions (*sic!*) of the Creation, the Flood, Jonah, and hell-fire.

Several weeks ago we chanced to hear the youngest of the three preach. We were amazed at his fearless stand for the truths of the old, inspired, unmutilated Bible. The negative critic's blue pencil was certainly not in his hand. Here was a unique case of a house divided against itself. In the morning the congregation was edified by a sermon which attacked the truths of the Bible. In the afternoon, at 4 o'clock, another pastor of the same church, in fearless language, defended the old Bible. Here was a liberalistic wing and a conservative wing, and the wings didn't flap in unison.

But last week the sexton appeared with a can of paint, and now a shiny streak of black covers the youngest pastor's name on the bulletin board on the lawn. He has accepted a call elsewhere. That elsewhere happens to be the congregation formerly served by the senior pastor. This, we think, is quite illuminating. We have heard rumors of "local conditions." To these we pay no attention. But we do say: More power to a young man who had the moral courage to stand loyally for the old truths of Scripture when his seniors in office attacked them!

It is an old custom, and one that fortunately is being revived, to carve an appropriate Scripture-verse around the top of an octagon pulpit, as a silent warning to him who preaches there to preach only God's Word. The church just mentioned has a fine, big, octagon pulpit, splendidly carved. We suggest that this verse be carved around its top: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14, 8.

The young man is gone. His testimony rang true. His trumpet gave forth a clear sound and a certain sound. But the tubas of the two pastors who remain possibly need the services of a skilled revoicer.

Cleveland, O. F. R. WEBBER.

NOTES AND NEWS.

The Walther League is engaged in a collection campaign which has for its object the sending of 300,000 pieces of clothing to Germany through our American Lutheran Board for Relief. Inquiries should be directed to Walther League headquarters, 6438 Eggleston Ave., Chicago, Ill.

Rev. Dorotheus Schilling writes a letter to Mr. C. Brandt, of Cleveland, O., asking for a donation to China Mission, and quotes "a loud and deep cry for help" from the letters of missionaries. All of which acquires interest from the fact that Rev. Schilling is a Roman Catholic priest and Mr. Brandt a Lutheran.

On the first page of the *Indianapolis Star* for December 25 we find a sermon on the Christmas-gospel by Rev. H. M. Zorn of St. Paul's Church. No effort should be spared to obtain publicity for our festival messages through the public press. Editors should be seen now and arrangements made to carry our Holy Week and Easter sermons.

The "live lion" in Church must now yield the honor of being the ultimate limit in impossible things to Rabbi M. M. Eichler of Temple Beth-El in Buffalo, who has been invited to deliver *a Lenten address* at a noonday service for the students of the University of Buffalo. The date, March 14. The place, University Presbyterian Church.

The Fundamentalist is the title of a monthly paper edited by Rev. K. John Roach Straton of Calvary Baptist Church, New York. Those interested in the stand which the *Christian* ministry, as distinguished from the Sadducean, in the Reformed churches is taking on the chief articles of faith, should order a copy at 123 W. 57th St., New York, N. Y.

According to statistics recently released by D. Harry S. Myers of the United Stewardship Council, our Negro Missions are the second highest in the list of 22 Lutheran synods in the United States as regards giving for congregational purposes, and the highest in the list of synods constituting our Synodical Conference. This is but one evidence of many showing that our labor among the colored people is not in vain in the Lord.

Rev. N. H. Baker of Lackawanna, N. Y., is going to be priest forty-six years in March. Now, except that Luther died in 1546, there is nothing particularly significant about that figure. However, a jubilee four years hence is problematical, hence let us celebrate while the celebrating is good. A purse will be given to Rt. Rev. Baker, and while not a Catholic firm, a dental supply house in Buffalo is not too far off nor too Protestant to be overlooked in the circularizing by which the money is being raised.

The Rev. A. E. Moebus, of La Grange, Tex., writes: "The Baker bill has been killed. The vote was 72 for striking out the enacting clause and 54 nays. It nevertheless proves to us that we must be on our guard at all times. The bill requiring Bible-reading in the public schools is also dead, but the Bower bill, requiring the teaching of all elementary branches in English and courses (prescribed by the State Superintendent) in citizenship and physical exercises is still pending and stands a chance of adoption. It will not essentially harm our schools."

Good news just reaches us from Detroit, where the anti-religious school forces were preparing another onslaught during the spring of this year. A decision was rendered February 2 by the Supreme Court of the State in which the entire bench concurred that the signatures solicited for the petition which called for a vote at the polls on the school question are illegal. Our brethren are to be thankful that they were spared another campaign, and the voters of Michigan are to be congratulated upon the attitude which, in spite of the defamatory tactics of the enemy of our schools, they have maintained over against this question.

Because Mr. William J. Bryan refuses to be imposed upon by scientific quacksalvers, who claim that evolution is an established fact of science, they call him an ignoramus. Their favorite method of discrediting him with sophomores is by charging him with a lack of intellectual attainments — "a well-meaning and sincere man, but ignorant." Mr. Bryan counters us follows: "If these folks don't stop, I propose to have a card printed carrying my nine college degrees, three of them received in course of study and six of them honorary doctors' degrees,

and will hand them a card. Yet some small $1,500 a year professor sits in the back room of a college and calls me an ignoramus." A center shot — one can hear the little bell ring.

The pitiful backdown of Bishop Manning on the Grant case is said to be due to the fact that Rev. Grant's church is expected to contribute large donations to the new Episcopal cathedral. If anything could be added to this disgraceful situation, it comes in the shape of a vindication of Christ by Dr. Harry Emerson Fosdick, instructor in Union Seminary and by profession a Sadducean. In a sermon he scores, somewhat lightly, those who deny the divinity of Jesus Christ and then adds: *"In everything that matters* God came to us in Christ." As an example of the "weasel words" by means of which the New Theology would deceive, if it were possible, the very elect, this phrase deserves to rank as a classic. Better the blatant, blasphemous denials of Grant than the Sodom apples handed out by Fosdick.

A typical denial of salvation through the vicarious suffering and death of Christ is the following, from a sermon by one Rev. S. V. V. Holmes of Buffalo: "To be a Christian is not, as so many have thought through the Christian centuries and so many still imagine to-day, to believe certain things about Christ or to lay hold by faith on a salvation provided for us after we are dead. It is here and now to obey His precepts, to catch His spirit, to walk in His ways, in order that we may be delivered in this life from the power of sin and from those evil habits which bind us in slavery." The peculiar diabolism of this pagan statement consists in the presumption raised by the second sentence, as if conservative Christianity does *not* teach us "here and now to obey," etc. Study the sentences, and you will understand the full deviltry of the New Theology.

The little druggist from France has found a kind reception among American audiences, and the "Day-by-day-in-every-way" phrase has already attained such a vogue as to be regarded as quite *passé* by the vaudeville and comic strip artists. Before it is forgotten, we desire to record an example of the effect which this propaganda for what was known one hundred years ago as Mesmerism (and was practised generally in the days of Tutankhamen), has had upon some of our people. A San Francisco broker has purchased 2,000 silk knotted strings to use in the repetition of the "Day-by-day" phrase. He has sent these medicine-man cords to the prisoners in the San Quentin penitentiary, in San Francisco harbor! First Mr. Quimby, then Mrs. Eddy, now Mr. Coue, and day by day in every way the brains of those who have no faith in the Bible seem to be getting softer and softer.

The World Alliance for International Friendship through the Churches is one of the agencies by which the Calvinistic Churches, Presbyterian, Methodist, Baptist, etc., endeavor to exercise their influence in politics. The World Alliance, etc., etc., January 8, sent out a News Letter of eight large letter-size sheets, containing suggestions for the alignment of the United States with the rest of the world through political association with the League of Nations. This marks an oft-observed difference between Reformed and Catholic activity in politics. The Reformed are amateurs and generally are two years behind the prevailing trend of thought, — as when they espouse a League of Nations which does not and cannot function; while the Romanists, as experts in world politics, never fail to gain some slight accession of power when they take a hand in the game. One is as far as the other from the Gospel of Christ. G.

Religious Press.

A THRILLING EXPERIENCE.

The following story of one of our missionaries is again a literal fulfilment of the words of the Psalmist: "He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." The missionary writes: "Before I begin with my report of activities, let me relate one experience I had in November, 1921. About twenty minutes after nine in the evening I cranked my car at O—— to start back through the night for W——. A heavy fog had settled in between the mountains, which filled especially the jagged gap through which the road takes its course. After going several hundred rods, I realized the extraordinary density of the fog. Thinking, however, that it settled only in the low places, I went on. So thick was the fog that when I ran in high gear, the lights of my car would not penetrate it. I therefore was compelled to go in low with my Ford. Even then I could see scarcely ten feet ahead of me — you will remember how jagged and curved that road is. I tried it in high at times, for I could not make 17 miles during the night at that slow rate. Presently I felt my tires leaving the road. I put on my brakes, but still I glided down over the roughest of rocks. It was all in one small moment. And then in that Stygian darkness I heard the waters gurgling below me and saw my lights playing on the bank of a creek. It was all in one awful moment that I realized that my car was tipped at an angle of 45 degrees, the water six feeet below me, all four of my wheels spinning; every moment I saw myself crashing through the windshield with the wrecked car burying me in the stream below. I felt that my end was at hand. But just that moment all came to a halt. The car hung on a rock (from the pier of the bridge) back of the transmission case. There it hung in the balance. I felt that the least weight on the fore part of the car would cause it to topple over. The wheels and the whole engine hung freely over the stream's brink. Even to move was to take your life in your hand. When I cautiously did move out through the door, my foot struck the pier. I was without light. I had missed the bridge at a 90-degree curve. I staggered to the road. So dense was that fog that I scarcely found my way afoot back to O——, one and one-half miles. My first and only thought was a prayer to God for sparing my life. That was all I could utter. The next day a wrecker hoisted the car out. All who saw it marveled that I had escaped. And this is also notable — no damage was done, except that the fender was bent. Thus does the Lord protect His Christians. I am thankful!"

In the same letter our missionary then proceeds with a report regarding his work and that of his mission-stations. He writes: "My parochial and financial reports disclose a few interesting facts. I held 152 services, gave 282 hours of catechetical instruction, made 292 pastoral calls, held 90 meetings, and made 4,200 miles in Morgan County. — This, too, I think is remarkable. I made 880 miles to prepare one class for confirmation. Especially noteworthy is the fact that every one of my four charges went over the top in mission contributions, for the first time in the history of Lutheranism in this county. W—— alone raised $272 for outside purposes. A total of $318.28 was sent to our Synodical Treasury; the highest previous figure was $73.75. That was an increase of 331 per cent. I certainly have reason to praise my God! — Electric lights, new carpet, new pews, decorated windows, — all added this last year. Besides, a garage was built, roof repaired, and house painted. All done in the last 16 months. This is what our banker says of us: 'The best-organized church in the county.' — God knows that I have risked my life and limb for my people."

The above letter shows plainly that our missionaries are not having such an easy life as many suppose. They are working hard in the Lord's kingdom and are willing to make the most extreme sacrifices. It is now up to us to pray continually for them in their arduous tasks and then also to give them all the support possible in their blessed work. With hands lifted up in prayer let us labor with might and main for the great kingdom of our Lord. — *The Western District Bulletin.*

Secular Press.

THE WORLD RISING IN JUDGMENT AGAINST THE CHURCH.

(EDITORIAL NOTE. — While the infidel editors of the *Churchman*, a prominent Episcopal paper, are applauding Rev. Grant's denials of Christ's divinity, the innate common sense of the American people finds expression in the almost unanimous press opinion that Rev. Grant is entitled to his own interpretation of the Bible as a free American, but that he ought to resign from the Church with whose doctrines he finds himself at variance. We append two fine expressions, one from a Southern and another from a Western daily paper.)

If Rev. Grant has discovered that he is not in harmony with the doctrines of the Church to which he belongs and in which he has been a minister for a number of years, it would seem that the wise course for him to pursue would be quietly

to resign his pastorate and identify himself with some other religious or semireligious organization whose beliefs are more in harmony with his own. If there is no organization in harmony with his beliefs and he can no longer maintain and defend the time-honored doctrines of the Episcopal Church, he ought to start a new one, or else quit preaching altogether.

It seems to be quite common in this material and inquisitorial age for little intellectuals who imagine that they are scholars of the first magnitude, but who are in fact as ignorant as mules about spiritual things, to profess their contempt for the supernatural in religion. They appear to want to substitute man-made creeds for the eternal verities, and to establish the doctrines that man is his own savior, that there is no other and that he needs no other, in spite of the intuitive and universal conviction that help must come from above and from an infinite source entirely outside his circumscribed earthly environment. In denying that the Man of Galilee was the miracle-working, God-revealing Christ, the only-begotten Son of the eternal Father and Creator, they seek to remove the underlying fundamentals of all faith in a future life beyond the grave. Without the hope of life and immortality which Jesus of Nazareth brought to light through the Gospel, which Rev. Grant and his kind discredit by their attacks upon His divinity, and without His resurrection from the dead, which is also denied, because that is the crowning miracle of all miracles, we are of all men most miserable.

We, whom He has forgiven and who have committed our lives to Him, and all others who have, in faith, pillowed their tired heads upon the truth of the Scriptures and have gone into His presence with a song of joy upon their dying lips, are yet in their sins. They are lost. It must be a seductive and comforting thought to Rev. Percy Stickney Grant and all his high-brow collaborators that in undermining our faith they have made us all sensible of that harrowing fact.

Enid (Okla.) *Daily Eagle.*

To the lay mind the position taken by Dr. Grant knocks the props from under the whole structure of Christianity. If Christ be not the Son of God, then He is not God, and the Bible is a fiction. That's the way it strikes simple minds.

What bothers us is what the preachers who are seeking to destroy Christ have to offer in His place. Another thing we cannot understand is how any man can take the Church's money and then turn on her and rend her vitals. Common decency would surely suggest that they remove themselves from the Church and go into some body that believes as they do. Have they the right to thrust their doubts and questionings upon lay men and lay women who trust them?

We think not.

The *New York Evening World,* in discussing this question, pertinently remarks that the proper thing for Dr. Grant to do is to set up his own church and gather around him his own following, and not vex the Episcopal Church with his alleged heretical teachings. This is a wise suggestion, but it has no precedent we know of; for the men of Dr. Grant's type seem to become obsessed with the idea that they have a mission to perform, which is to reform their own churches, and none of them that we have heard of seems willing to give up an assured living and take a chance with an uncertain one just for convenience' sake. Seekers after truth, however, have done this throughout the ages. They have immolated themselves for their faith. The world honors them.

The New Orleans (La.) *Statesman.*

ELI PERKINS ON EVOLUTION.

(Eli Perkins was one of the older school of American humorists. A contributor to the *Indianapolis Star* lately quotes the following satire of Perkins on the doctrine of evolution:)

"I believe with Huxley and Darwin in a religion of reason. Before we can make our new doctrine of reason successful, we must destroy all the churches and have a new Bible. The old theory of creation is all wrong. Nothing was created. Everything grew. In the old Bible we read: 'In the beginning God created heaven and earth.' Now, this is all wrong, says Darwin and I. Our new Bible is to commence like this: —

GENESIS. CHAP. I.

"1. There never was a beginning. The Eternal without us, that maketh for righteousness, took no notice whatever of anything.

"2. And Cosmos was homogeneous and undifferentiated, and somehow or another evolution began, and molecules appeared.

"3. And molecule evolved protoplasm, and rhythmic thrills arose, and then there was light.

"4. And a spirit of energy was developed and formed the plastic cell, whence arose the primordial germ.

"5. And the primordial germ became protogene, and protogene somewhere shaped eocene — then there was the dawn of life.

"6. And the herb yielding seed and the fruit-tree yielding fruit after its own kind, whose seed is in itself developed according to its own fancy. And the Eternal without us, that maketh for righteousness, neither knew nor cared anything about it.

"7. The cattle after its kind, the beast of the earth after his kind, and every creeping thing became evolved by heterogeneous segregation and concomitant dissipation of motion.

"8. So that by survival of the fittest there evolved the Simiads from the jellyfish, and the Simiads differentiated themselves into the anthropomorphic primordial types.

"9. And in due time one lost his tail and became a man, and, behold, he was the most cunning of all animals; and, lo! the fast men killed the slow men, and it was ordained to be so in every age.

"10. And in process of time, by natural selection and survival of the fittest, Matthew Arnold, Herbert Spencer, and Charles Darwin appeared, and, behold, it was very good.

JUNIOR ORDER OF ELKS.

(The introductory paragraphs speak of the "laudable spirit of comradeship between father and son." The article continues: —)

It is on this principle, this ideal of "chumhood," that the Junior Order of Elks is being framed, the first lodge of which has been organized as an offshoot of Mexico, Mo., Lodge No. 919. The membership is comprised of boys from 8 to 14 years of age, who are all sons of Elks, in good standing. The work is under the direction of the Social and Community Welfare Committee; a committee of interested members cooperating and helping to advise and direct the boys and keep them interested.

The boys have their own ritual and elect their own officers. They meet twice a month and are given twenty minutes military drill and twenty minutes of chorus singing. The remainder of the program of meetings include outings, dancing classes, organization of a band, and anything else that is worth while and that a live boy is likely to be interested in.

These boys are all Elks in the making. Here is a plan which takes a boy at the most plastic stage of his growth and plunges (!) him into an Elk environment which inevitably gives him mental impressions that will lastingly stay with him. When that boy attains maturity, *is it not a practical certainty that he will naturally join the order of which he has already, through his boyhood, learned to feel himself a part?* *

He is already grounded in its principles and conversant with its aims and purposes. Both father and son have found in it a common subject of interest, and for each of them that interest is strengthened by the sympathetic comradeship of the other.

The plan is yet in a youthful stage, but Mexico, Mo., Lodge No. 919 is testing it out by the surest of all practical methods — actual demonstration — and it works! The results are giving gratification to all concerned, and it may conceivably be that here is the root of a big thing, to which the Order at large may owe much in the future. — *Elks' Magazine,* October, 1922, p. 46.

RUSSIAN REDS "ATTACK HEAVEN."

(EDITORIAL NOTE. — The following account of the antireligious demonstration which marked this year's celebration of Christmas at Moscow is condensed from Associated Press dispatches and from special news letters of the *Chicago Tribune* Service, dated January 7, 1923, — the Greek Catholic date of Christmas.)

The young Communists, observing the Christmas of the Julian calendar Sunday, launched their widely heralded "attack on heaven" in a grotesque carnival procession that was a mockery of the world's great religions. History waited just 130 years to repeat to-day scenes from the French Revolution,

* Italics our own. — G.

when religion, as well as autocracy, became the subject for attack, when Bacchanalian feasts of reason were held in the churches, when the *carmagnole* was danced by girls clad in priests' vestments, when images and ideas men worshiped were flaunted to the winds. Here in Russia the churches were respected, but every known mockery the students of the Sverdloff Communist University could invent was made of all religions. The Greek Catholic ritual was gone through in the public square with Marxian epigrams and street slang, scores sticking out their tongues and crossing themselves mockingly. A bewhiskered Hebrew rabbi jestingly sang prayers. An oriental labeled "Mohammed" turned somersaults. A score dressed like Greek Catholic priests drank booze while praying.

The Russian Christmas had been especially chosen by the young Communists as the occasion for mockery of the ancient yuletide story and the traditions which their organization hails as "religious myths," hence the procession that threaded the streets of Moscow held few reminders of the old-time Christmas celebrations of the Russian Church. Flaring stars of red, burlesques of the Star of Bethlehem, were borne aloft at the head of the parade, followed by posters and banners on which were daubed cartoons of deities and saints. No reminders of the church processions that in the past have marked the advent of the Christmas-festival were in evidence. There was music and singing a-plenty, but the songs were jeering parodies of the splendid carols or chants of the Russian Church.

Lost in their long coats and army caps, young children from the orphanages and institutions tramped through the snow led by their teachers to watch the bonfire which their Communist elders had decreed should take the place of the chimney-side vigil in wait for Santa Claus.

Moscow's Christmas antireligion campaign reached its climax when a figure called "Almighty God" was burned in a bonfire, while hundreds warmed their hands in the bitter cold night and danced joyous Russian folk dances. Hundreds locked arms and sang and danced as the flames leaped higher and the effigy crashed into cinders.

A procession numbering 5,000, mostly boys and girls and young men from universities, the majority of whose fathers were pious Greek Catholics, carried about 100 effigies of leaders of the world's religions — Jesus, Moses, Buddha, Confucius, Mohammed, Osiris, Gabriel, St. George, Abraham, and the Virgin Mary. Among the figures burned was one labeled "Jehovah," who looked like a burlesque stage type of Jew. The figure called "Almighty God" was an enormous straw dummy, bulbous, bleary eyed, and bewhiskered like a Russian peasant, carrying gold bags in one hand and a cross in the other. A cardboard figure called "God Creating Man" appeared in twenty copies. On a coffin, borne by four persons, sat a Communist student dressed as a priest dispensing benedictions. Thousands of stickers were thrown out to the crowds bearing the words, "Religion is opium for the people."

Speeches were made in the Red square. One speaker said that the demonstrations were not antireligious, but non-religious. Another said that the purpose of the demonstrations was to break the chains which enslaved Russian peasants to the Church.

Obituary.

† TEACHER LOUIS C. E. DOERING. †

Over fifty years in the Lord's service as a teacher — this was the unique record of Teacher Louis C. E. Doering, who passed away on November 20, 1922, at the age of seventy years. During the fifty years of his active service he served six congregations in Chicago. He was a faithful and a successful teacher. The funeral service was held in the First St. Paul's Ev. Lutheran Church of Chicago on November 23. The undersigned based his funeral addresses on Ps. 84, 5—7 and Luke 2, 29. Several solos were rendered, and an appropriate hymn was sung by the Chicago Teachers' Conference. The deceased was then laid to rest in St. Luke's Cemetery. He is survived by his wife, *née* Buenger, and five children. May the memory of his long and successful career among the lambs of Christ serve as an inspiration for this important work in the Lord's vineyard! HENRY KOWERT.

New Publications.

Proceedings of the Seventh Convention of the English District of the Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 1922. Price, 21 cts.

The last convention of the English District was a busy one, as is evidenced by this report. On account of lack of time the doctrinal paper, presented by Rev. H. W. Prange, was read and discussed only in part; it will be concluded at the next session, God willing, and will then be printed in full. In spite of this absence of a doctrinal treatise the report contains much of interest to the reader; we are thinking especially of the President's address and the report of the Mission Board. A.

Vierundzwanzigster Synodalbericht des Kansas-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. Price, 39 cts.

The doctrinal discussions at this convention of our Kansas brethren were led by Rev. H. Mueller, who presented a good paper on that ever important subject, "The Knowledge of God which Leads to Salvation." The paper is given in a sufficiently unabridged form to constitute an excellent treatise on this theme. In the account of the business transactions the reports of the School Board and the Legal Committee are given prominence and are intensely interesting. A.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 2d Sunday after Epiphany: The *Rev. R. Schroth* in Immanuel Church, Adell, Wis., by Pastor H. L. Daib.

On 3d Sunday after Epiphany: The *Rev. H. L. Daib* in St. John's Church, Casey, Iowa, by Pastor G. Griesse.

On Sunday Septuagesima: The *Rev. H. Meyer* in the congregations at Aberdeen and Hoquiam, Wash., by Pastor W. F. George.

On Sunday Sexagesima: The *Rev. W. J. Kitzerow* in the congregations at Greenwood and Green Grove, Wis., by Pastor G. Groh. — The *Rev. M. Huebner* in the congregation at Neshkoro, Wis., by Pastor H. Rathjen. — The *Rev. H. O. Kringel* in Concordia Church, Burbank, Cal., by Pastor A. Hansen.

B. *Teacher:*

On 3d Sunday after Epiphany: *Teacher O. E. Freudenburg* in Zion Church, Garland, Nebr., by Pastor T. Joeckel.

Corner-Stone Laying.

On Sunday Sexagesima, Grace Church, *Cheyenne Wells*, Colo. (the Rev. B. Skov, pastor), laid the corner-stone of their new church.

Dedications.

Dedicated to the service of God: —

Churches. — On Sunday Septuagesima: The new church of Grace Congregation, *Oak Cliff*, Dallas, Tex. (the Rev. W. H. Medler, pastor). — On Sunday Sexagesima: The new church of Gethsemane Congregation, *Chicago*, Ill. (the Rev. F. G. Miessler, pastor).

School. — On 3d Sunday after Epiphany: The new school of Cross Congregation, *Milwaukee*, Wis. (the Revs. Schueler and Strasen, pastors).

Bell. — On 1st Sunday after Epiphany: The new bell of Grace Congregation, *Stony Brook*, near Pequot, Minn. (the Rev. A. J. Stoskopf, pastor).

Anniversary.

On Sunday Septuagesima, Calvary Church, *St. Louis*, Mo. (the Rev. R. Jesse, pastor), celebrated its 25th anniversary.

Conference Notices.

The Northern District of the Northern Illinois Pastoral Conference meets, *D. v.*, April 3 to 5 at Highland Park, Ill. (Rev. Suhr). Make announcement! E. A. BRAUER, *Sec.*

The Pastoral Conference of Southwestern Nebraska will meet, *D. v.*, April 3 to 5 in the congregation of Pastor W. J. Roesler at Arapahoe, Nebr. W. J. ROESLER, *Sec.*

The Pastors' and Teachers' Conference of Southern California will meet, *D. v.*, April 3 to 5 at Santa Monica, Cal. (the Rev. W. Troeger, pastor). Confessional address: Rev. G. H. Smukal (Rev. M. H. Tietjen). Sermon: Rev. W. A. Theiss (Rev. R. Hope). Kindly announce promptly to Rev. Troeger. B. H. SAAGER, *Sec.*

The Teachers' Conference of the Southern Illinois District will meet, *D. v.*, April 3 to 6 at Belleville, Ill. Announcements should be sent to Wm. E. Krueger, 818 E. Main St., Belleville, Ill., in due time. Program: Bible History (Pentecost): Redeker. Catechization (Seventh Petition): A. Stahmer. Umfang und Ziel des deutschen Unterrichts unter den jetzigen Verhaeltnissen: Persson. How to Teach Children to Study: Maschhoff. Lessons IV and V of Miller's Orthoepy: Gehner. Picture Study: Schild. A Project Problem in Geography: Grefe. Christ the Greatest Teacher and Educator: Frinke. The Teacher as Musical Instructor of the Congregation: Krueger. Speech; How to Use It: Schreiner. Immediate Causes of the Revolutionary War: G. Stahmer. A Practical Lesson in Phonics in the First Grade. Home Geography from the Schoolroom (including the County): Rieck. Imagination and Its Culture: Jutzi. E. M. JUTZI, *Sec.*

The General Mixed Teachers' Conference will meet, *D. v.*, April 3 to 6 at New Ulm, Minn. Please notify Mr. H. A. Sitz, New Ulm, Minn., whether or not you will attend. F. BURANDT, *Sec.*

The Southeastern Conference of Iowa will meet, *D. v.*, April 10 to 12 in Immanuel Congregation in York Tp., Williamsburg, Iowa (the Rev. R. Uhlmann, pastor). Confessional address: Rev. Rickels (Rev. Steger). Sermon: Rev. Hinrichs (Rev. Nieting). Please announce coming to resident pastor, and state whether you are coming to Homestead (from the west, 7.13 P. M.; from the east, 4.30 P. M.) or Williamsburg (from the south, 6.24 P. M.; from the north, 10.30 P. M.). R. W. KABELITZ, *Sec.*

Overtures and Reports to Synod.

By request of the Ven. President of Synod the undersigned begs leave to make the following announcements regarding reports and overtures for the approaching convention.

1. It is earnestly requested that all reports and overtures that are ready be immediately sent to the undersigned.
2. While comprehensive and clear, overtures should be as brief as possible.
3. According to the synodical constitution all reports and memorials should be submitted to the President ten weeks prior to the convention, so that those that are most important may be printed and a copy mailed to each pastor and each elected lay delegate four weeks prior to the convention of Synod. Overtures, therefore, that are not in the hands of the President by the 16th of April cannot be printed.
4. All reports, etc., should first be sent to the Secretary to be registered.

Attention is again called to the necessity of having a complete list of all delegates as soon as possible. The following should be observed: —

1. District secretaries, who are now compiling the lists of the representatives of the various circuits in their Districts, should be promptly notified of any change in the lists of pastors published in the minutes of last year.
2. Lay delegates should have been elected by the congregations designated in these lists (see your synodical report) and their names and addresses sent immediately to the District secretary.
3. Representatives of institutions and boards should announce directly to the undersigned.
4. Special qualifications of delegates (for service on committees, etc.) should be mentioned.

Kendallville, Ind. M. F. KRETZMANN, *Secretary of Synod.*

Call for Candidates.

Since the pastors F. Niedner and G. C. Schroedel have each, in turn, declined the call to the vacant chair at our Teachers' Seminary at Seward, Nebr., the Electoral College for said institution desires a new list of candidates. As the teaching of the English language will chiefly be required of the man to be elected, candidates with a classical training are desirable.

All nominations should be in the hands of the undersigned by March 20. H. MIESSLER, *Secretary of Board of Trustees,*
2410 14th St., Columbus, Nebr.

Meeting in the Interest of St. Paul's College at Concordia.

On resolution of the Concordia Visiting Circuit a meeting has been called for Tuesday, March 6, at the Lutheran school hall in Concordia, Mo., for the purpose of discussing the future welfare of St. Paul's College. All friends of the institution are invited to attend. The congregations of the surrounding visiting circuits, Kansas City, Concordia, and Sedalia, are urged to send their pastor and at least one lay member as their representative. FR. BRUST.

AUDITORS' CERTIFICATE.

We have attended at the Safe-deposit Vaults of the First Wisconsin National Bank and examined the securities of the Milwaukee office of the Lutheran Laymen's League on hand January 17, 1923, and certify that the following securities were then inspected by us or otherwise satisfactorily accounted for: —

U. S. Liberty Loan Bonds: —		
First, 3½%. (These bonds sold and check for $101.25, deposited January 17, 1923.)	$ 100.00	
First, 4¼%	3,150.00	
Second, 4¼%	221,950.00	
Third, 4¼%	44,200.00	
Fourth, 4¼%	76,600.00	
		$346,000.00
U. S. Victory Loan Notes, 4¾%		3,500.00
U. S. Victory Loan Notes, 4¾%. (Receipt of First Wisconsin Company for notes out for redemption.)		1,050.00
Dominion of Canada Fourth War Loan, 5%		1,000.00
Dominion of Canada Fourth War Loan, 5½%		1,700.00
Tabor State Bank, Certificate of Deposit due September 18, 1923		500.00
Notes Receivable for donations aggregating		4,140.00

Miscellaneous: —
Monarch Cement Co. — 3 shares of Capital Stock of $100.00 each.
Deed for three lots in Hallett, Okla.
Deed for Real Estate in Cameron, Tex.

In addition to inspecting the securities described above, we also verified the bank balance as at January 17, 1923, which amounted to $8,369.62.

February 9, 1923. PRICE, WATERHOUSE & Co.

LUTHERAN LAYMEN'S LEAGUE ENDOWMENT FUND.

Chicago, Ill., January 4, 1923.

MR. PAUL SCHULZE, *Treasurer,*
Lutheran Laymen's League Endowment Fund,
Chicago, Ill.

DEAR SIR: —

As requested, we have written up the books of the LUTHERAN LAYMEN'S LEAGUE ENDOWMENT FUND of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the period October 21, 1920, to December 23, 1922, and have prepared therefrom the attached Balance Sheet at December 23, 1922.

For the sake of convenience in accounting the endowment fund is carried at the par value of the securities donated or subsequently acquired, differences between par and market values of securities exchanged, sold, or purchased being recorded in a separate account. At December 23, 1922, the endowment fund aggregated $2,050,366.20 and was invested in interest-bearing securities, with the exception of $40.95 cash on hand resulting from the exchange of Liberty Bonds and the sale of Thrift Bonds, not yet reinvested.

The income for the period October 21, 1920, to December 23, 1922, aggregated $206,754.88, of which $205,510.43 was remitted to the Board of Support and $171.65 expended for safe-deposit box rent, surety bonds, etc. The balance of $1,072.80 is represented by cash in bank. The following statement shows the receipts and disbursements on account of income during the period: —

	1920.	*1921.*	*1922.*	*Total.*
RECEIPTS: —				
Interest collections	$33,851.09	$86,979.90	$85,923.89	$206,754.88
DISBURSEMENTS: —				
Board of Support	$30,000.00	$90,500.00	$85,010.43	$205,510.43
Expenses: Safe-deposit Box, etc.	51.25	75.00	45.40	171.65
	$30,051.25	$90,575.00	$85,055.83	$205,682.08
Receipts in excess of disbursements	$3,799.84	*$3,595.10*	$868.06	$1,072.80

We have made no inspection of the securities representing the investments of the fund, but the amounts stated in the Balance Sheet are in agreement with the list of bonds on hand furnished to us.

Yours respectfully,
SMART, GORE & Co.

Accepted: WILLIAM SCHLAKE. } *General Board*
FRED H. WOLFF. } *of Auditors.*

NOTE. — The undersigned members of the General Auditing Board, with the Hon. President F. Pfotenhauer, on January 31, inspected the securities representing the investments of the fund at the Fort Dearborn Vaults, Chicago, Ill., and found that the amounts stated in the balance sheet are in agreement with the securities deposited for safe-keeping in these vaults.

WILLIAM SCHLAKE. } *General Board*
FRED H. WOLFF. } *of Auditors.*
F. PFOTENHAUER, *President.*

Balance Sheet.

December 23, 1922.

ASSETS.

Investments — Par Value: —		
Liberty Bonds: —		
First	$ 15,150.00	
Second	173,250.00	
Third	390,700.00	
Fourth	1,199,700.00	
Victory	199,300.00	
		$1,978,100.00
Miscellaneous: —		
U. S. Postal Savings Bonds	$ 100.00	
U. S. War Sav'gs and Thrift Stamps	45,125.25	
Canada War Loan	16,000.00	
City of St. Louis	1,000.00	
City of Cleveland	10,000.00	
		72,225.25
Cash in Bank: —		
Endowment Fund	$ 40.95	
Income Account	1,072.80	
		1,113.75
		$2,051,439.00

LIABILITIES.

Endowment Fund	$2,050,366.20
Income Account	1,072.80
	$2,051.439.00

Certificate of Audit.

The official Auditing Board of Synod certifies that it has received Jeff K. Stone & Company's report of the audit of our General Treasurer's administration for the year 1922. It is our custom to review this report of the professional auditors in the Treasurer's office, making such further investigations of his records, funds, and securities as the occasion may seem to warrant. Since the report is so entirely satisfactory, and since another audit, that of Concordia Publishing House, will be due early in May, we shall save time and money by combining these two audits in May.

Chicago, Ill., February 14, 1923. WILLIAM SCHLAKE, *Chairman Auditing Board.*

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Trinity, East St. Louis, $5.50; Mount Calvary, St. Louis, 20.80. ($26.30.) *Budget Treasury:* Grace, Elyria, O., 15.00; Hope, Grand Rapids, Mich., 20.00; Our Redeemer, St. Louis, 142.00; Pilgrim, St. Louis, 126.67. ($303.67.) *Church Extension Fund — District:* Trinity, East St. Louis, 2.75; Ladies' Aid Society, Gravelton, Mo., 3.00; Mount Calvary, St. Louis, 10.40. ($16.15.) *Church of Our Redeemer in New York — Certificates:* Member of Trinity, Oak Park, Ill., 50.00; members of Grace, Glenellyn, Ill., 400.00. ($450.00.) *Deaf-mute Missions:* Trinity, East St. Louis, .91; Mount Calvary, St. Louis, 4.68. ($5.59.) *District Budget:* Grace, Elyria, O., 12.30; Our Redeemer, St. Louis, 118.30; Pilgrim, St. Louis, 82.92. ($213.52.) *District Treasury:* Messiah, Detroit, 15.00; Trinity, East St. Louis, 1.37; Mount Calvary, St. Louis, 5.20. ($21.57.) *European Missions:* Trinity, East St. Louis, .69; Mount Calvary, St. Louis, 5.20. ($5.89.) *Foreign Missions:* Trinity, East St. Louis, 4.95; Hope Sunday-school, Grand Rapids, Mich., 10.00; Mount Calvary, St. Louis, 20.80. ($35.75.) *Foreign-tongue Missions:* Trinity, East St. Louis, .55. *General Home Missions:* Trinity, East St. Louis, 4.68; Mount Calvary, St. Louis, 20.80. ($25.48.) *Immigrant and Seamen's Missions:* Trinity, East St. Louis, .28. *Indian Mission:* Trinity, East St. Louis, .68. *Ministerial Education Fund:* Messiah, Detroit, 35.39; Trinity, East St. Louis, 1.38; Grace Sunday-school, Cleveland, 9.55; Ladies' Aid Society, Gravelton, Mo., 3.00. ($49.32.) *Missions — District:* Trinity, East St. Louis, 27.50; Faith Sunday-school, Cleveland, 6.81; Christ, Hickory, N. C., 100.00; Hope, Grand Rapids, Mich., 20.00; Redeemer, Chicago, 30.00; Bethlehem, Roslindale, Mass., 1.20; Mount Calvary, St. Louis, 104.00. ($289.51.) *Negro Missions:* Trinity, East St. Louis, 4.49; Mount Calvary, St. Louis, 18.72. ($23.21.) *Negro Missions — Jubilee:* Mount Calvary, St. Louis, 14.88. *General Relief:* Trinity, East St. Louis, .27. *South American Missions:* Messiah, Detroit, 40.00; Trinity, East St. Louis, 1.79; Mount Calvary, St. Louis, 10.40. ($52.19.) *Synodical Building Fund:* Grace, Chicago, 139.00; Mount Calvary. St. Louis, 28.00. ($167.00.) *Synodical Treasury:* Trinity, East St. Louis, 17.26; Mount Calvary, St. Louis, 48.36. ($65.62.) *European Relief:* Our Savior Sunday-school, Perth Amboy, N. J., 35.67; Christ, San Francisco, Cal., 49.50. ($85.17.) *New Seminary Building:* Hope, Grand Rapids, Mich., 35.00; Bethlehem, Roslindale, Mass., 5.00. ($40.00.) *Concordia College in Oakland, Cal.:* Christ, San Francisco, Cal., 37.84. *City Mission in Milwaukee* (for repair of missionary's residence): Layton Park, Milwaukee, 20.00. *City Mission in Baltimore:* Emmanuel, Baltimore, 25.00. *City Mission in St. Louis:* St. Louis: Our Redeemer, 19.88; Mount Calvary, 155.16; Pilgrim, 18.75. ($193.79.) *Deaf-mute Institute:* Mount Calvary, St. Louis, .60. *Orphanage in Des Peres, Mo.:* St. Louis: Our Redeemer, 18.93; Mount Calvary, 22.92; Pilgrim, 100.00. ($141.85.) *Home for the Aged in St. Louis:* St. Louis: Our Redeemer, 7.57; Mount Calvary, 1.25. ($8.82.) *Hospital in St. Louis:* Our Redeemer, St. Louis, 4.73. *Near-East Relief:* Mount Calvary, St. Louis, 12.59. *Galician Orphans:* Berea Sunday-school, Riverview Gardens, Mo., 25.00; Pilgrim, St. Louis, 202.00. ($227.00.) *Society of Missouri for Homeless Children:* Our Redeemer, St. Louis, 2.84. *Designated Student in St. Louis:* Ladies' Aid Society, Gravelton, Mo., 3.00. *Designated Students in Winfield, Kans.:* Mount Calvary, St. Louis, 75.00. *Teachers' College Building Fund, River Forest:* Amphion Male Choir of Cleveland, O., proceeds of concert at Unity Church, Cleveland, 34.00. *Walther League Mission Fund:* Concordia Walther League Society, Conover, N. C., 4.44; Coyner's Y. P. S., Waynesboro, Va., 8.42; Mount Calvary, St. Louis, 1.40. ($14.26.) — GRAND TOTAL: $2,693.92.

NOTES. — In No. 3 of WITNESS read: Church Extension Fund (General): Mount Olive, Chicago, $17.55, instead of: Church Extension Fund (District). Also, read: Home for the Feeble-minded, Watertown: Grace Sunday-school, Cleveland, $15.00, instead of: Trinity, Hammond, Ind.

Contributions from Mount Calvary, St. Louis, acknowledged in this report are for the month of January, 1923, this congregation having recently voted to join those congregations of the District already contributing on a monthly basis.

February 17, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT. — January: *Synodical Budget Treasury:* Congregations in New Orleans: St. John's, $15.90; St. Paul's, 37.25; Christ, 12.05. Congregations: Birmingham, 34.50; Vero, 11.50; De Ridder Mission, .35; Prairie Farm Mission, .75. ($112.30.) *District Budget Treasury:* Congregations in New Orleans: St. John's, 15.91; St. Paul's, 37.25; Christ, 12.05. Congregations: Miami, 2.62; Birmingham, 34.50; Vero, 11.50; De Ridder Mission, .35; Prairie Farm Mission, .75. ($114.93.) *Synodical Building Fund:* Congregations: Pensacola, 102.75; Pascagoula, 5.09; Birmingham, 2.00; Carrollton Mission, 17.95; St. John's, New Orleans, 27.25; Miami, 17.00. ($172.04.) *Home Missions:* Congregations in New Orleans: Mount Calvary, 6.65; St. John's, from F. R., 1.00; St. Paul's Ladies' Mission Society, 70.00. Congregation in Pascagoula, 3.39. ($81.04.) *Concordia College Fund:* Dividend, 150.00. *General Synodical Treasury:* Congregation in Pascagoula, 8.47. *City Mission:* St. John's, New Orleans, 1.00, and from A. Fleisch, .25. ($1.25.) *Institute for Feeble-minded:* Congregation in Vero, 10.00. *Institute for Deaf-mutes:* Congregations: Vero, 4.00; Birmingham, 5.91. ($9.91.) *Sanitarium in Wheat Ridge:* Congregation in Vero, 13.23. *Bethlehem Orphan Home:* Congregation in Pascagoula, 10.00. *German Relief:* Congregations in New Orleans: St. John's, from A. Fleisch, 10.00, and from N. N., 5.00; St. Paul's, 5.50. Congregation in Birmingham, 24.37. N. N. in Miami, 1.00. ($45.87.) *Students' Fund of Louisiana Conference:* Congregations in New Orleans: St. John's Ladies' Aid, 2.00, and from F. R., 1.00; St. Paul's Walther League, 9.00. ($12.00.) — GRAND TOTAL: $741.04.

New Orleans, La., February 15, 1923. A. C. REISIG, *Treas.*, 315 S. Jefferson Davis Parkway.

CENTRAL DISTRICT. — December 15, 1922, to January 31, 1923: Synodical Treasury, $5,101.04; Synodical Building Fund, 11,077.71; Missions, 6,326.46; Miscellaneous, 11,915.19. — *Total*, $34,420.40.
P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT. — January: Budget, $3,814.50; Synodical Treasury, 989.59; Synodical Building Fund, 9,274.59; Missions, 1,245.88; Miscellaneous, 3,574.41. — *Total*, $18,898.97.
E. C. BECK, *Treas.*

EASTERN DISTRICT. — January: Synodical Treasury, $1,727.47; Synodical Building Fund, 523.64; Budget Treasury, 317.56; New Seminary Building, St. Louis, 3,757.28; Missions, 5,427.28; Miscellaneous, 1,910.88. — *Total*, $13,664.11. J. P. SCHAFFER, *Treas.*

MINNESOTA DISTRICT. — January: Home Missions, $4,875.36; General Home Missions, 81.78; District Building Fund, 302.50; Synodical Building Fund, 9,509.91; Synodical Treasury, 932.19; Board of Support, 247.18; other Missions, 1,187.14; Miscellaneous, 3,049.37. *Total*, $20,185.43. J. H. MEIER, *Treas.*

NORTH WISCONSIN DISTRICT. — December 21, 1922, to January 31, 1923: *Group I:* $8,001.86; *Group II:* 1,053.72; *Group III:* 1,376.96. — *Total*, $10,432.54. W. H. DICKE, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — January: Synodical Budget, $503.53; Synodical Treasury, 1,185.18; Synodical Building Fund, 1,314.62; General Home Missions, 67.50; District Home Missions, 318.10; Miscellaneous, 1,891.35. — *Total*, $5,280.28.
G. A. WEISS, *Treas.*

SOUTHERN NEBRASKA DISTRICT. — January: Synodical Treasury, $961.99; Synodical Building Fund, 1,474.31; Missions, 5,105.48; Miscellaneous, 1,619.74. — *Total*, $9,161.52.
A. SCHUELKE, *Treas.*

Analysis.

Synod's financial history for the year 1922 presents much food for thought. We have studied it at length and find conditions which should be corrected.

First: The barometer records that the District treasurers remitted $720,784.94 for budgeted purposes during the year. Of this sum, $273,091.81 was received during November and December. This means that 62 per cent., instead of 83⅓ per cent., were received the first *ten* months.

Secondly: At the beginning of the year 1922 five missions had a deficit totaling $23,647.11. At the end of the year seven missions had a deficit totaling $84,051.48. Our mission-offerings, therefore, were $60,404.37 short of the requirements. True, four missions needed a total of $36,907.97 more than their budget called for, largely due to increased mission opportunities. However, four others drew $20,409.55 less than their budget called for. So if there had been no overdrafts, but all missions had drawn the full amount of their respective budgets, our offerings would still have been $43,905.95 less than the requirements.

Thirdly: The receipts for South American and European Missions were, respectively 114 and 115 per cent. of the budget, presumably due to a special appeal made in their behalf. Of the other missions the highest received 88 per cent. of its budget and the lowest scarcely 65 per cent.

It would be of no avail to make these observations if remedies could not be suggested. Happily we can, and their application is very simple.

As to the first point, regular offerings by our members and prompt monthly remittances by the congregations to the District treasurers would solve the problem. Most of the District treasurers remit regularly to the Treasurer of Synod. Obviously they cannot remit what they have not received. So it is clearly up to the individual congregation and mission to forward offerings regularly. This all can do. It requires but the will to do it. Many congregations remit monthly, drawing on their current funds to do so if necessary. If it were not for these congregations, Synod would be in a sorry plight for the first nine months of every fiscal year. If your congregation is not collecting regularly and remitting monthly, will you try to induce it to do so?

With reference to the second point, we must admit that no local conditions can possibly be responsible for the shortage in our mission-offerings. They could not have played a part in our scheme of things if we stop to consider that our offerings for the whole year lacked less than 10 cents per communicant to meet all budgeted requirements. It is very evident that many of our people were not sufficiently informed as to the needs. So let us see to it that all of our good Christians know what is required, and then let their faith and love prompt them to make offerings that are in proportion to their means and in keeping with the needs.

The third point, seemingly the hardest, is the easiest to correct. We refer to unequitable distribution of offerings, which places some treasuries in the enviable position of having a cash balance while most others have large deficits. Column 2 in Treasurer Seuel's annual report, headed "Budget Treasury," records $126,473.81 as received for this purpose. On the second page of the same report is shown how this money was divided. Every dollar was prorated among all of the budgeted treasuries of Synod. That gave to each contributor to this treasury positive assurance that a proportionate part of the offerings made went to each of the regular treasuries of Synod. Clearly, if all offerings had been made that way, our treasuries would show a more uniform balance. The fact is that our gross receipts last year were equal to 90 per cent. of the budget. (It is to be regretted that they were not 100 per cent.) If all receipts had flown into the Budget Treasury or had been distributed on that basis, all treasuries would have received 90 per cent. and not from 115 per cent. down to 65 per cent.

For the year 1923 eleven Districts that we know of have made arrangements whereby offerings made for the Budget Treasury will serve both the District and Synod. All treasuries listed in the District budget will receive their fair portion of the offerings. In all other Districts, offerings for the Budget Treasury go to Synod unless otherwise specified. So there is no reason why any congregation or mission should not use this method of remitting.

Now let us summarize. We need regular collections, (may we suggest envelopes once more?) in order that our missions will not have to wait for offerings until next fall. We need regular remittances from the congregations lest the benefits of regular collections be lost to Synod. We should have offerings that are commensurate with the purposes for which they are given, so that we can at all times meet our current obligations. We ought to have offerings that are equitably apportioned among the different treasuries. All of these things can be accomplished if the suggestions made are adopted by our congregations and missions and then faithfully carried out. THEO. W. ECKHART, *Financial Secretary.*

The Following Items ONLY may be Had for the Asking.

1923 Synodical Budget envelopes — English only.
Synodical Treasury envelopes — English.
Synodical Treasury envelopes — German.
Building Fund folders, "Our Present Task" — English only.
Building Fund booklets, "Our Synodical Building Program."
Building Fund booklets, "Unsere Synodalbauten."
Building Fund pledge-cards — English.
Building Fund pledge-cards — German.
Building Fund envelopes — bilingual.

The Synodical Budget envelopes have the following inscription: —

$.....
SYNODICAL BUDGET OF 1923.
My offering for the
Salaries of Our 123 Professors;
Running Expenses of Our 15 Institutions;
Support of Our Various Missions;
Support of Pastors' and Teachers' Widows and Orphans;
Relief of Stricken Congregations.
Name:.....

THEO. W. ECKHART, *Financial Secretary,*
3558 S. Jefferson Ave., St. Louis, Mo.

Change of Addresses.

Rev. M. Donath, R. 2, Clayton, Wis.
Rev. A. Engelhard, Browns Valley, Minn.
Rev. H. A. Fisher, Platte Center, Nebr.
Rev. A. C. Hallmann, Brimfield, Ill.
Rev. R. Herrmann, Belmont, Iowa.
Rev. A. H. Kerstner, Chandlerville, Ill.
Rev. W. J. Kitzerow, Greenwood, Wis.
Rev. H. J. Mueller, Claflin, Kans.
Rev. G. R. Pape, Coloma, Wis.
Rev. C. W. Spiegel, 209 Oakdale Ave., Akron, O.
Rev. G. J. Starck, R. 3, Box 68, Cheney, Kans.
W. K. Gnuschke, 5 Westwood Ave., North Chattanooga, Tenn.
H. W. Osiek, Forest Green, Mo.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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Thou Who on the Cross Didst Love Me.

(Der am Kreuz ist meine Liebe.)

Thou who on the cross didst love me,
Jesus Christ, my Love Thou art;
Thou my truest Friend didst prove Thee.
Satan, world, and sin, depart!
Not for you my love shall glow,
Love for you means death and woe.
Thou who on the cross didst love me,
Evermore my heart shall love Thee.

Thou who on the cross didst love me,
From all sin didst make me free,
Therefore shall no sin remove me
From my Lord who died for me.
Should by sin I crucify
Thee, my Lord, and Thee deny?
Thou who on the cross didst love me,
Evermore my heart shall love Thee.

Thou who on the cross didst love me,
Thou hast stilled my conscience' voice;
Now the Law cannot reprove me
Since in love I may rejoice.
Christ, my Ransom, paid for me
With His blood my penalty.
Thou who on the cross didst love me,
Evermore my heart shall love Thee.

Thou who on the cross didst love me,
Naught from Thee shall sever me.
Neither depth nor height shall move me,
Neither sword nor enemy;
Neither death, nor life, nor power,
Neither peril evermore.
Thou who on the cross didst love me,
Evermore my heart shall love Thee.

Thou who on the cross didst love me,
With Thy love no foe I fear;
Though I die, yet shall I have Thee;
Dust I be, yet Thou art near.
Then shall I in heav'n above
E'er behold Thee, purest Love.
Thou who on the cross didst love me,
Evermore my heart shall love Thee.

St. Louis, Mo. JOHN THEODORE MUELLER.

Prayer in the Shadow of the Cross.

"My God, My God, why hast Thou forsaken Me?!"
Was the cry of the Only-Begotten to Thee.—
My God, my God, let me ne'er forsake *Thee,*
After such untold love Thou didst lavish on me!

"My God, My God, why hast Thou forsaken Me?!"
Spakest Thou, O Lord Jesus, in great agony.—
My Lord, my God, let me ne'er forsake Thee
After so much of suffering and base mockery!

"Thy God, thy God, will now ne'er forsake thee!"
Comes as Amen and Abba the Spirit's free plea.
"'Gainst hell, 'gainst sin with its guilt and its glee
I'll defend My good work, thy salvation in Me."

St. Louis, Mo. P. M. HIGHER.

The Church.

1. The Church and Its Manifestations.

The Christian Church is the sum total of all Christians, all true believers in the Gospel of salvation by Christ and His merits alone. Faith always, and it alone, makes one a Christian, a member of the Church. Essentially, then, the Church is invisible, because faith is a divine gift within the heart of man, hence beyond human observation. *Dr. Walther:* "The Church is invisible because we cannot see faith, the work of the Holy Spirit, which the members of this Church have in their heart; for we can never with certainty distinguish the true Christians, who, properly, alone constitute the Church, from the hypocrites." (*Lutheraner,* 1, 21.) *Luther:* "This part, 'I believe a holy Christian Church,' is an article of faith just as well as the others. Hence Reason, even when putting on ever so many spectacles, cannot know her. She wants to be known not by believing; faith, however, deals with things which are not seen. Heb. 11, 1. A Christian may even be hidden from himself, so that he does not see his own holiness and virtue, but observes in himself only fault and unholiness." (Luther's Works. St. Louis, XIV, 139.)

In order to belong to the Church, it is essential to believe; but it is essential neither to faith nor to the Church consciously to know yourself that you believe. Nor would it render the Church essentially visible, if, by special revela-

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tion or otherwise, we infallibly knew of a man that he is a believer indeed. Even the Word and the Sacraments are infallible marks of the Church only because, according to God's promise, the preaching of the Gospel shall not return without fruit. Wherever the Gospel is preached, and only there, are we justified in assuming the existence of Christians.

Yet the Church remains essentially invisible, because neither the external act of preaching nor the external act of hearing, but inward, invisible believing alone, makes one a Christian, a member of the Church. Inasmuch, however, as faith *manifests* itself in the confession of the Christian truths and in outward works of love, the Church, in a way, becomes visible and subject to human observation.

Yet we dare not infer that the Church is essentially visible because its effects are visible. The human soul, though its effects may be seen, remains essentially invisible. God is invisible, though the manifestations of His invisible power and wisdom can be observed in the world. Thus also faith and the Church remain essentially invisible, even where they manifest their reality in visible effects and works. Apart from the confession and proclamation of the Gospel and a corresponding Christian conversation, the *chief visible effects* and works of the Church are the foundation of local congregations, the calling of ministers, the organization of representative bodies, etc. And when these manifestations and visible works of the Church are also called churches, the effects receive the name of the cause, or the whole, the mixed body, is given the name which properly belongs to a part, the true believers, only. Visible congregations are called churches as quartz is called gold, and a field is called wheat.

2. Visible Churches, True and False.

The objects for which Christians, in accordance with the will of God, unite, and should unite, in visible churches and local congregations, are mutual Christian acknowledgment and edification, common Christian confession and labor, and especially the establishment of the communal office of the public ministry of the pure Gospel. This object involves, as a divine norm of Christian union, organization, and fellowship, that only such be admitted as themselves believe and confess the divine truths of the Bible and are not advocates of doctrines contrary to the plain Word of God. Christian organizations and unions must not be in violation of the Christian unity of the Spirit. Organizations effected in harmony with the divine object and norm of Christian fellowship are true visible churches, *i. e.*, visible unions as God would have them. They are churches of the pure Word and Sacrament, professing the Gospel and deviating from none of its doctrines.

Christians have no right to embrace, teach, and champion error. They are called upon and bound to believe, teach, and confess all, and only, Christian truths. Nor may they lawfully organize on a doctrinally false basis. Organizations persistently deviating from the doctrines of the Bible, and establishing a doctrinally false basis, are sects, *i. e.*, false or impure visible Churches. Yet, though error never saves, moreover, when consistently developed, has the tendency of corrupting the whole lump, false Churches may be instrumental in saving souls, inasmuch as they retain essential parts of the Gospel-truths, and inasmuch as God's grace may neutralize the accompanying deadly error or stay its leavening power. Indeed, individuals, by the grace of God, though errorists in their heads, may be "truthists" in their hearts; just as one who is orthodox in his head may, by his own fault, be heterodox in his heart. A Catholic may, by rote, call upon the saints with his lips, and yet, by the grace of God, in his heart, put his trust in Christ. And a Lutheran may confess Christ and the doctrine of grace with his lips, and yet in his heart rely on his own good character. False Churches as such, however, inasmuch as theirs is a banner of rebellion in the kingdom of Christ, do not exist by God's approval, but merely by His sufferance. It is their duty to reform on a basis of doctrinal purity and absolute conformity with the Word of God.

3. The Lutheran Church the True Visible Church.

The Lutheran Church is the only known religious body which, in the Book of Concord of 1580, confesses the truths of the Gospel without admixture of any doctrines contrary to the Bible. Hence its organization is in perfect harmony with the divine object and norm of Christian union and fellowship. Its basis of union is the pure Word and Sacrament. Indeed, the Lutheran Church is not the universal or only Christian Church, for there are many believers belonging to other Christian bodies. Nor is it the only-saving Church, because there are other Churches preaching Christian truths, which, by the grace of God, prove sufficient and powerful to save men. The Lutheran Church is the Church of the *pure* Word and the *unadulterated* Sacraments. It is the only Church proclaiming the alone-saving truth of the Gospel *in its purity*. It is the Church with a doctrinal basis which has the unqualified approval of the Scriptures, a basis which, materially, all Churches must accept if they would follow the lead of the Bible. And being doctrinally the pure Church, the Lutheran Church is the true visible Church of God on earth.

While all sectarian Churches corrupt God's Word and the Sacraments, it is the peculiar glory of the Lutheran Church that it proclaims the Gospel in its purity and administers the Sacraments without adulteration. This holds good with regard to all Lutheran organizations that are Lutheran in truth and reality. True and faithful Lutherans, however, are such only as, being convinced by actual comparison that the Concordia of 1580 is in perfect agreement with the Holy Bible, subscribe to these symbols *ex animo* and without mental reservation or doctrinal limitation, and earnestly strive to conform to them in practise as well as in theory. Subscription only to the Augustana or to Luther's

Small Catechism is a sufficient test of Lutheranism, provided the limitation does not imply, and is not interpreted as, a rejection of the other Lutheran symbols or any of its doctrines. Lutheran churches or synods, however, deviating from, or doctrinally limiting their subscription to, this basis of 1580, or merely *pro forma* professing, but not seriously and really living its principles and doctrines, are not truly Lutheran in the adequate sense of the term, though not by any means un-Lutheran in every sense of that term.

PROF. F. BENTE, in *American Lutheranism*, Vol. I.

Gain Thy Brother.

IV.

There is still another possibility that may arise when a congregation has summoned a brother to restore him in the spirit of meekness. The brother may appear in the designated meeting, but not hear the church. He may deny his sin. He may acknowledge the act, but deny that it is sinful; he may defend it or even extol it as a deed of superior righteousness. This certainly is putting the brotherly love of a Christian congregation to the test. But a congregation of Jesus Christ must measure up to this test. It should emulate the example of the church of Ephesus. To this congregation He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks, writes: "I know *thy works,* and *thy labor,* and *thy patience,* and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars." It is then that a congregation must rebuke and exhort with all long-suffering and doctrine. Let patience have its perfect work. A soul is at stake. Shall it be gained, or shall it be lost?

If it becomes apparent, however, that the offending brother is hardening his heart, that he has firmly decided that he will be blind, that he will not bow in obedience to the will of God, what then? Should you then, as an individual member of the congregation, go to the hardened Pharaoh and offer your personal sympathy? Is it your Christian duty to pat him on the shoulder as a much-abused and persecuted martyr? That would be making yourself partaker of that man's sins. You would provoke God to righteous wrath, for He has given the entire congregation the one clear command: "Put away from among yourselves that wicked person." Certainly you should not rend any family ties. But you must let him know that you no longer consider him a child of God. Every member of the congregation should then live up to Christ's direction which was given for just such an occasion: "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Should any communicant member manifest another attitude than that which Christ has commanded, that person then makes himself or herself subject to the discipline of the congregation as one that is not living in harmony with Christ's rule in the church. The final decree of excommunication, of course, must be unanimous. The whole congregation, one and all, are in duty bound to impress upon the impenitent sinner by word and conduct that he is now without the pale of Christ's kingdom.

It should be remembered that even this last step of a congregation is to serve the purpose of gaining the erstwhile brother. Christ wants him to realize the enormity of his offense. If any one flagrantly disobeys the Master in not considering the excommunicated a heathen man and a publican, he forestalls the conversion of the sinner, hardens him in his impenitence, and will have to answer before the judgment-seat of Christ for helping a soul to eternal destruction. The entire congregation should impress upon the excommunicated member that he is by his own impenitence also excluded from the kingdom of heaven.

But has one congregation the right to exclude a person from the entire Church on earth? Can we prevent a soul from entering into heaven? No, we cannot. We can only follow Christ's orders. If a congregation has rightfully dealt with a sinner according to His divine command, then the Judge of heaven and earth most solemnly avows: "Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven." Excommunication on earth is recorded in the books of heaven and bars from eternal salvation.

Indeed, it is now no longer the duty of the congregation to exercise Christian and brotherly admonishment upon such an excluded member. He has put himself beyond that. Yet we may and should pray that God might perform a miracle of His grace and soften the hardened heart. May God grant every banished citizen from the Kingdom sincere contrition and true faith in the Savior, who receives penitent sinners! May they realize that they are guilty of flagrant revolt against the Throne! And may God guide them into the ways of peace! If this is done, if the penitent comes back and makes his penitence known, then, most assuredly, the whole congregation should gladly receive him anew as a brother who has been gained for the kingdom of heaven. 2 Cor. 2, 6—10.

Thank God, many a one who was thus rightfully excluded from a Christian congregation was in time brought to see his sin and take refuge in the Savior of the lost. Throughout eternity such a one will rejoice in, and give thanks for, God's mercy. Let us, therefore, remember that He who has outlined for us the method of dealing with an offending brother is far, far more merciful than we. It is His purpose that the sinner be saved, and if we follow His directions, many a prodigal will return to the Father's house, and there will be joy in the presence of the angels of God over the sinner that repenteth.

Cleveland, O. H. W. BARTELS.

"And It Was Night."

JOHN 13, 30.

"And it was night" when he turned from His Master,
Leaving the table that Mercy had spread,
Still unrepentant and spurning forgiveness,
Shunning the Light for the darkness ahead.

"And it was night" when he skulked to his silver,
Night in his soul that no sun could dispel.
Night when he guided the troops to the garden,
Night when he offered the kisses of hell.

"And it was night" when he brought back the silver,
Night when they chuckled and laughed in his face,
Night when the lucre was cast in the Temple,
Night when the traitor went down to his place.

Sheboygan, Wis. W. M. CZAMANSKE.

Have You Seen Him?

Have you seen Him in the garden
Of sad Gethsemane,
In bitter sorrow kneeling
Beneath the olive-tree,
Kneeling there for you and me?

Have you seen Him in the dust
Of cold Gethsemane?
Upon His face He's lying
In deepest agony,
Lying there for you and me.

Have you seen Him before Pilate,
In robes of mockery?
A crown of thorns He's wearing
In deep humility,
Wearing thorns for you and me.

Have you seen Him in His silence
Before the enemy?
In gory bonds He mutely stands
In holy purity, —
Stands in bonds for you and me.

Have you seen Him on the way
To rugged Calvary?
With sighs and groans He prostrate falls
Beneath the cursed tree,
Prostrate falls for you and me.

Have you seen Him on the brow
Of quaking Calvary?
By pagan hands He is stretched out
And fastened to the tree,
He's stretched out for you and me.

Have you seen Him on the cross
Between transgressors two?
In naked shame He dying hangs
Before the mocking Jew,
Dying hangs for me and you.

Have you seen Him as He bears
The world's iniquity?
In Death's strong grasp to God He cries:
"Hast Thou forsaken Me?"
Cries to God for you and me.

Have you seen Him as He yields
And lets His spirit flee
Back to the God who sent Him down
To set the captives free,
Sent Him down for you and me?

Have you seen Him in His death
Of shame and mockery?
In silence now He's hanging dead,
But, lo! the world is free, —
He died for you and me.

Camden, Ala. R. O. L. Lynn.

Compulsory Education and Separate Schools.

Are Private Schools a Menace? A Question of Present Public Interest.

"Unless I am utterly mistaken," said Edgar M. Cullen, the retired Chief Justice of the Court of Appeals of New York, "there is a strong tendency in courts, in legislatures, and, worst of all, in the people themselves to disregard the most fundamental principles of personal rights. Judicial decisions are made, statutes are enacted, and doctrines are publicly advocated which, when I was young, would have shocked the people to the last degree. In those days liberty was deemed the right of the citizen, to live and to act as he thought best, so long as his conduct did not invade a like right on the part of others. . . .

"It has been said that the great misfortune of the day is the mania for regulating all human conduct by statute, from responsibility for which few are exempt; for those who resent, as paternalism or socialism, legislative interference with their own affairs are often most persistent in the attempt to regulate the conduct of others. That there has been of late years a reaction from the faith in individualism, which was almost universal in free countries in the middle of the last century, is certain."

True words are these. Parliaments and legislative assemblies are now generally expected to furnish a panacea for almost every moral and physical ill; and our own land is not immune from this "mania" that would sweep the world. In certain States to-day there is being agitated a certain issue which is fraught with unwholesome excitement, distress, and danger — it is usually called "Compulsory Education" propaganda. But the real issue involved is, *Where* shall the children receive their education?

We heartily endorse compulsory education. For its own well-being and security the state has a right to demand that all children within its borders be accorded the privilege of a modern education. We maintain that the state is wholly within its just prerogative when it sets certain standards in education, when it requires a stated degree of proficiency in the teaching force, and when it insures that adequate facilities be provided for the health and development of the pupils. But when it prohibits a parent placing his children in a private or church-school which fulfils all of the state's wise educational requirements, then the state clearly transcends its sphere and violates the liberty of its citizens.

This propaganda is not confined to specific localities; for the proponents of the measure regard their present activities as merely preliminary to a crusade which shall sweep the entire nation and eventually place this legislation upon the Federal statute-books. Nor would their efforts necessarily terminate here. Should they destroy the system of church- and private schools, a logical continuance of the crusade would bring them into the same antagonism to the secondary Christian school and college, to effect the complete secularization of all such in these United States.

In ancient Sparta, as will be remembered, children were considered the property of the state. At the age of seven the youths were committed to the charge of public officers, who aimed to develop "a nation of soldiers, who should despise toil and danger and prefer death to military dishonor." In Bolshevist Russia all education is under the arbitrary and absolute control of the state, in order that the Lenine and Trotzky ideals of paternalism, communism, and atheism may be effectually instilled. With their plans and program the proposed legislation would harmoniously accord; but do we desire to Russianize the public school system of America?

Three centuries ago our forefathers chafed beneath the oppressive and arbitrary yoke of the Old World *régime*, to escape which they braved the hardships, the privations, and the dangers of the American wilderness. At length, to sever completely the chains that bound them, they waged a des-

perate warfare. They were victorious, and in their new-found freedom they established "a church without a pope and a state without a king." Symbolizing this, on the reverse side of the great seal of the United States, they engraved the inscription: *Novus Ordo Seculorum,* meaning, "A New Order of Things."

In colonial days the schools were established and maintained by the churches, and the stalwart builders of the new republic were the product of those Christian colleges. A correct view of things civil and religious was maintained. Even in our own day statistics give approximately 500 Christian colleges in America, and they further show that a very large majority of the prominent men of our land received their collegiate training in sectarian institutions.

"England and America," in the words of another, "use education to establish and defend the ideals of liberty, justice, and righteousness"; and in harmony with this policy a system of public instruction has been developed in our land of which every red-blooded American is justly proud. Public, private, and sectarian schools are equally protected under the Constitution, which, according to the language penned in the Preamble by the fathers, was ordained to "secure the blessings of liberty to ourselves and our posterity."

To-day a new and grave situation confronts us. William Allen White, in his recent article in *Collier's,* entitled, "What's the Matter with America?" makes this analysis: —

"For a hundred years we have pinned our faith to two improving agencies in this country: education and a rising economic status.

"We have said that we can take the low-grade stock of Europe and teach it three years of Latin, spherical trigonometry, a year of physics, a modern language, some United States history and Longfellow's epics, and make it fit for a self-governing democracy, if only you give it modern plumbing, fresh air, motor cars, a living wage, and a helping hand.

"But these things are not working. The motor car bandits, grafters, thugs, city hall bosses, and municipal tyrants of various sorts, all live in the pink-cotton and tinfoil environment to which we have pinned our faith. Indeed, most of these rascals have been educated through our taxes, and so taught to undo us.

"Education and environment will help, but they will not cure. For we are missing something somewhere."

Mr. White emphasizes the generally accepted scientific truth that acquired characters are not transmitted to offspring, and that only natural characteristics born with the individual are in turn passed on to the succeeding generation. He continues: —

"We are taxing ourselves by the million to teach the children absolutely nothing that will help them in their relation to the state. . . . Does the average high school graduate know more than an idiot about practical civic morality, as we of the last century like to imagine that we knew civic morality? We keep feeding our beloved progeny educational folderol and fudge, and wonder why our children have no stamina, why they are morally undernourished."

The things we are "missing" in our modern curriculum are moral stamina and the stabilizing influence of religion. The family altar in the American home is fast becoming antique; the church concerns itself principally with adults, not with children; and in one brief hour once in seven days, the Sunday-school cannot be expected to build sufficient moral and spiritual fiber to compensate for the remaining portion of the entire week.

So well qualified an authority as the United States Commissioner of Education, the Hon. Philander P. Claxton, in a lecture dealing with this question, spoke as follows: —

"I believe in the public school system; it has been the salvation of our democracy. But the private schools and colleges have been the salvation of the public schools. These private institutions have their place in our educational system. They prevent it from becoming autocratic and arbitrary, and encourage its growth along new lines."

Again he said: "In this country we have, and I hope we shall continue to have, separation of Church and State. It is not the prerogative of the public schools to impart religious teaching under our system of government. I take it for granted that no one here would want what some other countries of the past ages had. . . . The object of our public schools is to make good citizens for the state. . . . It is the business of the churches to teach religion."

ROY FRANKLIN COTTRELL,
in *The Dearborn Independent.*

Letters to a Masonic Friend.

FOURTH LETTER.*

George Takes a Hand.

DEAR G.: —

If this thing has to be threshed out right before the public, it seems no more than right that I get a chance to put in a word.

Talking about rituals: —

You say we won't ring in the rituals. Good reason: because there are none in print. And still you refer two times to rituals in the same letter. How's that?!

I believe that preachers ought to preach on the Bible and not about lodges, concerning which they know nothing.

Now these rituals: I know that some have been printed by fellows who want to make easy money, but what kind of a character do you suppose a man will have who will publish the secrets of another? Tell me that.

I think the man that goes back on his lodge obligation and tells what he knows is about the meanest low-down hound in seven States and not worth wasting gun-cotton on. He ought to be cut into strips. And you are working with material which a creature like that has handed out. How can you believe a man who goes back on his oath?

As to the religious side, let me say right here that the Masonic order expects no man to change his religion. If I believe in Jesus Christ, and I certainly do, as well as the day I was confirmed, the organization does not expect me to change my faith. Masonry has nothing to do with a man's religion, and here is where you make your mistake. They permit every man to believe what he wants.

The principles for which Masonry stands are not different from the principles of my Church. Indeed, if I live up to my lodge-rules, I am all the better a Christian. Did not

* Reproducing lines of thought by which even sincere Christians who have been enmeshed in the lodge meet the argument of the Lutheran Church against secret orders. — *G.*

Jesus Himself say that we are all brethren? That is the idea of fraternalism — brotherhood. And helpfulness. Are we not to help each other? That is Christ's own teaching, and it is the teaching of fraternalism.

I am glad that you say there are Christians in the lodge. Then why should ministers oppose secret orders?

Besides, our Church must come to it anyway. I have heard of Lutheran *preachers* who belong to the lodge. What is good enough for them is surely good enough for the people.

As far as Mackey and his books and the Masonic magazines are concerned, those writers only speak for themselves. As you say yourself, nothing is real Masonry except the three degrees of the Blue Lodge. Do you want me to give quotations from some people who call themselves Lutheran and who do not agree with the Bible? Would that be fair? You surely do not want to be held responsible for everything which some Lutheran has written. Then why not apply the same rule to Freemasonry?

Some use big words like "Trinitarian." I never heard that word in the work of the lodge, and I got as far as the Royal Arch. This shows that your information is all wrong.

With regard to the stand of our Synod against Masonry, I will tell you a few things some day which you may not know. I will only say now that I know of three men in our local lodge who have attended a lodge in your city in which some of our prominent churchmen, one a deacon, I believe, are members.

Now, as to printed rituals, if you can prove that there are some, or any, in print, of the Masonic order, I will admit that you are right on this point, but I'll have to be shown. But it must be proved from genuine Masonic writings, not from some magazine.

I believe in the Lutheran Church and love it, but I do not believe that it helps our work very much when we oppose an order to which all the Presidents of the United States have belonged. And as to being put out of the Church, where does Jesus say that the lodge is wrong? Where does the Bible say it? You've got to show me.

I thought this was getting too one-sided, so I made up my mind to take a hand in it. If you can prove that the lodge is wrong, then bring out the evidence. I will be man enough to admit I am wrong when I see some real proof. But please make the letters shorter; one gets a headache reading such long-winded arguments.

Affectionately yours,

GEORGE.

Editorial.

Too Much Poll-Parrot Science and Scholarship.

Lately the editor of the *Modern View* criticized Alexander Schaap, religious editor of the *St. Louis Times*, for turning from the Jewish faith, becoming a Lutheran, and accepting all of Scripture as the true Word of God Himself. Mr. Schaap is a member of Emmaus Lutheran Church, of St. Louis, Mo. His critic writes: "To us moderns, of Judaism and of Christianity, the Bible is no book of mystery or magic, but a compilation of the thought of master minds. It is a story of a struggling people striving for a spiritual height, led on by prophets, poets, priests, and lawgivers of noble and heroic mold. *The scholars of to-day have proved this beyond cavil.*"

What is this appeal to the scholars of to-day but Poll-parrot scholarship and science?

This Poll-parrot science also, and nothing more, is the support of the theory of evolution. Genuine scientists have confessed that neither concerning the descent of man nor concerning the age or the original home of the human family have they any reliable scientific information. Why is it, then, that so many continue to tell us that the pedigree of humanity goes back through unnumbered millions of years, and that out of a "germplasm" all life has come? Why is it that we are told, for instance, by Prof. Conklin: "There is no longer any doubt among scientists that man is descended from the animals"? Why is it? Because there is too much Poll-parrot science. Some scientist, such as Darwin or Haeckel, comes forth with the statement that he can see no reason why man is not a development from the lower animals, when, lo! innumerable Poll-parrot scientists in chorus accept this conjecture and make of it an article of faith in *their* science. All this talk about man's being evolved from a "germplasm" is simply a parroting of would-be scientists, who, if they were asked, could not prove beyond a doubt that any of the heavenly bodies or the earth is moving.

What desperate efforts have these men made to substantiate their theory of evolution! One of them tried to prove it by showing that the face of man has become constantly more oval. Another now comes forward with the assertion that, even within the historical period of the earth's existence, at least the little toe of man has become smaller and his great toe bigger. We wonder how many toes he has examined!

Against such preposterous claims it is a relief to read the statement of Dr. Friedrich Pfaff, Professor of Natural Science in the University of Erlangen, who admits that all the scientific material which we now possess shows nothing more than that the age of man extends back only a few thousand years, that man appeared suddenly, and that the most ancient man known to us was not essentially different from the man now living, and that transitions from man to beast or from beast to man have never been found. Add to this what is said of that eminent scientist Huxley: —

"Sir William Turner Thiselton-Dyer, D. Sc., LL. D., Ph. D., F. R. S., writes of that eminent English scientist and biologist Thomas Henry Huxley: 'Huxley had not the smallest respect for authority as a basis for belief, scientific or otherwise. He held that scientific men were morally bound to try all things and hold fast that which is good. . . . Yet with the transparent candor which was characteristic of him, he never, to the end of his life, concealed the fact that he thought it [evolution] wanting in rigorous proof.' There are few names more revered in the sphere of science than the name of Huxley, and Huxley had no religious convictions that interfered with his acceptance of any scientific fact, but Huxley was just great enough to suffer the theory of evolution to be spoken of as a theory, without accepting it as demonstrated fact, because *it is not that.* If names and authorities spell so much for scientists, the name of Huxley ought to give them pause."

In distinction from Poll-parrot scientists, who merely repeat what they imagine the scholars of to-day to teach, let us Christians assume the attitude of the genuine scientist, who prefers to keep his mind open and receptive for the more satisfactory and more conclusive demonstrations of the scientists of to-morrow. In the mean time we are not all shaken in our conviction that the truth will remain truth, and that God cannot lie, whereas man's lies are admitted by all. Jesus and His truth have been tested too often and for too long a period. — "Lord, sanctify us through Thy truth! Thy Word is truth." S.

Tut-Ankh-Amen.

That Lord Carnarvon has made an important find at Luxor, Egypt, in the Valley of the Tombs of the Kings seems established. Some caution is needed as one reads the cable-letters of the highly efficient group of press reporters that have gathered about Tut-ankh-amen's tomb, and who are occasionally given a glimpse of the interior. All the real information that has so far been given to the public could be printed in one column of the WITNESS. Exclamations and poetic meditations there have been many, some of them beautifully written; information, very little. There has been from the outset much exaggeration, as when this discovery is called the "greatest archeological find of all times." While the money value of the objects brought to light may well run into millions of dollars, the find itself, even if the objects are as numerous and fine as represented, cannot compare in importance with earlier discoveries, — as when the mummies of a score of Egyptian rulers, among them those of some famous in history, were found, a few decades ago, in a single rock-chamber. It is true, the Egyptologists, or specialists in the field of Egyptian research, seem greatly impressed. Professor Breasted, of Chicago University, is said to have described Tut-ankh-amen's throne as "one of the wonders of the world, the work of a master artist of all time, compared with whom the greatest artists among the Greeks and of the Italian Renaissance [and?] of the Louis XIV period are *mere hacks.*" Such expressions, if correctly reported, reflect no credit on American scholarship.

To the Christian, versed in Old Testament events enacted on Egyptian soil, the discovery must possess a certain amount of interest, even if the greatness of the find should be much reduced when the official reports come to hand. That great wealth has been lavished upon the objects brought to light may be regarded as established, and this, in itself, is welcome news, as it is a sufficient reply to those critics of the Bible who have so confidently regarded as exaggeration the references, in the early Bible narratives, to the quantities of gold then at the disposal of artists and builders. It has been claimed that the amount of gold expended on the Tabernacle was a very late fiction, since the age of Moses was unskilled in art and hardly knew the uses to which gold might be put. To all this, the gold-inlaid bedsteads and chariot wheels of Tut-ankh-amen are a sufficient answer.

The excavations in the Valley of the Tombs have again brought into prominence the belief of the Egyptians in a life after death, and as such are a testimony against those *modern* pagans who, in greater and far less excusable spiritual darkness than the ancient dwellers on the Nile, treat as foolishness the notion of a hereafter. Indeed, when we consider the solicitude of the Egyptians about the future, — their entire life being wrapped up in preparations for the hereafter, — what shall we say of those Christian ministers who sneer at the "otherworldliness" of the old theology, and make religion a matter of anti-cigaret and swat-the-fly campaigns?

Strangely enough, while critics view with suspicion every historical statement of the Bible, until some ancient clay-tablet is dug up which "confirms" it, these same scholars receive with almost infantile faith the records of the monuments. Prof. Breasted, in his *History of Egypt,* admits that it was the rapacity and superstition of the priests that impoverished Egypt and finally brought on her downfall. He admits that the priests employed the most odious fraud in order to convince the people that in the hereafter no accusing voice could prevail against them. Yet the inscriptions by which these same priests recorded the goodness, power, and achievements of the Pharaohs are received without question. Only when Breasted refers to the story of Israel in Egypt, does he speak of "traditions," and consider the subject unworthy of detailed investigation. This obsession of the specialists, which causes them to accept the records of tomb- and temple-walls as reliable history, bids us pause when we hear them discuss the value of the new find at Luxor. Should not the very fact that no Egyptian monarch, if the monuments speak the truth, ever lost a battle, ever spoke unjust judgments, ever wronged a soul, cause us to use with discretion the records of Egypt's past and recognize, ever more clearly, the truthfulness of Bible-story, which so pitilessly sets forth the failures and the wickedness of most of Israel's rulers?

As for Tut-ankh-amen (the kh is pronounced, properly, like German ch), his name has long been known to us as that of the successor to Amenophis IV, a ruler of the 18th dynasty, also known as Ikhnaton (Akhenaton, Chnuten). Amenophis IV had recognized the worthlessness of the pagan idolatries and determined to worship only one God, whom he called Aten, and whom he worshiped under the image of the sun. While this undoubtedly was the natural knowledge of God, which even the heathen possess according to Rom. 1, 19, working itself out, though imperfectly, the action of his successor, who returned to the old polytheism (worship of a multitude of gods), proves what Paul writes in the same chapter, verse 21 ff. One of the "four-footed beasts," there referred to, which Tut-ankh-amen restored to their place as divinities, was the cat, of which an enormous effigy in stone was found in his tomb by the excavators. G.

If bigotry has a virtue, it is that of persistency. In California the enemies of religious schools failed to get signatures for a petition which was to wipe out all non-State-supported schools. We note now that on January 12 a bill has been referred to committee in the Senate of that State which surrounds "private schools conducted wholly or in part in a foreign language" with severe restrictions, and provides that from 1926 onward no child shall be permitted to attend such school unless it has completed the fourth year of the public elementary school or its equivalent. All private schools shall cease to exist after 1930, unless they are conducted wholly in English. While this bill does not specifically mention religious schools, it is aimed at these, and only at these. In the Assembly (lower house) of the same State, January 19, a bill was referred to committee which enacts that, while no instruction must be given in State schools that will favor any creed or denomination, "instruction must be given in the history, literature, and moral teaching of the Holy Bible." It will ever be found that the attacks against religious day-schools go hand in hand with efforts to introduce a State religion in the State schools.

The newly launched campaign of bigotry in Texas has already been referred to. From recent communications we gather that this Texas bill may never get beyond the committee stage. However, Secretary of Schools Stellhorn, whose services in this connection have proved most valuable, reports that in the State of Ohio a bill to be introduced in the House would compel all children between the ages of six and sixteen to attend public schools only. Also from advices which he has received it appears that both in Arkansas and in Wyoming similar bills are being prepared, very probably by the Hooded Order of the Mer Rouge or their allies.

It is well for us to prepare in advance. If we are able to prepare for conflicts in advance instead of gazing at ruins in dull amazement, we owe it in great part to the quiet, but efficient work of our Secretary of Schools. G.

Will Dr. Grant Resign? — The judgment of the churches concerning the case of Rev. P. Stickney Grant of the Episcopal Church of the Ascension, New York, is one of unanimous condemnation. Not so much the unchristian views propounded by Dr. Grant as his effrontery in retaining membership in the

Episcopal clergy while destroying Episcopalian doctrine, is made the object of attack. The daily papers continue to state in the strongest terms their disapproval of a man who so completely disregards the teachings of the church-body which he is supposed to serve. The *St. Paul Dispatch* said February 19 under the caption "Orthodox or Resign": —

"The Church set up certain articles of creed, and to these Dr. Grant has acceded. If his conscience now prompts him to disagree with them and reject them, he is wholly within his rights as an individual, but not within his rights as a member of the church organization. Holding his office under the rules, he is bound by the rules. He is at liberty to resign and occupy a position where it is nobody's business but his own what views he entertains; but he cannot claim good standing in the Church at the same time that he sets its laws and articles at defiance. He must be orthodox or get out."

Meanwhile Dr. Grant continues to reveal himself as an out-and-out infidel, removed from atheism only by an intangible line. Any one who denies the possibility of miracles is for all practical purposes an atheist, since a god who cannot work miracles is not a god in the sense in which human language employs that term. He openly denies the plan of salvation, rejecting the notion that there is "a promise of happiness in the world to come for those who believe that Jesus Christ, the Son of an offended God, came to earth to expiate on the cross sins inherited by man from Adam." This central doctrine of Christianity and only hope of sinners Dr. Grant specifically denies.

Is it not astonishing that a Lutheran preacher should be associated in the same Lenten program with this infidel? Should one not expect that Lutherans, at least, would avoid all identification with him and with his work as they would the very pestilence? Yet we find that in a Lenten folder gotten out by the Episcopal Church of the Holy Trinity in Brooklyn, Rev. J. J. Heischmann and Rev. C. D. Trexler, two Lutheran preachers (Merger Synod), appear with Rev. Percy S. Grant in the list of those who address the congregation.

A New York layman comments on the incident as follows: —

"We have here in New York, as I suppose you have also in St. Louis and, I suppose, everywhere where Lutherans are to be found, people who are constantly saying: 'All Lutheran churches ought to get together. There ought to be only one Lutheran Church.'

"In view of sentiments of this kind so often expressed, I believe it is the duty of the WITNESS and the *Lutheraner* frequently to print reports from Lutheran circles which show why such union is impossible.

"Enclosed please find the folder of Community Lenten Services held in Brooklyn, N. Y., and notice that Dr. Grant is listed with the Lutheran Pastors Heischmann and Trexler. Some happy combination! A young lady member of my acquaintance, who attended the service at which Dr. Grant spoke, reports that prior to Dr. Grant's address the hymn 'How Firm a Foundation, Ye Saints of the Lord,' was sung! Enough said." G.

Did Jesus Perform Miracles? — Due to the attacks of modern unbelief on the foundation of the Church this question is again discussed in the religious press. Dean Inge of St. Paul's Church in London recently wrote: "We ought not to demand that Christ should break through the fixed laws of nature, which He Himself ordered, and in accordance with which He orders the course of the world. We have the right to maintain that the question as to the historicity of the miracles in the gospels and creeds is a scientifical and not a religious question." A writer in the *Churchman* comments on this as follows: "The laws of nature are indeed the laws of God. It would be rash to conclude that the Incarnate Son ever broke or set aside a single law of God. But is it not equally rash to conclude that our knowledge of these laws is complete? One of the parties to the well-known correspondence cites the walking on the sea as impossible of belief. That is the inevitable position of one who holds that the knowledge we possess is final. So far as we know the laws of physics, water is not dense enough to support the weight of a human body. Nevertheless, it is conceivably wise not to go to the point of flat denial. It might be that there are other laws which we do not know, and that Jesus may have walked on the water and still conformed rigidly to the laws of God." But should we not say that He who called nature into being is certainly its complete Master and can use it as He desires? If the greater, the act of creation, is conceded, why should the lesser, the performance of a certain miracle, cause any difficulty? The whole matter resolves itself into the question, "What think ye of Christ, whose Son is He?" The *Lutheran* very aptly says: "When Christ is once seen as the unfathomable miracle and mystery, all doubt as to His wondrous deeds disappears like mist. Miracles radiated from Him as naturally and necessarily as beams of light radiate from the sun. When Christ ceases to be *the* Miracle, we need not wonder that men refuse to believe in the miraculous." There is another important aspect of this question. As long as men are unrepentant and self-righteous, realizing neither the magnitude of their guilt and their complete helplessness nor the fulness of divine grace and of Christ's redemption, it is not surprising that they refuse to see in the person and work of Jesus anything that is supernatural. Let them be crushed by a sense of their own unworthiness and see that their only hope is in the Cross, and then they will be only too glad to acknowledge the deity of Christ and to find in His miracles additional proof for His great love toward a sinful world. A.

We Have the Leader, But How about the Faithful Followers? — Again and again the cry for a leader is uttered in Christendom: Oh, that we had a Martin Luther! Oh, that we had a Gustavus Adolphus! Oh, that we had an Abraham Lincoln! We read of this longing in one half the periodicals which come to our desk.

We cannot join in this plaint, because we see in it, in the first place, a note of ingratitude for that leadership and that leading which God has provided for us. Secondly, we can discover in this wail no bold confession to the unmistakable clearness of the plain words of Christ. Luther in his day did not wait for any one to lead him out of the difficulty with the papists or the Sacramentarians. Luther was a great leader because he recognized the clearness of the infallible Word of God. Thirdly, men who utter these plaints forget that Jesus did not tell us that we are to look for leaders, but told us to follow the Leader whom God has provided: "Hear ye Him." Matt. 17, 5.

Verily, the Leader is among us: "Lo, I am with you alway, even unto the end of the world." Matt. 28, 20. His message is still the same: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." That is all we Lutherans need: loyalty to the Word. That is all that any Christian needs.

The Fundamentalists in other denominations who are struggling in their defense of certain truths of God's Word are pestered with leaders, leaders who have led them into a sad muddle. Their bitter experience ought to teach us to beware of all leaders except the Good Shepherd. We are not to *look for a leader,* we are *to look to our Leader, Jesus.* We are not to expect a new message, we are to heed the clear, ringing, clarion call of the old trumpet. If we are but faithful and loyal to His Word, even our very foes will finally be forced to confess that our Leader is "Lord to the glory of God the Father." Let all Christians now do voluntarily and triumphantly what all men will at last be forced to do — acknowledge Jesus to be the Son of God.

If He is what He claims to be, and He is that, then, "though devils all the world should fill," He will see to it that "the kingdom ours remaineth." S.

Christians Should Pay Their Debts. — The *St. Louis Christian Advocate* (Methodist), in a number of its issues, has admonished Methodists that congregations should pay their pastors their salaries promptly, and that pastors should not delay to meet their financial obligations. There is an intimation that many Methodist ministers are in debt, and that they complain, when reminded of their duty, that their congregations have not paid them their salaries in full. This condition of affairs naturally injures the good name of pastors. But these poor men experience some difficulty in retrieving their reputations, for the preachers' creditors may invoke the law, whereas, according to the rules of the Methodist Church, "the day the annual conference adjourns" the obligation of the congregation to its pastor is wiped off the books.

The Bible teaches us: "Owe no man anything but to love one another." Rom. 13, 8. It is a serious accusation against any man if he is justly denounced because he does not pay his bills. A reputation for being remiss in this will harm any missionary's work. Congregations should therefore take care that their pastors and teachers are paid a living salary at regular intervals, so that these men may not be forced to implore unreasonable extension of credit, or even be tempted to borrow from Peter to pay Paul. Here, too, there is an excellent opportunity for every Christian to let his light shine before men that they may see his good works. Even the world recognizes the worth of men or congregations who have the reputation of meeting their obligations promptly. And no financial obligation is of more urgency than that towards our pastor, whom we are to esteem very highly in love for his work's sake. 1 Thess. 5, 13. S.

Will the Dark Ages Return? — The geography of Europe has become so tangled, historical events are moving so rapidly, and conditions are becoming so chaotic, that it is no wonder that people are asking, What will be the end of it? Will Germany collapse? Will it be divided? Will it be absorbed? Amid all the doubt and havoc one writer has expressed the fear that the Dark Ages will come back to last no one knows how long. The very mention of the Dark Ages is appalling, for whoever knows the truth about the Dark Ages knows that they were very dark — dark with ignorance, dark with crime, dark with tyranny, dark with ungodliness, dark with superstition, dark, very, very dark, because the Pope had put the Word of God under a bushel and had elevated his own views to the place of honor on a candlestick. Hence the darkness. Even to-day an enlightened, cheerful Christian need only go into a popish neighborhood or country, and he will see something of this darkness. To that awful darkness the Pope would like to see us all return. He is straining all his powers; and the Pope is wealthy, influential, and has thousands of servants at his beck and call. At present he is using all the machinery which he calls his own, he is marshaling all his forces, in order to regain for his tyranny all that he has lost. He is straining all his powers to the utmost to bring back those Dark Ages from which God delivered us through His servant Luther.

That, really, is the curse of Europe!

The Pope is employing the animosities and antipathies of the rival nations to grab what he can for himself. Will he succeed? Let us see. Can one make a dead language a living language? Will the Jews revive ancient Judea and reestablish a Jewish state? Will the English of our day ever return to the English of Chaucer? Will mankind ever forget everything which it owes to the Reformation? You may be in doubt about these things, but we have no doubt about the fulfilment of God's Word. Those who have not God's Word are even now discussing how long it may take for the Dark Ages to return, and if they return, how long they may last. And, of course, they can come to no certainty, because there is no certainty concerning the future except from God's Word. Now, God's Word tells us that the Antichrist has been revealed, and that he shall be consumed with the Spirit of God's mouth and shall be destroyed by the brightness of His coming. This promise fills us with hope, "though devils all the world should fill, all eager to devour us." "We are perplexed, but not in despair." 2 Cor. 4, 8.

He who would understand our times and its perplexities and problems must remember that the most mighty spiritual power for evil, "the mystery of iniquity," 2 Thess. 2, 7, is at work. The real conflict of our day is not at all carnal, but spiritual. And let us keep in mind that we are all concerned, not only the people of this or that country, and — our help is in the name of the Lord. Neither is there salvation in any other. Lord Jesus, speak the word only! S.

Is Giving Emphasized Too Much? — In discussing the weakness of Protestantism in the American cities, Rev. Wm. H. Leach, of Buffalo, N. Y., says: "It may be questioned whether the Church has need of money as much as it has of certain life-giving spiritual qualities." That brings up the question which is often asked, Is not the Church stressing too much the giving of money for missions and its other enterprises? Among other things, there are two aspects of that question which must not be lost sight of. 1. The fact that a person contributes money which can be used in the work of Christ does not make him a Christian, a child of God, and a power for good among men; this can be achieved only by faith in Jesus Christ. 2. There never was a person who gave too much for the cause of the Savior; it is a pity that by far the most of us are not giving much more than we actually do. That Church is certainly stressing the contribution envelope or the collection plate too much which forgets that religious life will manifest itself only if Jesus has been received into the heart. It is essential to remember that there can be no stream without a source, no action without life, no fruits without a tree to bear them. Those Churches which place Christian giving first and Christ second on the program, or drop Him altogether, are certainly hitching their horses to the wrong end of the wagon or fail altogether to make the connection. On the other hand, no one need fear that the Church will ever succeed in extracting too much money from its people for the extension of the Kingdom. The poor widow in the Temple went to the very limit and gave all she had; and it is recorded that our Master had for her not words of criticism, but of praise. If we bear in mind that whether we live or die we are the Lord's, we shall never imagine that we are overtaxing ourselves, but shall worshipfully praise the long-suffering of God, who has not punished us for the insufficiency of our efforts. A.

Detecting the Criminal. — Lately the chief of police of Copenhagen, Denmark, visited the United States and met some of the most important officials of our and other countries, in order to perfect their system of detecting and identifying criminals. It is said that this man has discovered a method of transmitting the very photograph of a criminal by wireless. Until now the taking and recording of the finger-prints of criminals has been generally used for this purpose. But the police are on the search for improved facilities for the detection and apprehension of lawbreakers. If a criminal chances to expectorate near the scene of his crime, this expectoration is chemically analyzed to aid in his seizure.

And yet, after all this is done, it still remains true that more criminals escape the arm of the law than are ever taken by it. Indeed, some of the worst criminals thrive in the highest stations, just as most of the profiteers and grafters of the late

war went scot-free, and some of the worst criminals are actually in charge of the duty of finding and bringing to justice the more humble offenders. After these thousands of years of invention, discovery, and civilization human efforts and human contrivances remain so imperfect and inefficient. No doubt many a sinner and many a criminal has taken all this defective machinery and imperfect operation of human justice into account when he planned his criminal course.

But let us remember that, after all, there is an infallible detection and an infallible justice. It is described in Ps. 139, 7—12: "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee." Of this court we are also told by St. Paul: "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5, 10. And against that infallible detection and absolutely just justice there is no refuge except the one provided by God Himself — Jesus Christ, the Savior of sinners. S.

No Home. — The following editorial article from the *Freikirche,* organ of our brethren in Europe, moved us strangely when we first read it, and will strike a responsive chord especially among those of us who have suffered or are still suffering under the prevailing shortage of houses: —

"A Wiesbaden paper prints a description of the scarcity of houses now prevailing in Europe, as contained in a letter from a French traveling salesman. The Frenchman wrote: 'Since the armistice I have again been on the road, but traveling is no longer a pleasure. In Barcelona, Spain, I could not get a room and had to stay at the depot; in Madrid influential friends came to my aid, and I slept in a bath-room; at Lisbon, Portugal, I spent a night on a stair-landing, and in Milan, Italy, in a public correspondence room. At Fiume I slept on the terrace of a café, and in Bucharest, Roumania, I obtained a bed only after spending two days in vain appeals. It almost seems as if there is no longer a vacant spot for the traveler in Europe.'

"Even the animal cages have become much-sought-after dwellings for human beings. In Budapest a state official, camping out in a box car for the time being, addressed the housing office with a petition that the vacant giraffe-cage in the zoological garden be assigned to him and his family as a dwelling.

"And so it is evident that the shortage of houses, prevailing since the war, has became a world-wide affliction. It is one of the just judgments of God, by means of which He would now call the world to repentance. In the First Article we confess that it is God who has given us also 'house and home,' — but who of us has acknowledged this and has been grateful for the fact that we have a shelter over our heads? And so also in this instance God punishes ingratitude by the withdrawal of His gift.

"Which Christian is not at this time of scarcity of homes reminded of the Savior's promise: 'In My Father's house are *many* mansions'?

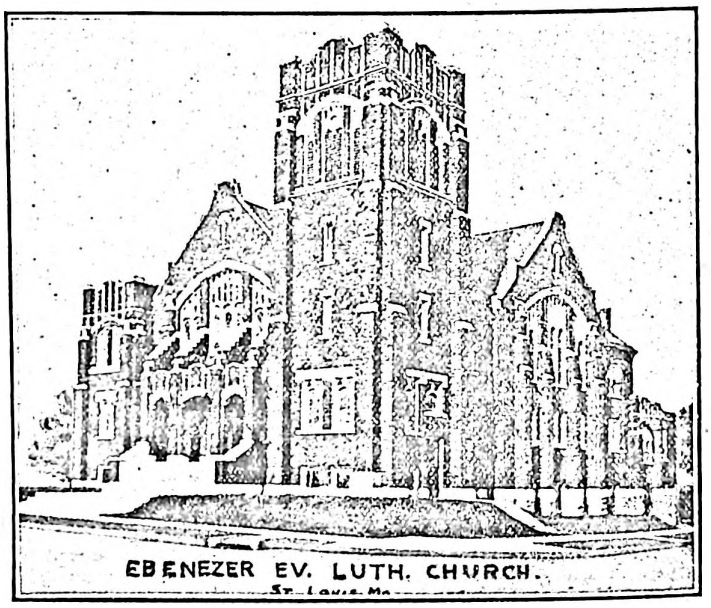
"And how dreadful when the pilgrim, after his earthly wanderings, arriving at the gates of eternity, should be told that there is no habitation for him in the Father's house, and that he must remain homeless forever!" G.

Outlook and Review.

Correspondence.

DEDICATION OF EBENEZER CHURCH, ST. LOUIS, MO.

On February 11 Ebenezer Congregation at St. Louis dedicated a new and beautiful house of worship to the service of the Triune God. A brief valedictory service was held in the old church, which has served the members of Ebenezer as a sanctuary for more than half a century. The Rev. Arthur Kuehnert, pastor of Ebenezer, delivered the address in this service. The festival preachers in the morning services were the Rev. Theo. Laetsch, Second Vice-President of the Western District, and the Rev. H. Maack, Jr., Visitor of the North St. Louis Circuit. In the afternoon Prof. John H. C. Fritz delivered a powerful sermon to the rejoicing congregation and the hundreds of friends from the St. Louis sister congregations who came to thank and praise God with the members of Ebenezer. In the evening an organ recital was given by Teacher Walter Wismar of Holy Cross Church, and a brief address was delivered by Dr. P. E. Kretzmann. During the week three more services



were held. The Monday evening service was set apart for the day-school and the Sunday-school. Mr. Theo. Kuehnert, Superintendent of Schools of the Western District, addressed the assembly. In the Young People's Societies service on Tuesday evening Prof. W. Maier of Concordia Seminary preached an inspiring sermon. On Thursday evening the Rev. Wm. Hallerberg, Field Secretary of the Western District, preached to the Ladies' Aid Society.

The church is built in Gothic style, of Chaldean brick, trimmed with terra cotta. The seating capacity of the auditorium and the Sunday-school basement hall, each, is 500. Organ, carpets, and cross were donated by the Ladies' Aid Society, the electric candelabra and fixtures by the Young Ladies' Society. The beautiful altar is the gift of a dear Christian sister donated in memory of her sainted husband, a parochial school teacher. A goodly number of our members made special large donations to the congregation during the week preceding dedication Sunday. These members, who had contributed liberally toward the building proper, voluntarily made additional donations amounting approximately to $2,000. The cost of the church, including organ and furniture, is $60,000. The congregation, numbering 315 communicants, carries a debt of $35,000. Besides a Sunday-school, which was organized in November, 1920, with an enrolment of 88 pupils (the present enrolment is 155), Ebenezer has a flourishing day-school, which is attended by 98 children, who are instructed by Teachers Theo. Koelling and J. G. Pallmer.

St. Louis, Mo. ARTHUR KUEHNERT.

FORWARD MOVEMENT FOR THE STUDENTS AT MADISON, WIS.

In September, 1920, joint student-work of the Missouri and Wisconsin synods was begun at the University of Wisconsin. Though this undertaking has met with many difficulties, there has been plain evidence from the first that it enjoys the favor and support of God. Large numbers of our students have shown a love for the Word of God and a loyalty to their Church that compares very favorably with the showing made by our young people who remain at home. There can be no question that this encouraging fact is largely due to the influence of the parochial school. If the writer had had any doubts about the value and importance of parochial school training, they would have been dispelled by his experiences among the students. On the other hand, he has been more and more impressed with the imperative need of keeping our young people as they grow up in close contact with the living Word, so that the tender plant of their early faith may not be choked by the thorns of that naturalistic, materialistic world-view which is the special curse of our age.

One of the main handicaps of the work at Madison has been the lack of proper quarters. Last summer the District synods of both bodies within the State endorsed the plan of the joint Mission Board to build a church and a community house for the students. Various difficulties kept the Board from carrying out its plans immediately. The need, meanwhile, grew more and more urgent, and there was every reason to fear that the work would be permanently stunted through the delay. Now, however, the road is clear at last, and a campaign for the necessary funds will begin shortly. Mr. Geo. J. Weigle has accepted the State chairmanship and is giving all his time to the cause. A better man could not have been gained for the position. Mr. Weigle is a true-blue Lutheran, trained in our parochial schools, and a graduate of the University of Wisconsin, State Senator for four years and State Dairy and Food Commissioner for six years. After long urging by his physician he had recently resigned from all activities to try to regain his health by the first real vacation after many years of hard work. The urgent need of quarters for our student-work, however, bore so heavily on his mind that he threw all other considerations to the winds and, instead of taking a vacation, accepted the chairmanship and plunged with full vigor into the work.

The campaign will be carried on only in Wisconsin — in Missouri Synod circles in April; in the Wisconsin Synod, which is preparing for a special drive of its own, several months later. Alumni, however, and others who are interested in our work at the University of Wisconsin and who live in other States, are invited to join hands with us. Communications are to be addressed to Mr. Geo. J. Weigle, 283 11th St., Milwaukee, Wis. Our hope is to build both a church and a community house, the latter to serve as a home and a center for our students. We must, at all events, have a church; the Lord hath need of it at this place.

Madison, Wis. AD. HAENTZSCHEL.

APPROACHING THE SUBJECT OF SYSTEMATIC GIVING FROM THE RIGHT ANGLE.

(From a letter sent by Visitor Louis Seidel, of Freeport, Ill., to each pastor and lay delegate in his circuit.)

. . . At the Rochelle meeting, November 22, 1922, the fact was discussed that there is always a lack of necessary information and understanding among the members of our congregations regarding the various branches of synodical work. It was decided to encourage the spread of such information and publicity by lectures from the different pastors, and the wish was expressed that each congregation be encouraged and urged to make use of all of these lectures by giving each outside lecturing pastor an invitation and opportunity to speak to the congregations on his respective topic, preferably on evenings during the week. Each lecturing pastor is to expect the congregation to cover his traveling expenses, as well as any other necessary expenses connected with the lecture trip.

The Rev. W. Burmeister, of Hinckley, and Rev. C. Fuelling, of Yorkville, have been elected a committee in charge of this *Information Bureau*. It is hoped that these lectures, with God's help, will bring about a closer bond of union and fellowship and better cooperation in the circuit, so that every pastor and layman in the circuit will assist the visitor in bringing about a unified circuit and a 100 per cent. participation in every branch of Synod's work and finances.

The Information Bureau Committee reports the following lectures ready for delivery: "The Cheerful Church-worker," by Rev. W. Burmeister; "Our Glorious Church (Origin and Growth)," by Rev. C. Fuelling; "Missions of Our Lutheran Church," by Rev. H. E. Brauer; "Starting a Congregation and Opening Mission-fields at Home," by Rev. F. Kroeger; "Synod's Finances," by the undersigned. New topics and speakers will be added to the list from time to time. The committee welcomes the help and advice of all pastors regarding speakers and topics. Address all applications to arrange dates and subjects for lectures to Rev. W. Burmeister, R. 1, Hinckley, Ill.

SYSTEMATIC GIVING.

Mr. Charles Doerr, general foreman of the Union Pacific shops at Omaha, Nebr., recently addressed Holy Cross Church, Rev. Titus Lang, pastor, on systematic giving as follows: —

"What is 'systematic giving'? It is an orderly giving. It is the giving of a certain sum, a sum you have decided to give every week or every month. By systematic giving I do not mean giving as much as you think you can afford when the collection plate is passed around, or when you take your envelopes from their packets. It is rather a resolution you have made to give a certain per cent. of your income to the church.

"I would say: 'Resolve to set aside out of your wages or salary the per cent. that you are able to give, and do not break that resolution.' The Jews used to give 10 per cent. of their incomes to their Church. The Mormons do the same thing to-day. My daily experience with men has shown me that people of other creeds lay aside a certain amount of their earnings for their Church and use this for no other purpose than the Church. We, as members of the true Church, should show our gratitude to God by giving as much as these people, or even more.

"Why should we give systematically? By doing so, we shall not miss the gift, for we have decided at the beginning of the year that so much will go to the Church and will not be spent for other purposes. For that reason we shall not be tempted to let an occasional Sunday or a particular collection pass without giving anything. Then the Church will receive a steady income. You all know how hard it is to live by doing odd jobs. Everybody wants to work steady. Why? Because only by getting a steady income can one support a family or support oneself best. As it is with the family, so it is with the Church. You know that no business is a success unless it is well ordered, and unless it is run systematically. It is the same with giving to the Church. Unless giving is orderly and systematic, it will not be of the greatest effect. Therefore, give systematically." G.

CHRISTIAN SCHOOLS IN BRAZIL.

Our brethren in Brazil are deeply concerned about the well-being of the lambs of their flocks. In Brazil Church and State are separate. The public schools, as is proper, do not attempt to impart religious instruction. In order, then, that the children for whom our men are responsible might not lack such teaching, the pastors have established Christian schools. The number of teachers available for these being very small, however, the ministers have with great pains, but with good success, trained men for efficient work in school. Love of their Savior impels these men to endure hardships and privations in order to be of service to the cause. But also the pastors devote themselves to the religious training of the children, teaching from 7.30 in the morning until noon every day, including Saturdays. And the children, barefoot, come for miles to learn the things pertaining to the salvation of their souls, and what they need to know in other branches to become useful citizens of the commonwealth in which they have their homes. For that reason also they are instructed in a correct use not only of their mother-tongue, but of the Portuguese language as well. And everywhere one may see hanging in a conspicuous place on one of the walls in large letters the motto: "Ordo e progreso" printed in the national colors. BF.

METROPOLITAN JOTTINGS.

It pays to be cautious in accepting the usual patter of the itinerant book agents, particularly when the book is claimed to be "non-sectarian." This is illustrated by an instance which has come to our notice. A member of a devout Lutheran family

was prevailed upon to purchase on the instalment plan *Compton's Pictured Encyclopedia.* This work of twelve beautiful volumes was published for parents who are interested in the education of their children. A wealth of knowledge is offered in this work, which is profusely illustrated and embellished. Its language is simple, and the whole work appeals to the imagination of children. But — yes, there is a "but." The head of this family, in examining this work (would that more parents examined the books their children read!), noticed among the photographs of the editors, collaborators, and contributors the pictures of two Catholic priests, which aroused his suspicions — substantiated on further investigation. Under the title of "Christian Church" he found a complete history of the Roman Church with a full description of the Roman hierarchy. The article opens with a brief narrative of the heroic attitude of Leo the Great over against Attila, relating an entirely fanciful scene. The other divisions of the article are headed: "The New Empire of Rome," "The People and the Parish Priest," and "The Great Councils of the Church." Nothing is said here of the early Christian Church. Reading the article, one gets the impression that the Roman Church is *the* Christian Church, — which is what the papacy claims, of course. The Reformation is here referred to as follows: "In part out of these councils [church councils], in part out of national grievances in Germany and elsewhere, and in part out of new religious ideas held by men like Luther, Zwingli, and Calvin, came the great break in the ranks of the Church in the sixteenth century which is known as the Reformation. Other church councils of importance were the Council of Trent (1543—63), which condemned and checked the Protestant movement; the Vatican Council of 1870, which proclaimed the Pope's infallibility in questions of faith and morals." There can be no mistake about this Romanist propaganda.

Turning to the article on Luther, we are told in the opening sentence: "'Here I stand; I can do no other; God help me! Amen.' These are the words which tradition puts into the mouth of the monk Luther in the year 1521, in the memorable scene in the bishop's palace of the quaint old German city of Worms, on the river Rhine, when he was called to account for his religious teachings. Though it is highly probable that he did not use these words, they nevertheless sum up fairly well the spirit of the long and elaborate reply which, after some preliminary hesitation, he made to the assembly." The article closes with the remark: "Catholics and Protestants naturally hold directly opposing estimates of Luther and his work. To the latter he stands as a grand and epoch-making reformer. The former regard him as a heretical fanatic, who, instead of working patiently within the Church for reform which, they claim, was accomplished later through the Council of Trent [!], rashly led a revolt against the true [!] Church and needlessly and unwarrantably hindered the progress of Christianity." The first words of this article carry a detraction and the last words subtle insinuations in truly Jesuitical fashion.

During the recent controversy on the theory of evolution two Romanists felt impelled to state the attitude of Rome on this subject for the benefit of the faithful. It was declared that, since the Pope had not spoken on the subject *ex cathedra,* that is, officially, with the mantle of infallibility about his shoulders, evolution remained an open question, and any Catholic could therefore either believe or reject evolution without any harm to his faith or standing in the Church. It is not surprising, therefore, to find the rankest kind of evolution presented in these volumes alongside of Roman teachings, though in one place a note is made to the effect that evolution is merely a theory and has not established anything. In the article on "Giant Monsters of Long Ago" we read in an insert: *"Millions of years ago,* in the 'Age of Reptiles,' the earth was inhabited by animals unlike any creatures alive to-day," namely, all kinds of "saurs" — brontosaurs, allosaurs, ichthyosaurs, etc. The article itself begins: "It was hot and stifling in the swamp. From the brackish water the heat-mist arose and swirled slowly over the junglelike foliage. Great ferns as big as trees held their tracery aloft in the still air; huge palms bloomed heavily, the flowers shining on their trunks; giant horsetails twenty feet tall stood like stiff pillars; and over the mud of the bank great mosses clambered and a tangle of swamp undergrowth steamed. In the warm water aquatic plants grew in masses. There was no man alive to breathe the stifling air, for man had not yet been born, and would not be for *millions of years to come.* For this was in the Mesozoic geological age, the 'Age of Reptiles,' before even any mammals had been evolved. The swamp was in Wyoming, where the highlands are now." Turn to the article on "Civilization," and you will find similar hallucinations. *"A hundred thousand years ago,* so scientists say, primitive man wandered through the tropical forests, picking up nuts and fruit for food. He wore no clothes and had no tools or weapons, and at night he climbed a tree for security while he slept. The only thing that distinguished him from the large apes was his ability to speak a rough sort of language. This was the earliest period of savagery," etc. And so on through the various periods of development man came to the wonderful stage of existence in which he lives at present. Where these authors get this "accurate" information about this so-called "prehistoric" era is a mystery. For according to this account it took man *90,000 years* to travel from the lowest stage of savagery to the highest or third period of barbarism, at the close of which the historic period is supposed to have begun and with it writing. Yet these authors describe in great detail this period of 90,000 years, of which nothing is known, and of which no account has ever been written! More and similar fanciful stuff of this nature is scattered throughout this work. But the sane and sober Biblical account of the origin of the world is not even alluded to. And such trash is to be offered children in homes as Gospel-truth because "scientists say so."

In conclusion, it is a pity that a work which otherwise contains a wealth of stimulating knowledge, most interestingly presented and profusely illustrated throughout, should be marred by a Roman bias and be overrun with the slime of most fantastic and nonsensical theories of evolution. It would be folly for Christian parents to offer such intellectual food to their children.

Jersey City, N. J. G. E. HAGEMAN.

NOTES AND NEWS.

St. Mark's Church, Sheboygan, Wis., Rev. W. M. Czamanske, pastor, carries a large paid advertisement of this year's Lenten services.

A prominent Lutheran churchman of Columbia, S. C., has this to say of our colored fellow-Lutherans (in the *Lutheran*): "The colored Lutherans who are fruit of the Missouri Synod's Negro Mission are as intelligent and worshipful, as loyal and liberal, as orthodox and moral, as any white Lutherans to be found anywhere."

What was Wyoming even ten years ago? Now there comes to our desk the first issue of Volume I of the *Wyoming Lutheran Journal,* edited by Rev. J. H. Gockel, of Casper, Wyo. It appears that we now have eight pastors and missionaries laboring in this State. The work is conducted by the Northern Nebraska District.

Rev. M. Allan Keith, of the Pearl Methodist Church, three weeks ago preached on Scott's novel *Kenilworth* and on the following Sunday discussed Victor Hugo's *Les Miserables.* This is in line with the New Theology idea, which says that the Bible is inspired, — yes, in the same sense in which Shakespeare's plays and Scott's and Dickens's novels are inspired.

Our young missionary at Oneida, N. Y., Rev. F. E. Schumann, issues cards of invitation inscribed —

Evangelical Lutheran Church
Missouri Synod

At Washington, D. C., we recently noted on the sign-board of one of our churches the lettering: *Missouri Synod.* The words ought to go on every sign-board of every Missouri Synod church.

The Lutheran News Bureau of Texas informs us that the expansion of our work in this State makes necessary new building operations. Churches will be built at Amarillo, Littlefield, and Follett. Chapels were recently dedicated at Dallas and El Paso, and a parish-house, to have provision for a church-school, is under construction at Galveston. Reports received relative to the mission-work in Mexico were of a most encouraging nature.

Indianapolis, Ind., February 15. — Indications pointed today toward lifting of the war-time ban against teaching the German language in Indiana schools. The State Senate re-

ceived a bill passed by the House of Representatives late yesterday, 63 to 28, to permit the teaching of German in high schools. Amendments designed to kill the bill were defeated. A similar bill permitting the teaching of German in elementary schools is pending.

Judge Marcus Kavanaugh, of Chicago, blames the moving pictures for much of the crime wave. He recently said: "In every case of robbery and burglary of which I have heard during the past month in my court there always has been the suggestion of picture shows entering into the case. The picture house is the schoolroom of many criminals. There they get their ideas of what is right and wrong. Pictures of 'puppy love,' burglaries, and petty crimes, all have their effect upon the impressionable mind."

During his initiation into a Los Angeles lodge, Brother Thomas J. Harrigan received an electric shock, which so startled him that he fell backward, striking his head on the floor. Screamingly funny, of course, but Tom is now at a hospital. Physicians diagnose a fractured skull. Spending hard-earned money for the initiation into a lodge and then getting one's skull broken is undoubtedly discouraging. But while this happens only to a few, hundreds of thousands have lost their insurance, and many have lost their souls.

The "missionary masquerade" is the latest. One was announced for a Congregational Sunday-school at Sheboygan, Wis., by the *Press-Telegram* of that city, February 9. Dancing from eight to twelve o'clock, and the proceeds to go to missionary work. Missionary work—among whom? The churches used to think that they were making converts when they had persuaded people not to dance. What has changed: the churches or the dance? We say, both. And both are day by day approaching more and more the least common multiple of rottenness.

Some months ago we were charged by the Norwegian Merger organ, the *Lutheran Church Herald*, with unionistic church-work in connection with city mission on the West coast. Since the charge was repeated with much emphasis, we have made an investigation in order to bring out the facts. The statement which we received from our missionary is clear and convincing. There is no justification for the charges made by the Norwegian Synod organ. We shall be glad to submit the evidence to any one who cares to look over our LUTHERAN WITNESS files.

The Lutheran Publicity Organization of St. Louis, Mo., lists among its objects the following: "To send marked copies of the LUTHERAN WITNESS containing articles on questions before the public mind to such non-Lutherans of the city as the executive board may select," and "to make every attempt to have the *Lutheraner* or the LUTHERAN WITNESS in every Lutheran family of the city." The principal purpose of the organization is to conduct noonday services in a down-town theater during the six weeks of Lent annually. The services are attended as well this season as in other years.

Rev. H. Metzger, of Detroit, Mich., writes us regarding the Building Fund: "We shall soon have reached our quota and expect to go beyond by a handsome margin. Practically our whole amount was raised in the last few months. When we started, I said it couldn't be done, but my members showed me that it could be done. And they did not hurt themselves in doing it. Every one was approached, and only a very, very few failed to respond. One servant girl gave $50 although she had previously given $60 for outside purposes. That was our largest amount. We have no wealthy members. No use being faint-hearted when pushing a good cause."

Mr. John C. Penn, a farmer living near Camden, Ind., and for many years an active member of the Camden Baptist church, lately gave to the Indiana Baptist Convention two large farms and other property valued at more than $52,000. When the farms are sold, a part of the money will go to Franklin College, some to the Crawford Industrial School, and the balance to the convention, becoming a part of its permanent funds. The income from these funds will be used in the Baptist work in Indiana. This is the second large gift which has recently been given to the Baptist work in Indiana. Mr. Grafton Johnson, of Greenwood, made a gift of $100,000 for the building fund of Franklin College on condition that $500,000 be secured for new buildings. G.

Obituary.

† THE REV. JOSEPH ANTONIUS BOHN. †

On the 18th of November, 1922, an old, tried, and faithful servant of the Lord departed this life at the age of almost seventy-three years, forty-nine of which were spent as an ambassador of Jesus Christ — the Rev. Joseph Antonius Bohn. He was born on the 17th of January, 1850, in Philadelphia, Pa. His parents were Philip Bohn and Louise, *née* Leibfried. He was baptized by the Rev. G. Schaller and confirmed by the Rev. Stephanus Keyl. His mother had consecrated him to the Lord, and so in September, 1864, he entered Concordia College, Fort Wayne, Ind., to prepare for the holy ministry. He graduated from this institution in the spring of 1870, and in the fall of the same year he took up the study of theology at Concordia Seminary, St. Louis, Mo. After passing his examination in 1873, he accepted a call into a new mission-field, located in Presque Isle County, Mich. In this field he organized six congregations — Rogers City, Crawford's Quarry, Belknap, Moltke, Posen, and Alpena. All of these congregations, with the exception of Alpena, which soon called its own pastor, he served alone for five years, until, in 1878, Rev. Druckenmiller took charge of Rogers City and Moltke. In 1880 he accepted a call to Frankentrost, Mich., where he labored faithfully for eleven years. In 1891 he was called to the pastorate of St. John's Church at Detroit, Mich., which he served until 1894, when he was called to St. Paul's Church, of Fort Wayne, Ind., to assist Rev. Sauer as second pastor. When a number of members of St. Paul's organized Trinity Church at Blumenthal, North Fort Wayne, in 1896, they called him as their pastor. In 1902 he took charge of the congregation at Fraser, Mich. On account of advanced years and poor health he resigned from this pastorate in 1917, and moved to Detroit, where he became assistant pastor of Concordia Church. He performed his last pastoral act on the first Sunday of October, 1922, when he assisted in the distribution of the Lord's Supper.

The deceased served our Synod in the capacity of visitor of Fort Wayne and vicinity and, later, of the North and East Michigan Conference; he also was a member of the Board of Control of Concordia College, Fort Wayne, for a number of years.

Rev. Bohn's life was one of unselfish and self-sacrificing work in the Lord's vineyard. He was an impassioned preacher of Jesus Christ. And to preach Christ to sinners he willingly endured poverty, hardships, disappointments, hatred, and ridicule. He gave himself whole-heartedly to his work. Even when his strength was fast waning, he was ready to lend a helping hand to his brethren in the ministry, and especially did he delight in helping his younger brethren by word and deed. And wherever he worked during the forty-nine years of his faithful and diligent service in the ministry, the Lord visibly blessed his labors.

On July 5, 1874, he was united in holy wedlock with Miss Amalia Lang. This union was blessed with nine children. His wife died in 1911. In 1913 he married Miss Lydia Falch, who with three sons and fourteen grandchildren, survives him. His oldest son, Edward, deaf-mute missionary in Fort Wayne, died January 25, 1922.

His remains were laid to rest in Trinity Cemetery, Detroit, Mich. The following services were held: in the house by the Rev. G. Claus; the German service in the church by the Rev. L. Wissmueller, the English by the undersigned. The Rev. H. C. F. Otte officiated at the grave.

"Well done, thou good and faithful servant! Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Royal Oak, Mich. OTTO H. FRINCKE.

† HERMAN HOPMANN. †

Beloved, "It is well!"
God's ways are always right,
And perfect love is o'er them all,
Though far above our sight.

We would have given Pastor Herman Hopmann at least twenty more years of service in the Kingdom of Grace; but Jesus called him into the Kingdom of Glory much sooner. At the age of only 52 years, 1 month, and 16 days, on January 20, he joyfully heard the voice of his Lord: "Well done, thou good

and faithful servant! Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Pneumonia was the final cause that brought on his death.

January 23 his mortal remains were laid away in the cemetery of his bereaved congregation. Rev. A. W. Wilk officiated at the house. Rev. Louis Ernst, of Blue Hill, preached a German sermon on Rom. 14, 8. Rev. O. Heilman, of Hastings, preached in English on John 11, 11. Rev. W. Cholcher and Rev. Wm. Landgraf spoke words of consolation to the bereaved in the name of the Southern Nebraska District and the local pastoral conference, respectively. The former also officiated at the grave. Nineteen pastors escorted their departed brother to his final resting-place.

Herman Hopmann was born at Town Rich, Cook Co., Ill., December 4, 1870. Soon after, his parents moved to Woodworth, Ill., where he attended the Christian day-school. Before his confirmation he entered the Milwaukee Concordia, being confirmed there. He continued his studies at Concordia College, Fort Wayne, and studied theology at Concordia Seminary, St. Louis, where he received his diploma in the spring of 1892. On September 18 of the same year he was ordained and installed as pastor of a congregation in Texas, where he labored for ten years. In 1902 he accepted a call to St. John's Congregation near Wilcox, Nebr. This congregation he served until the time of his death. He was a true shepherd of his flock, ministering to the spiritual needs of all his members, great and small, but especially also of the latter, being consumed in his zeal for a Christian day-school for them.

In 1893 Pastor Hopmann married Miss Christine Hartmann. The Lord gave them nine children, three of whom died at an early age. July 29, 1908, the Lord took also the mother to Himself. December 16, 1909, Pastor Hopmann married Miss Ernestine Mitzner. The union was blessed with three children. The widow of the deceased, two sons, seven daughters, two grandchildren, a brother, a sister, and many friends mourn his departure.

Beloved, "It is well!"
Though deep and sore the smart,
The Hand that wounds knows how to bind
And heal the broken heart.

Bertrand, Nebr. L. W. Spitz.

Miscellaneous.

Ordination and Installations.

Ordained under authorization of the respective District President:—

On 1st Sunday in Lent: *Cand. V. A. W. Mennicke* in the church at Geneseo, Ill., by Pastor A. C. Mennicke.

Installed under authorization of the respective District Presidents:—

A. *Pastors:*

On 1st Sunday after Epiphany: The *Rev. Dan. Goerss* in Trinity Church, Pitcairn, Pa., by Pastor G. J. Mueller.

On Sunday Sexagesima: The *Rev. E. Janssen* in St. John's Church, South Litchfield, Ill., by Pastor A. Pennekamp.—The *Rev. G. J. Starck* in St. Peter's Church, Cheney, Kans., by Pastor C. Hafner.—The *Rev. P. Kretzschmar* in Zion Church, Brighton, Colo., by Pastor H. H. Feiertag.—The *Rev. H. Hallerberg* as missionary in Pana, Ill., by Pastor G. A. Schimmel.

On Sunday Quinquagesima: The *Rev. E. F. J. Richter* in Immanuel Church, Augsburg, Ill., by Pastor H. G. Schwagmeyer.—The *Rev. Hugo Mueller* in the congregation at Claflin, Kans., by Pastor O. Henning.—The *Rev. C. H. Lueker, Jr.*, in St. Paul's Church, Eden Valley, Minn., by Pastor H. W. Weseloh, and on the following Sunday in St. John's Church, Kimball, Minn., by Pastor W. F. A. Lueck.

On 1st Sunday in Lent: The *Rev. C. A. Hinney* in St. Andrew's Church, Pekin, N. Y., by Pastor J. P. Barkow.

B. *Teachers:*

On Sunday Sexagesima: *Teacher H. Oldsen* in Zion Church, Hinsdale, Ill., by Pastor T. W. Strieter.

On Sunday Quinquagesima: *Teacher H. F. Stichweh* in St. John's Church, Pleasant Ridge, Ill., by Pastor W. Hodde.

Dedications.

Dedicated to the service of God:—

Churches.—On Sunday Septuagesima: The new church of Zion Congregation, *El Paso*, Tex. (the Rev. J. H. C. Sieck, pastor).—On Sunday Quinquagesima: The new church of Ebenezer Congregation, *St. Louis*, Mo. (the Rev. A. Kuchnert, pastor). The new church of St. Paul's Congregation, *Cullman*, Ala. (the Rev. H. Meyer, pastor).

Conference Notices.

The Teachers' Conference of Southern Nebraska will meet, *D. v.*, March 26 (8 P. M.) to 28 in Trinity School at Lincoln, Nebr. As each member will receive a printed program of all papers, you are expected to come well informed. H. O. Bloch, *Sec.*

The South Dakota Teachers' Conference meets, *D. v.*, March 26 to 28 at Sioux Falls, S. Dak. Kindly announce to Teacher G. J. Schmidt. O. J. Schneider.

The Southeastern Wisconsin Teachers' Conference will meet, *D. v.*, March 27 (9 A. M.) and 28 in Trinity School, cor. Eighth and Prairie Sts., Milwaukee, Wis. Th. Meves, *Sec.*

The Northern Indiana Joint Conference of Pastors and Teachers will meet, *D. v.*, April 3 and 4 in Emmaus, Fort Wayne, Ind. Ph. Wambsganss, *Chairman.*

The Northern California and Nevada District Conference will meet, *D. v.*, April 3 to 5 at Terra Bella, Cal. An early announcement is respectfully requested by Pastor W. Loretz. C. Fickenscher, *Sec.*

The Southern Pastoral Conference of Northern Illinois meets, *D. v.*, April 3 to 5 in Chicago Heights, Ill. (Rev. G. Bauer's congregation). W. J. Kemnitz, *Sec.*

The Northern Nebraska Conference will meet, *D. v.*, April 3 to 5 (noon to noon) in Fremont, Nebr. (the Rev. Ph. Lange, pastor). Announce promptly to local pastor. G. J. Kupke, *Sec.*

The Southern Indiana Pastors' and Teachers' Conference will meet, *D. v.*, April 3 to 5 at Columbus, Ind. Kindly announce yourself early to the conference host, the Rev. A. E. Brauer, 837 Fourth St., Columbus, Ind. W. Littmann, *Sec.*

The Northwestern Indiana Pastors' and Teachers' Conference will meet, *D. v.*, April 3 (2 P. M.) to 5 (not M., but P. M.) at Logansport, Ind. Essays: Eternal Life, with Especial Stress upon the Doctrines of Spiritism, Russellism, and Christian Science: Rev. Linnemeier. Das eine von Christo gestiftete Amt: Rev. Lichtsinn. Historisch-exegetisch-homiletische Abhandlung ueber den Aaronischen Segen: Rev. Krach. Missionary Work Outside of the School-room: Teacher Eggers. Amtsversetzung: Rev. Stoeppelwerth. Practical Lessons: On "What Is It to Believe in God?" (Catechization): Local teacher. History of Indiana (continued): Teacher Bundenthal. A Practical Lesson in Chemistry: Teacher Heidbreder. Suggestions on Books for Profitable Reading and Study: Rev. Eickstaedt, Teacher C. H. Meier. Communion service on Tuesday evening. Confessional address: Rev. Turk (Rev. Fenner). Sermon: Rev. Bopp (Rev. Schwan). Announcements are requested not later than March 17 by Rev. E. H. Reuter, 422 Ninth St. S. J. Roth, *Sec.*

The Oregon Pastoral Conference will convene, *D. v.*, April 3 (9 A. M.) to 5 in Rev. Beyerlein's congregation at Albany, Oreg. Papers by the Revs. Schaus, Bernhard, Beyer, Georg, Jensen, Messerli. Confessional address: Rev. Beyer (Rev. Dobberfuhl). Sermon: Rev. P. Hilgendorf (Rev. Messerli). All are urgently requested by the local pastor to announce themselves promptly. P. H. Schaus, *Sec.*

The Teachers' Conference of the North Wisconsin District will be in session, *D. v.*, April 3 to 5 at Merrill, Wis. Practical work: Teachers Schield, Diedrich, Baxmann, Pohland, Wendt, Thusius, P. Hinz, Kluhsmann, Bruss, Grossmann, and the Misses Bender and Clara List. Theoretical work: Teachers Wendt, R. Hinz, Felten, Runge, Buethe, Schaars, and the Misses Mundinger and Haass. All titles of work are given in the *Lutheraner*. Make it your duty to be present at this conference, and announce in due time to Mr. Runge. E. H. Voskamp, *Sec.*

The Oregon and Washington Teachers' Conference meets, *D. v.*, April 3 (10 A. M.) to 6 in Trinity Congregation, Portland, Oreg. Announcement, please! A. Buescher, *Sec.*

The Teachers' Conference of the Kansas District will meet, *D. v.*, on Wednesday, April 4, in Rev. Hermerding's congregation at Herington, Kans. Make announcements in due time to Rev. Hermerding. Th. Hillman, *Sec.*

The Southern Michigan Pastoral Conference will meet, *D. v.*, April 4 and 5 in Emmaus Congregation, Detroit, Mich. (Rev. C. G. Riedel). Please notify the local pastor of your intended presence or absence. P. J. Gold, *Sec.*

The Pastors' and Teachers' Conference of Northern Ohio meets, *D. v.*, April 4 and 5 in the congregation of Pastor J. Nickel, E. 79th St., near Quincy Ave. (Scovill car), Cleveland, O. Those desiring lodging will kindly announce this to the resident pastor. Program: Opening Address: Teacher G. Markworth. Conference Sermon: Rev. Loose. Catechetical Lesson (Conversion): Teacher Walkenhorst. Wie verbindet man nutzbringend deutschen und englischen Religionsunterricht? Teacher Duetemeyer. The Lord's Supper, as Instituted by Christ, etc. (German): Rev. Bade. Ueber den Missbrauch und rechten Gebrauch der Sonntagsschule: Rev. Kleinhans. Inwiefern wird uns durch schulwidrige Gesetze die Religionsfreiheit genommen? Rev. Kuechle. Jesus Christus unser Vorbild als Lehrer: Teacher Ehlers. Importance and Manner of Bible Study for Pupils and Catechumens: Teacher Burger. Exegesis of the Epistle to Titus (German): Rev.

Bischoff. Nachweis, dass Gottes Wort das vornehmste Erziehungsmittel ist: Rev. Ilse. Report of the Committee on Centralization of the Schools (German). P. H. HOFFMEYER, *Sec.*

The Northwestern Local Conference of Iowa will meet, *D. v.*, April 4 and 5 in Ocheyedan, Iowa (the Rev. C. H. Boye, pastor). Papers by Pastors Friedrich, Cagann, Horn, Andreae, Grummer, Fiene. Divine services in German. Sermon: Rev. W. Wolfram (Rev. M. E. Seltz). Confessional address: Rev. H. Wagner (Rev. L. Walper). Please announce your intended presence to the Rev. Boye, and state how and when you expect to arrive. M. E. SELTZ, *Sec.*

The Eastern Iowa Teachers' Conference will meet, *D. v.*, April 4 to 6 at Victor, Iowa. Kindly bring *Saengerfreund*. Please announce promptly to F. Voigtmann, R. 3, Box 91, Victor, Iowa. Members will be met at Guernsey or Victor. P. W. WASSMANN.

The Springfield Pastoral Conference will convene, *D. v.*, April 5 and 6 in Springfield, Ill. Sermon: Rev. Schwartz (Rev. Kaiser). Confessional address: Rev. Redeker (Rev. Selcke). Papers by Profs. Klein and Hoffmann and Rev. Schwartz. R. G. HEYNE, *Sec.*

The Pastors' and Teachers' Conference of the Texas District will meet, *D. v.*, April 5 to 9 at Thorndale, Tex. (the Rev. F. H. Stelzer, pastor). Trains will be met at Rockdale and Taylor if weather is favorable. Kindly announce at once, stating place and time of arrival. C. DUROW, *Sec.*

The Pastoral Conference of the Southern Illinois District meets, *D. v.*, April 6 to 10 at Centralia, Ill. Make proper announcement by end of March. A. PENNEKAMP, *Sec.*

The Fox and Wolf Rivers Mixed Pastoral Conference will meet, *D. v.*, April 10 and 11 at Appleton, Wis. (Rev. Ph. Froehlke). Papers by the Revs. Fiehrke, Froehlke, Huth, W. Jaeger, Pautz, Schilling, Werner. Preparatory address: Rev. I. Janssen (Rev. R. A. Karpinski). Sermon: Rev. C. D. Griese (Rev. Th. Kissling). Kindly announce yourself. W. R. HUTH, *Sec.*

The Eastern Conference of the English District will meet, *D. v.*, April 10 to 12 in the congregation of the Rev. R. S. Ressmeyer, Baltimore, Md. Essayists: Pastor A. Koerber: The Apostolic Succession of the Episcopal Church, with Reference to 2 Tim. 1, 6. Pastor H. Fickenscher: Philemon. Prof. C. Romoser: Fundamentalism and Liberalism. Pastor G. Hageman: Pastoral Visitation of the Sick, and Allied Subjects. Sermon: Pastor G. Hageman (Pastor W. G. Brunn). Confessional address: Pastor J. Miller (Pastor J. F. Wenchel). W. G. BRUNN, *Sec.*

The Local Conference of Southwestern Minnesota will convene, *D. v.*, April 10 to 12 at Fulda, Minn. (Rev. O. Soeldner's congregation). Papers by the Revs. Bohnhoff, Fleischer, Hinz, Schroeder. Sermon: Rev. Pfotenhauer (Rev. Reinhardt). Confessional address: Rev. Trapp (Rev. Herm. Winter). Brethren coming over Lime Creek will kindly mention this when writing the Rev. Soeldner. Please be prompt in making your announcement. H. C. HINZ, *Sec.*

The Southern Park Region Local Conference will meet, *D. v.*, April 10 (9 A. M.) to 12 in Sauk Center, Minn. (the Rev. J. A. Stein, pastor). Papers by the Revs. Spruth, Klammer, R. Koehler, Agather, Sr. Confessional address (English): Rev. Rosin (Rev. Young). Sermon (English): Rev. Spruth, (Rev. P. Walther). *Pastor loci* requests your kind announcement before April 8. W. L. HASS, *Sec.*

The Joint Winnebago Pastoral Conference will convene, *D. v.*, April 16 (2 P. M.) to 18 (A. M.) in Oshkosh, Wis. (the Rev. E. Ben. Schlueter, 904 Nebraska St., pastor). Papers to be read by the Revs. Naumann, Schumann, Schulz, P. Bergmann, Schlerf, Moll, Schlueter. Sermon: Revs. Rathjen, Hartwig. Confessional address: Revs. Wadzinski, C. Meyer. Requests for quarters should be made in due time. O. HOYER, *Sec.*

The Southwestern Conference of the English District will meet, *D. v.*, April 17 and 18 in Grace Church, St. Louis, Mo. (the Rev. W. D. Peters, pastor). E. L. WILSON, *Sec.*

Notice.

An English Lutheran mission has been opened in Auburn, N. Y. Any pastor or layman knowing of Lutheran families from other States that have moved to the vicinity of Auburn, Seneca Falls, or Skaneateles, N. Y., will confer a favor upon them and the undersigned by sending their names to him. Names of inmates of Auburn State Prison would also be useful. If any reader of this is interested in the "abandoned farms" of this section so widely advertised, we shall be glad to give information. Many Lutheran farmers from the West are locating here. REV. C. H. KENREICH, R. 3, Sodus, N. Y.

Treasurers' Reports.

ENGLISH DISTRICT. — *Budget Treasury:* Grace, San Diego, $22.00; Our Savior, Chicago, 17.43; Our Savior, St. Louis, 8.73. ($48.16.) *Church Extension Fund — District:* Pilgrim, Chicago, 1.50. *District Budget:* Grace, San Diego, 18.04; Our Savior, Cincinnati, 85.91, from Ladies' Mission Society, 75.00, from Sunday-school, 50.00, from Bible Class, 50.00; Our Savior, St. Louis, 7.00. ($285.95.) *Foreign Missions:* Emmanuel, Baltimore, 50.00. *Milk for German Children:* Redeemer, Chicago, 155.79. *Ministerial Education Fund:* Our Savior Ladies' Mission Society, Cincinnati, 25.00. *Missions — District:* Hope, Milwaukee, 41.14. *Synodical Building Fund:* Hope, Milwaukee, 6.00; Mount Olive, Chicago, 118.60; Mount Calvary, St. Louis, 15.00; Redeemer Ladies' Aid Society, Cleveland, 200.00; Our Savior, St. Louis, 30.00; St. Peter's, Conover, N. C., 139.25; Fred Bardell, Galena, Ill., 4.09; Grace, Bedford Park, N. Y., 150.00. ($662.94.) *Lutheran Aid Society of Milwaukee:* Hope Ladies' Aid Society, Milwaukee, 3.00. *European Relief:* Grace Ladies' Aid Society, San Diego, 5.00; Rev. O. W. H. Lindemeyer, St. Louis, 15.00. ($20.00.) *Concordia College, Oakland, Cal.:* Grace Ladies' Aid Society, San Diego, 5.00. *Home for Feeble-minded in Watertown:* Grace Ladies' Aid Society, San Diego, 5.00. *Chicago Loop Lenten Committee:* Our Savior, Chicago, 5.00. *Sanitarium at Wheat Ridge — Children's Ward:* Iroquois Ave. Christ Wheat Ridge Circle, Detroit, 50.00. *Galician Orphans:* Grace, St. Louis, 50.00, from Ladies' Aid Society, 100.00. ($150.00.) *City Mission in St. Louis:* Mount Calvary, St. Louis, 3.80. *City Mission in St. Louis — Social Service Worker:* Grace Ladies' Aid Society, St. Louis, 3.00. *Society of Missouri for Homeless Children:* Mount Calvary, St. Louis, 16.61. *Walther League Mission Fund:* Emmanuel, Baltimore, 8.34. — GRAND TOTAL: $1,540.23.

NOTES. — In WITNESS No. 2 read: *District Missions:* Redeemer, Chicago, $300.00, instead of 30.00. Also: *General Home Missions:* Redeemer, Chicago, 30,00, instead of 300.00.

Contributions from Mount Calvary Church, St. Louis, acknowledged February 17 in WITNESS No. 5, were for the months of January and February, 1923, instead of January, 1923.

March 3, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT.—February: Synodical Treasury, $679.60; Synodical Building Fund, 306.00; Seminary Building Fund, 1,556.25; Missions, 1,821.40; Miscellaneous, 2,866.40. — *Total*, $7,229.65. H. E. SIEKER, *Treas.*

CENTRAL DISTRICT.—February: Synodical Treasury, $1,670.98; Synodical Building Fund, 644.23; Missions, 2,085.69; Miscellaneous, 2,713.86. — *Total*, $7,114.76. P. E. WOLF, *Treas.*

EASTERN DISTRICT.—February: Synodical Treasury, $216.29; Synodical Building Fund, 139.37; Budget Treasury, 22.00; New Seminary Building, St. Louis, 1,547.28; Missions, 1,019.05; Miscellaneous, 493.96. — *Total*, $3,437.95. J. P. SCHAFFER, *Treas.*

MICHIGAN DISTRICT. — January 16 to February 15: Budget Treasury, $136.82; Synodical Treasury, 1,595.47; Synodical Building Fund, 3,218.73; Missions, 2,585.76; Miscellaneous, 5,425.57. — *Total*, $12,962.35. E. G. GEYER, *Treas.*

NORTH WISCONSIN DISTRICT.—February: *Group I:* $973.29; *Group II:* 681.29; *Group III:* 60.00. — *Total*, $1,714.58. W. H. DICKE, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — February: Budget Treasury, $197.69; Synodical Treasury, 196.41; District Missions, 45.87; Synodical Building Fund, 857.36; Miscellaneous, 626.14. — *Total*, $1,923.47. G. A. WEISS, *Treas.*

SOUTH WISCONSIN DISTRICT. — February: Synodical Treasury, $162.22; Synodical Building Fund, 1,489.58; Missions, 1,018.31; Miscellaneous, 1,687.51. — *Total*, $4,357.62. A. ROSS, *Treas.*

WESTERN DISTRICT. — January 16 to February 16: Synodical Treasury, $1,067.67; Synodical Building Fund, 1,657.23; Synodical Budget, 765.20; District Budget, 605.92; Missions, 1,128.05; Miscellaneous, 3,465.99. — *Total*, $8,690.06. G. HOERBER, *Treas.*

Acknowledgments.

Received in cash contributions for the new plant of Concordia Seminary: From Mr. J. Kindervater, Richmond, Va., $250.00; from Miss E. J. Noelting, Richmond, Va., 100.00; from Mr. J. Lukens, Terre Haute, 100.00; from Dr. Ch. A. A. Miller, Baltimore, 25.00 (instalment); from Mr. Rurode, Fort Wayne, 25.00. — *Total*, $500.00.

May God be the rewarder of the donors! TH. GRAEBNER.

The L. L. L. gratefully acknowledges the receipt of another contribution from an anonymous contributor, who enclosed the following note: "With pleasure I again enclose $6.00 for the good cause of the Lutheran Laymen's League. With best wishes to the deserving good." The letter was postmarked "St. Louis & Kansas City R. P. O."

FRED C. PRITZLAFF, *L. L. L. Treasurer.*

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "March 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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THE ENROLMENT OF 1923.

The enrolment of 1923—what will it be? We mean not the enrolment of the present school-year, but the roster of students at our colleges enrolled for the year 1923—24. What will it be?

The question is one that should be asked now and not in the month of August.

The enrolment of 1923 will be a settled fact on Palm Sunday. There will be variations either way from the number of boys that have prior to their confirmation decided to study for the ministry; but these variations will neutralize each other. Now is the time to secure boys for our colleges. When a boy has completed the grammar school, he must make up his mind, and pastor and parents must help him make up his mind, for a future career. It is in confirmation class that our pastors have the best opportunity to study the characters of the boys under their charge and to encourage those to enter college in whom they find an aptitude to learn and other necessary qualities.

Some twenty-five years ago the enrolment at our colleges experienced a sudden slump. The reason of this was the circumstance that there had been a very slight excess of candidates over the number of calls. Some graduates did not immediately receive a ministerial call. The effect was one of paralyzing fear. Had our people, for the time being, lost faith in God and His promises? It almost seems so. The specter of "overproduction" was raised, and many a parent withheld his boy because of the fear that the Lord would have no more work to do for the Missouri Synod, except, possibly, to hold what was gained in the past. So for several years we had small entering classes at our colleges. And so, for a series of years, we had small graduating classes from Concordia Seminary, far too small to satisfy the demand. The result was that in hundreds upon hundreds of towns and cities we were not able to expand our mission-work. There is no denying the fact that our Church is now short in its numbers many thousands of souls, due to the fact that for a series of years many missionary fields had to be neglected because of scarcity of candidates for the ministry.

It is possible that in view of the large enrolments which our colleges had in 1921 and 1922, the same ungodly fear of "overproduction" will rise in the hearts of some. Away with such thoughts! Nothing could please Satan better than if, in open disregard of the Lord's promises, we were to curtail the number of future laborers in His harvest. The proper attitude is that of a sane optimism born of firm reliance upon the power of that divine Spirit who works through the Gospel. In view of the wide-spread decay of Protestantism it must be said that for a soundly Christian body like the Missouri Synod the best years are yet to come. Lutheranism will yet prove a rallying-point for those who believe the Bible and accept Jesus as their Savior.

The home fields are dead ripe to harvest, and the cry is coming from Europe and Asia for greater numbers of workers. In Germany the American Methodists alone have 100 missionaries at work, and each of them reports crowded meeting-halls. What an opportunity for the Lutheran Church that possesses the men and the means! We are only now entering on a new era of expansion in South America. The opportunities in China and India are limitless. "And then there is Africa." The missionary spirit among our people is growing strong. There will be no lack of funds to support missionaries at home and abroad. Give our people enough publicity, and they will support every man that we can place in the field. If twenty years ago, when our General Home Mission required only $9,866, any one would have told the Synod that in 1922 more than one hundred thousand dollars would be disbursed on this account, he would have been met with the cry, "Impossible!" Let us have faith in God!

Let us have faith in our people!
Let us send our boys to college! G.

New Publications.

Ihr Vaeter! Christliche Erziehung seitens der Eltern ein Grunderfordernis zur Hebung des Gemeindeschulwesens der Synode. Von *A. C. Stellhorn.* Herausgegeben von der Schulbehoerde der Missourisynode, 1923. 24 pages, envelope size. Price, 4 cts.; in quantities, 3 cts.

While this tract is not a literal translation of the author's recent treatise *Ye Fathers*, it follows the same line of argument, being designed to emphasize the need of Christian home-training. If this tract is passed out among our people with a hearty word of commendation from the pastor, it will be productive of a strengthening, sorely needed, of our conscience on the points raised and discussed by Executive Secretary Stellhorn. G.

American Principles and Private Schools. By *J. C. Baur.* American Luther League, Barr and Madison Sts., Fort Wayne, Ind. 16 pages, envelope size.

This booklet is designed to serve wherever the right of Americans to establish private schools is invaded. Pastor Baur has had experience in the parochial school campaigns both in Michigan and in Oregon, and is thus well fitted to state an argument against a state monopoly of schools, both from the standpoint of citizenship and of Christianity. We have not seen these arguments stated elsewhere in such small compass with such directness of style, suited to the comprehension of the American citizen generally, but commanding also the attention of the educated reader. The tract is offered for free distribution by the American Luther League. G.

The Church at Play. A Manual for Directions of Social and Recreational Life. By *Norman E. Richardson.* The Abingdon Press, New York. 317 pages, 5×8. Price, $1.50; postage extra.

Mr. Richardson is Professor of Religious Education in Northwestern University, and the title above quoted is a number in the Community Training-school Series. It offers, first, a statement of the principles and methods of social entertainments "consistent with the ideals of the church," pages 1 to 101, and in the remainder of the book submits materials for children's, young people's, and community games and plays, listed under such heads as "Ice Breakers," Children's Games, Active Indoor Games, Quiet Indoor Games, Pencil-and-paper Games, Stunts and Tricks, Songs, Programs for Special Occasions, etc. A veritable mine of information for those who must lead young people's activities. G.

Financial Report.

GENERAL BALANCE.

Deficit, January 31, 1923	$77,396.99
Disbursed during February	50,360.34
Total debits	$127,757.33
Receipts during February	46,004.65
Deficit, February 28, 1923	$81,752.68

SYNODICAL BUDGET.

Total budget for 1923	$1,050,000.00
Total disbursements to February 28, 1923	$158,652.19
Total receipts to February 28, 1923	$90,091.62

BUILDING FUND.

Goal to be reached	$1,500,000.00
Cash receipts to February 28, 1923	$1,105,771.95

Theo. W. Eckhart, *Financial Secretary.*

Change of Addresses.

Rev. L. Acker, 538 S. 31st St., Omaha, Nebr.
Rev. W. Bartz, R. 3, Odebolt, Iowa.
Rev. W. F. Eulert, L. B. 104, Ramona, Kans.
Rev. H. H. Fickenscher, 364 Webster Ave., Brooklyn, N. Y.
Prof. H. C. Gaertner, 526 Belleforte Ave., Oak Park, Ill.
Rev. H. O. Kringel, 414 N. Maryland Ave., Glendale, Los Angeles, Cal.
Rev. A. Lankow, 3455 Vine St., Denver, Colo.
Rev. O. W. Luecke, 5413 N. Peters St., New Orleans, La.
Rev. F. J. Schwarz, 254 Lawton Ave., Grantwood, N. J.
Rev. H. M. Tjernagel, R. 2, Lawler, Iowa.
Rev. J. Williams, Alpha, Minn.
T. G. Eggers, 722 W. Dewald St., Fort Wayne, Ind.
P. Engelmann, 1513 E. Franklin St., Evansville, Ind.
E. Hoffmann, 821 N. Fourth St., Sheboygan, Wis.
M. H. Luehrs, 830 N. Fourth St., Sheboygan, Wis.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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VOL. XLII. ST. LOUIS, MO., MARCH 27, 1923. No. 7.

Hallelujah, Jesus Lives!

(Halleluja, Jesus lebt!)

Hallelujah, Jesus lives!
From the grave He rose victorious.
Oh, ye fainting hearts, He gives
Peace to you and comfort glorious.
He who died on Golgotha,
Jesus, lives. Hallelujah!

Hallelujah! See the tomb,
Ye who o'er His death are pining.
Dry your tears, to joy give room,
While the Easter sun is shining.
Angels sing their *gloria:*
Jesus lives, Hallelujah!

Hallelujah! Why seek ye
Now among the dead the Living?
Jesus rose in majesty;
Put away your faithless grieving.
Trust the tidings full of awe:
Jesus lives, Hallelujah!

Hallelujah! So shall I
Wait until He will restore me
To the paradise on high,
Whither He has gone before me.
For the empty grave I saw—
Jesus lives. Hallelujah!

St. Louis, Mo. JOHN THEODORE MUELLER.

He Is Risen!

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—*1 Cor. 15, 55—57.*

Death is the goal toward which all mankind is hastening. There is no escaping this dread terror. He is the supreme physical arbiter, who threatens prince and pauper alike. No physician can be found so wise and able to stave off the attacks of death forever, none that could halt his triumphant march. What are cemeteries but mute memorials of his victories in every country and village of the world?

Nothing holds more terror for man than the word "death." It makes a coward and slave of him: through fear of death man is all his lifetime subject to bondage. He shudders whenever he sees a reminder of death. Fear grips man's heart when his own death is pronounced imminent, for then in his eyes the greatest of evils is about to befall him. A terrible message it is to him when he is told that he must die.

But what makes death so terrible? If, as many people aver, all people will enter a better world after death, why this fear of death? If death is the end of all, why, then, this dread of the soul? The fear of death lies in the thought that after death comes the Judgment. The sting of death is sin. Whenever a man earnestly thinks about his last hour, the consciousness of sin comes home to him. The thought that his life is stained by misdeeds against the Lord fills his soul with agony. The reason that sin can thus fill man with fear and agony is that its strength is the Law of God, especially its curse, which threatens the sinner with damnation. The thought that eternal death awaits a person after death makes death so hard, so bitter. What a horror does this word "death" therefore conjure up before man! The soul quakes, and the marrow of his bones melts at the sight of death approaching. And not a single person would be saved from this condign fate, and black would be the outlook for man when contemplating the future if he had to look for help from his own kindred only.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." He has conquered sin and death. On the cross He brought a bloody ransom for our souls. He suffered the torments of hell and entered the drear portals of death. His dead body was laid in the grave.

But was this a victory? Had he remained in the grave, no; for then our faith would be vain, and we would remain in our sins. Then all those who have fallen asleep in Jesus would have perished. But hallelujah. He is risen! With power and might He cleft in twain the bands of death, and with the body that suffered and died for our sins, glorified now and without the faintest taint of corruption, He rose to greet a ransomed and free world. When on that Easter morning, centuries ago, Christ burst upon the sight of the soldiers watching His grave, who became as dead men when

THE LUTHERAN WITNESS

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ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

ALL REPORTS of ordinations, installations, dedications, jubilees, mission-festivals, and changes of addresses should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.

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this blaze of divine glory confronted them, the seal had been set upon His victory, and the universe was apprised of the fact that His offering had been accepted by the Father and that the victory was indeed and truly won.

Easter is a day of victory and rejoicing. But it is likewise a day of consolation. It assures us that Christ has drawn the sting of death and made death impotent. Death's poisonous fang is out! The day of resurrection is a day which makes us sure of our Christian hope, of life in fulness and without end.

In bitter need do we stand of this consolation. For we still have with us the hideous presence of temporal death. We must, whether we would or not, lay our beloved ones into the grave. We must remain behind and lament their departure. But we do not sorrow like the heathen, who have no hope. For we know that these precious grains of wheat, these bodies, laid into the earth that they might decay, shall rise again and enter into life without blemish of sin or fear of death. That is the Christian's faith and hope. Luther said at the grave of his daughter Magdalene: "There is a resurrection of the body." What words more fit for the open grave? And a word vibrant with the note of victory, and freighted with hope and consolation, did this man of God select for his motto: *Vivit!* He lives!

He that believes in Christ shall never die. Christ says: "Because I live, ye shall live also." And His resurrection says Amen to this. Job's hope that, though worms should destroy his body, yet in his flesh would he see God, is founded upon adamant, upon Christ's resurrection. Christ is Life. He that believeth in Him, though he were dead, yet shall he live; and whosoever liveth and believeth in Him shall never die. John 11, 25. 26. And so every Christian, although he knows that death will sooner or later claim him, can raise his voice in a jubilant shout and say: —

He is risen! He is risen!
On the wings of victory
Passes He the grave's dark portals,
And a hymn of jubilee
Is His message to us mortals:
He shall live eternally
Who puts faith and hope in Me!

Hillsboro, N. Dak. P. SCHUMM.

WE ought to celebrate Easter at all times by praising God for sending His Son into the world, who gloriously overcame our enemies, sin, death, and hell, for us, so that we may call it *our* victory, as though we ourselves had gained it.

Luther.

Death and the Grave Lit Up by the Gospel.

Some one will say: If "Christ hath abolished death," why, then, do Christians die? Do not Christians suffer even as other men do on their death-bed? Have they not the same sicknesses, the same pains, the same convulsions, the same frightful wrenchings when the soul leaves the body? Does not their death, too, come in consequence of the punishment God pronounced upon Adam and Eve, and, hence, is not death an unnatural thing to them too? Does not their whole nature rebel against it, and if their mind is sound, do they not seek to postpone the hour of death? — And wherein does the Christian's grave differ from that of other people? Is there not the same horrible decay? The Christians, too, have cemeteries. And there are Christians who cannot bring themselves to visit the graves of their loved ones because the thoughts the grave suggests to them are too hideous.

There is truth in all that. And still, "Christ hath abolished death, and hath brought life and immortality to light through the Gospel."

We Christians believe this and rejoice. In this faith we conquer death and the grave and all its horrors, and learn ever more to overcome its horrors. But we walk by faith and not by sight. And our faith shall not be put to shame!

Did not Christ, our Savior, die? And did He not rise again? He has brought life and immortality to light. We hold to His Word, which says: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

Now, then, though the death of the Christian appear altogether like the death of the unbeliever, yet it is not the same death. Their deaths are alike as two doors are alike; but the one leads down and the other leads up. The death of the unbeliever leads to the Judgment and to eternal doom. The death of the believer leads him, according to the soul, at once to those heavenly mansions where there is fulness of joy, to the presence of Him in whom he here believed, where he shall "rejoice with joy unspeakable and full of glory." Such a death is not death. It is a blessed sleep, which puts an end to all suffering and tears and pain, and ushers the Christian into a glory in comparison with which all earthly suffering will appear to him as nothing. For a Christian "it is not death to die."

And therefore the grave, too, has lost its horrors, and the Christian, by faith, learns this over and over again. He remembers

The vault whose dark abode
Held in vain the rising God.

Jesus went before; shall we not follow? Jesus burst the "three days' prison," and the hour is coming when all that are in the graves shall hear His voice and shall come forth. To us, therefore, the grave has lost its dark horrors. We lay the bodies of our loved ones into the ground like precious seed for the glorious harvest of the resurrection morn. And —

To me the tomb
Shall be a room
Where I lie down on roses;
Who by faith hath conquered death
Sweetly there reposes.

The body dies —
Naught else — and lies
In dust until victorious
From the grave it shall arise
Beautiful and glorious.

Indianapolis, Ind. H. M. ZORN.

What Becomes of Our Catechumens.

"What becomes of all the children and adults whom we confirm? Where are the many who promised faithfulness unto death at our altars?" While this complaint is uttered with all due frequency and sufficient solemnity, it is not always followed up by an investigation and the application of remedial measures. Nothing will come of this doleful laziness, nothing — but still greater losses.

We must face the issue frankly. Let us be honest! Many of those who were ours are no longer with us *because they were neglected.* O yes, we are keeping in mind that "they upon the rock are they which, when they hear, receive the Word with joy; and these have no root, which for a while believe and in time of temptation fall away." Luke 8, 13. And we are not unmindful of the fact that such are to be found even under the ministry of the most faithful pastors. Are we not told that at one time *many* of Jesus' disciples went back and walked no more with Him? John 6, 66. It is true, Demas forsook Paul, and the Galatians, though they had received Paul as an angel of God, were "so soon removed from Him that called" them. Gal. 1, 6. But did not Paul give these foolish Galatians the most earnest attention? Did he not write them that letter which is more precious than gold and richer than any earthly gift?

What have we done for those who have stumbled or strayed? What are we doing for those many young people who are assaulted by carnal lusts, by an enticing world, and by the vain, but specious words and argumentations of false teachers?

Some time ago a pastor declared that proper diligent pastoral care, visitation, and admonition, as well as friendly assistance by older and more experienced brethren would reduce our losses by 90 per cent. We will not fix the percentage, but who will claim that we are doing all we can for our young people?

There ought to be abundant opportunity for these young brethren and sisters to meet in Bible-classes and in social gatherings with their coreligionists. They ought to be supplied with such periodicals as the *Walther League Messenger,* the *Junior Messenger,* the LUTHERAN WITNESS, and helps for Bible-study. In our sermons we ought to make special appeals to them. We ought to show them that we understand their peculiar difficulties, and that we are ready to enter upon the examination and adjustment of their requests. They ought to know that we have struggled in trying to solve the same questions which perplex them, and that we stand ready to give them the benefit of our sympathy, advice, and encouragement.

The Walther League — God bless its efforts and work! — has done a noble work for our young people. It has enlisted the interest, the vigor, the devotion of thousands of young people for the work of the Church in evangelizing the heathen at home and abroad. It has been a powerful instrument in the hand of God to attract our young people with their gifts and abilities from the broad way that leads to destruction to that narrow way of true joy in the Lord Jesus, the Savior of sinners. We often speak of the purity of our doctrine, we give thanks for the rich table of Biblical truth which all may find in our churches, but let us not neglect to heed also that word of Him who has provided this table: "Go out into the highways and hedges and compel them to come in, *that My house may be filled.*" Luke 14, 23. Every vacant seat at the Lord's table ought to arouse our pity; therefore "go out . . . and compel them to come in!"

The time is short. Let us again give the most prayerful, conscientious thought to the young soldiers of Jesus Christ who have repeated their baptismal vows at our altars. Invite that girl, meet and greet that boy at church, and let us allow no sloth or indifference to interfere with doing our utmost to keep them with the Good Shepherd.

Brooklyn, N. Y. ARTHUR HANSER.

Letters to a Masonic Friend.

FIFTH LETTER.

Preachers, Presidents, and Printed Rituals.

DEAR GEORGE: —

Yours of recent date has come to hand and contents noted. In reply, permit me, etc.

1. *Some preachers belong to the lodge,* so it cannot be a bad thing, or words to that effect. I shall grant you at once that ministers of the Gospel belong to lodges, also to the Masonic order. Granted, too, that ministers are rightfully regarded as among our best citizens. But the question is not whether good citizens belong to lodges, or even, whether Christians belong to them; all this I have granted from the beginning. The question is whether a Christian, knowing what these orders stand for, can remain a member and still remain a Christian. You surely will not strongly urge the argument based on membership of preachers in the lodge. For example, what shall we make of the following: Here is a Shrine ceremonial at which a new class is initiated (all having passed through one or the other of the "Christian" degrees, remember). They are paraded up and down the street, and as part of the procession we note a group of candidates wearing white robes and pulling on a rope attached to a cart bearing Satan. Satan has, on the end of a chain, two ministers of the Gospel who bear the signs, "Caught at Last." This happened in May, 1918, on the streets of Rapid City, S. Dak. The ministers were the Rev. I. I. Gorby and the Rev. A. B. Claypoole. Would you say that a Christian should argue: "These reverend men of God made a mockery of religion (and asses of themselves), hence it ought to be my privilege to go and do likewise"?

Rather, I will say that in being dragged by a chain, of which the devil holds the other end, these two Reverends are typical of a clergy which permits itself to be initiated into the rites of an idolatrous cult. To speak very plainly, if laymen are on the way to hell, chained to the devil's chariot, when, *against better conviction,* they remain lodgemen, so are the preachers. And that applies to Lutheran preachers as well. How account for their membership? Well, how do you account for yours? It's "good for business," you said.

2. *All Presidents of the United States were Masons.* I have often read this, but the statement is subject to correction. There have been 29 Presidents, and of these, ten have been Masons: Washington, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, Roosevelt, Taft, and Harding. Recently, traveling through Alexandria, Va., I saw men at work grading a piece of ground for the Washington Memorial the order is erecting there. I shall not at this time enter

fully into the controversy which surrounds George Washington's Masonic membership, but these facts should be kept in mind: In 1771 he declined the Grandmastership of the lodge at Alexandria; and in Sparks's *Writings of Washington*, Vol. XI, pp. 315. 316, we find this statement in a letter relative to his Masonic membership: "The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years." (Written in 1798.)

But if every one of the Presidents of the United States had been a member of the order, what of it? Shall we succeed on the Last Day with such a "passing of the buck"? Will it do you any good to find men of distinction in the same class as yourself? This is not assuming that a President of the United States, by joining the Masonic order, proves himself an infidel. I shall emphasize once more that I, for one, do not hold that every lodgeman is necessarily lost. But let a man once understand the doctrines of the order, and he can no longer retain his membership in it and remain a Christian. This applies to preachers and United States Presidents as well as to George.

3. *Are there printed rituals?* The question seems to worry you. Evidently the lodges in your State use the mouth-to-ear method to impart the answers in the lectures as well as the obligations. Some codes prohibit the use, *in the lodge-room,* of ciphers "purporting to embody the unwritten work or ritual." I am quoting from the Iowa *Constitution and Code* of 1922. That written and printed rituals exist is not denied in this quotation. I have found in several Grand Lodge Reports references to written and printed rituals. One Grand Master says that "business men prefer cold type to the mouth-to-ear system." (Quebec Report of 1895.) In the Grand Lodge Report of Massachusetts, 1894, the Grand Secretary calls attention to the fact that a printed key, or cipher, of the ritual was in circulation, and "as but two persons could have access to the ritual sufficiently often and long to have been able to prepare for the press this work, of whom he was one, he desired that the most vigorous measures should be taken to expose the guilty party." A committee was appointed and made a complete report. It located the responsibility upon two Past Masters, mentioned by name, one of whom had been Grand Lecturer when the cipher was printed. He had communicated the work to his associate in cipher, had corrected the copy, and read proof on the printed work, whereupon the work was electrotyped and one thousand copies printed "with the declared purpose of selling the same." Both men were expelled. "'To prevent and forestall damage to the craft from the sale and use of these ciphers, the Committee on Ritual was instructed to report 'what legislation was necessary to make the work thus published of no Masonic value,' either by change in the ritual or by making it a Masonic offense to have or use this cipher work."

From the above it is clear that the lodge had the ritual in written form, to which high officers had access, that it was printed by two officers as an article of sale, and that the lodge recognized the fact that all this had happened, took official action, and spread a report of the affair on its official, printed minutes.

The following year the Grand Lodge Report of Virginia reports the fact that there was correspondence of the Grand Master with Grand Masters in Kentucky, Maryland, Pennsylvania, and Virginia regarding "several of our Grand Lodges writing out the esoteric" (secret) "work." In the records of this correspondence there is a quotation from a private letter by a *colored* * Past Grand Master of Ohio, dated March, 1895, reading as follows: —

"We work all the rituals of the [white] Grand Lodges, Grand Chapters, and Grand Commanderies of the United States. The revised rituals [the printed secret work] of the [white] Grand Lodge of Ohio were in our hands before they were received by many of their own lodges; the revised ritual of the General Grand Chapter, as revised and promulgated at Denver, has been in our chapters for over eighteen months. We have, also, the entire new rituals of the Templar Orders which, as you know, went into operation in January, 1894."

Words in brackets are not my own, but are found in the original.

From this it is clear that there are obtainable printed rituals of all Grand Lodges in the United States, that negro lodges have obtained them and are using them. No wonder the Grand Lodge Report of Minnesota, 1896, Appendix, page 82 (quoting this affair), asks: "Is it not about time to call a halt?"

Really, George, is the Masonic Order a *secret* society?

Affectionately yours,

G.

Martin Luther on the Manner of Entering the Marriage Relation.

Luther insisted upon it that those who enter the marriage relation should be guided by the Word of God. Great was Luther's reverence for God's Word. He viewed every subject in the light of the Word. Therein lies the strength and the charm of his writings.

In a sermon on John 2, 1—11 he speaks of three things which are necessary in order to enter the state of matrimony in a godly and Christian manner: The first, that one begin in faith; the second, that one pray God for a pious partner; the third, that one take the step with the knowledge and consent of parents.

"To begin in faith," says Luther, "means to believe firmly that matrimony, in its very nature and in all its works, sufferings, and whatever belongs to it, is a thing pleasing to God Himself. Those who begin their marriage in faith will be sure to find joy and gladness in it, no matter what trials may arise. They will find heartfelt pleasure in any wife, no matter how cross, mischievous, poor, or sick she may be; for they can always hold up before God His own work, creature, and will. And since they see that it is God's good pleasure, they, like the martyrs, will experience peace in suffering, pleasure in displeasure, and joyfulness in the midst of tribulations."

"It is also very important," Luther goes on, "to ask God to provide you with a pious wife or a pious husband. God, indeed, could do this without your prayer, but He does not want to do so. He wants you to honor Him by asking Him for this gift. Some, indeed, are inclined to laugh and scoff at the idea of asking God for a spouse. But, dear son and daughter, you need not consider it a disgrace to pray for a pious spouse, for you surely do not consider it a disgrace

* Negro lodges are regarded as "clandestine," as you know; have no Masonic standing.

to ask God to grant you a healthy hand or other limb. Now, a pious spouse is just as needful as a sound hand or other limb. For if your husband or wife proves uncongenial, you will enjoy few happy days or hours, and instead thereof you would rather suffer with a lame hand or leg." Luther also urged parents to pray God to provide a pious spouse for their child, citing Abraham's prayer in behalf of Isaac.

With regard to obtaining the consent of parents, Luther has this to say: "No son or daughter should enter into a betrothal secretly, without the knowledge and will of the parents; for it is a great sin against God's Fourth Commandment, which commands children to honor their parents. And it is to be feared that, if one despises father and mother and marries without their knowledge and consent and thus begins matrimony in sin, God will grant neither success nor happiness." Luther also urges parents to endeaver to gain the confidence of their children and not try to induce them to marry some one against their inclination.

Lutheran Standard.

Editorial.

The Quadricentennial of the First Hymnal.

The first congregational hymn-book in Christendom was published in 1524 at Wittenberg. It contained eight hymns, four of which had been contributed by Luther. The little book was received with so much favor that in the same year another and still another hymnal were published, each containing thirteen additional hymns besides the original eight. Both these editions were printed at Erfurt. And later on, in the very same year, Luther himself, together with the court musician, John Walther, published a hymnal for schools, which contained thirty-seven hymns, five of which were in Latin. In this book there were twenty-four spiritual songs composed by Luther himself.

That was the beginning.

And such has been the success of this movement that since then in every Protestant country of Christendom hymn-book after hymn-book has issued from the press, until to-day hymnology is a study all to itself.

We do not wish to be understood as saying that there was no congregational singing before Luther. Where was there more exquisite sacred music and singing than several thousand years before Luther's birth in the Tabernacle and the Temple of the Old Testament? Of Jesus we read that He sang with His disciples. Matt. 26, 30. During the life of the Apostles the first Christian congregations sang hymns and songs. Col. 3, 16. But because of persecution this congregational singing had to be omitted at times. At some places and at certain times hymnology flourished more than at others, but its progress was not commensurate with the growth of the Church. It seemed to languish, and only here and there some gentle psalmist raised his voice to sing praise to his God. A few Greek hymns and a few Latin hymns were composed. Later on the singing was restricted more and more to choirs of trained singers. During the Dark Ages there was very little congregational singing. The monks and priests groaned and wailed the chants of the mass. A few hymns, either in Latin or in a mixture of Latin and the vernacular, and a very few translated into the language of the people, were sung at times. But when Luther once more published the Gospel in its brightness, then there was again that same effect which followed the angel's proclamation of the glad tidings on Christmas Eve — the joyous hymns of glory to God, of peace on earth, and of good will toward men.

Luther himself composed the first hymns and taught the people to sing them. He had first of all translated the liturgy into German, but even then he had said: "I wish we had many more German hymns which the people might sing during the mass. We lack, however, German poets and musicians, or they are not known to us as yet, who could produce Christian spiritual songs, as St. Paul calls them, which would be worthy of being used daily in the Church of God. One does not find many who have the proper flavor and spirit. I say this in order that German poets, if there are any, may be moved to produce spiritual hymns."

Luther's most bitter enemies have admitted that his hymns were a force in establishing the Reformation; nor have years and centuries detracted from the value of these hymns. To this day they are the models, as they were pioneers, of modern Christian song. Their melodies have never ceased, and to-day they are sung not only in Lutheran churches, but in all those houses of worship where true spiritual, vigorous, and rhythmic hymns are appreciated. Luther's hymns were both popular and classic. The people sang them with fervor, and the most exacting critics and the most cultured *connoisseurs* acknowledged their excellency and worth. In 1569 C. Spangenberg wrote concerning Luther's hymns: "If it should ever happen that God would punish the world so that because of tyranny the divine Word could not be preached, we should, nevertheless, have the entire Christian doctrine in these our hymns, and even though one would by force forbid us to sing them, they, together with the beautiful passages of Holy Writ, can never be torn from our hearts." Dr. Philip Schaff writes in Julian's *Dictionary of Hymnology:* "His [Luther's] hymns are characterized by simplicity and strength, and a popular churchly tone. They breathe the bold, confident, joyful spirit of justifying faith with the beating heart of his theology and piety. He had an extraordinary faculty of expressing profound thought in the clearest language. . . . He is the father of the modern High German language and literature. His translation of the Bible may be greatly improved, but will never lose its hold upon the German-speaking people. Luther's hymns passed at once into popular use and accompanied the Reformation in its triumphant march through German lands. Next to the German Bible they proved to be the most effective missionaries of evangelical doctrines and piety."

In a booklet prepared by a joint commission on church-music of the Protestant Episcopal Church occur these words: "Those tunes which were the product of England's 'golden age of music,' the sixteenth and early seventeenth centuries, and the chorales which were the glory of the Lutheran Reformation, may well be given preference, but many of those of the mid-Victorian period were composed to meet the vocal resources of a choir rather than of a congregation." But why add estimates when every one who is capable of judging and who knows anything of Luther's hymns feels their worth and power more deeply than words can express?

We Lutheran Christians, who have enjoyed these hymns and have derived from them the richest blessings, ought not to permit the year 1924 to pass without celebrating the quadricentennial of the first Christian hymn-book. It is not too early to remind the Church of this, and it is not too early to begin preparations.

S.

Where the Laymen Take a Hand.

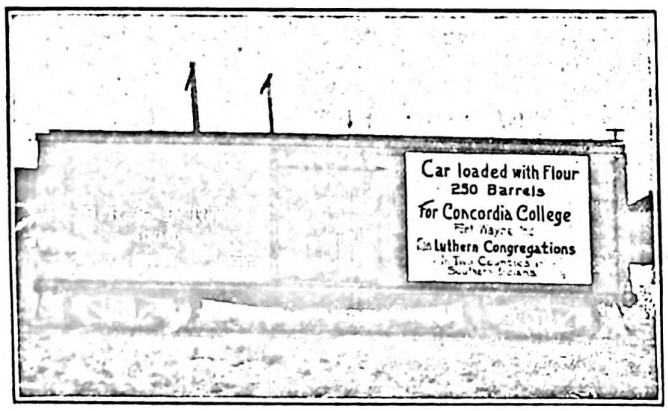
On Sunday, March 11, the writer had occasion to attend a meeting of laymen and pastors representing two visiting circuits of Southern Indiana. Some thirty-five delegates and visitors and six pastors were present when the meeting was opened at 1.30 in the parish-house at Seymour. What we wit-

nessed that afternoon was so enlightening that we believe a brief record of our impressions is in place here.

At the opening of the meeting the secretary read reports from a tabulation covering all congregations of the two circuits. It developed that of some twenty congregations only three were short (49, 70, 95 per cent., respectively) in their contributions to synodical purposes in 1922. The chairman announced that the principal purpose of these meetings was to discuss ways and means how to secure an improvement in giving for non-congregational purposes. The delegate of the congregation which had scored only 49 per cent. was present and was called upon to explain the wherefore and why. The explanation given, two bad years of crops, was deemed satisfactory. It developed that the official Visitor had been there previously to inquire why contributions were not forthcoming as expected. A committee had visited another congregation and now reported. It was established that the congregation in question had suffered losses through removal of members to other cities.

In the more general discussion that followed the introduction of the envelope system was urged..

The budget for 1923 was read and discussed, many items explained in detail. The need of expansion in our missionary program was emphasized. It developed that one congregation in the circuit had borrowed money in order to pay its quota to



Carload of Flour Sent to Concordia College, Fort Wayne, by Our Congregations at Columbus, Seymour, and Vicinity.

Synod. Comparisons of the Central District with other Districts on the basis of Financial Secretary Eckhart's tabulation were made and certain lessons emphasized by President Matthius, who was present.

All discussions were businesslike, yet were conducted in the most evangelical and fraternal spirit. There was no attempt to exercise any legalistic pressure. These laymen and pastors were simply consulting with one another how to provide the funds necessary for the Lord's work, and admonished one another in a brotherly manner. The principle underlying all deliberations was that our congregations *owe an accounting to each other and to the Synod* for the manner in which they are endeavoring to meet the financial requirements of our work.

There can be no question that where the laymen's organization formed in 1917 is in actual working order, as in the Central District, the moneys will be forthcoming which we need for our missions and for our institutions. The thing is so simple and businesslike, and, withal, so evangelical, that one is surprised, not at seeing it actually work out, as in the Central District, but that there should be any Districts in which the same method is not applied to the solution of the same problem. G.

A Journalistic Success. — No one has asked us to boost the *Concordia Junior Messenger*, our new juvenile magazine, and as a matter of fact it does not need any advertisement, since its position among our young people, even at this time, seems to be assured. But the three issues which have so far come to our desk are such splendid examples of what a magazine for Christian young people ought to be that we cannot refrain from passing this bouquet across the desk.

The *Concordia Junior Messenger* comes as the result of deliberations between the Walther League and the synodical Board for Young People's Work. Sensing the need of a magazine for their Junior societies, the officers of the League contemplated the publication of a magazine which should be to them what the *Walther League Messenger* is to the Senior societies. In a consultation with the Board for Young People's Work the Walther League was encouraged to enter into an exchange of views with Rev. Alfred Doerffler, then editor of the *Young Lutherans' Magazine,* and as a result of several conferences with Rev. Doerffler and the Concordia Publishing House Board, the idea of a new paper, published and edited under synodical authority for the Junior societies of the Walther League, emerged, and has now been carried into execution.

It is possible that a taste vitiated by the Sunday paper and the movie magazine will not readily take to the articles and make-up of this new magazine. Any live boy or girl, however, who can recognize good reading when put next to it will seize with delight the issues of the *Junior Messenger* as they come to hand. Aside from special articles, there are departments devoted entirely to the Junior Walther League, to which contributions are made by the leaders in this work. In the last issue an outline for an educational meeting on the topic "David Livingstone" by Rev. Paul G. Prokopy is particularly fine, and the "News from the Societies" department contains reports and communications which lead the reader right into the midst of the activities of the lively body of Lutheran boys and girls whom the *Concordia Junior Messenger* would serve.

Our Lutheran youth is now provided with three good magazines. For children of about nine or ten years up to their confirmation we have the *Young Lutherans' Magazine,* edited by Mr. Theo. Kuehnert under appointment by the Board of Directors of our Publishing House; for the ages of 14 to 18 we have the *Concordia Junior Messenger;* for our grown-up young people there is the *Walther League Messenger,* the latter periodical being the property of the Walther League, but edited by Prof. W. A. Maier of our Concordia Seminary.

Since a man largely is what he reads, it should be the purpose of those who labor for the welfare of our youth to acquaint them with the fine reading-matter which is now being provided for them by and in our Synod. It would be a pity if any of the juvenile magazines mentioned above would have to be published at a financial loss. G.

Confession and Absolution. — There are Lutherans who regret that there is in our Small Catechism any instruction concerning confession and absolution. They seem to be ashamed of this part of the public confession of the Lutheran Church, and to fear that it smacks of Romanism.

There is not the least justification for such cowardice and fear. But ignorance of the powers of the Church and a foolish deference to still more ignorant and fanatical sectaries have caused some of these Lutherans to omit this fine instruction on confession and absolution in teaching the Catechism. And now what happens? These very sectaries in deference to whom this instruction was omitted cry out that Protestants ought to have something to serve as a substitute for the confession of the Roman Catholics. Almost every Protestant church-paper has taken up the plaint of Dr. Sheldon that parishioners not rarely wish to consult their pastors, but that Protestants have failed to provide by ordinance or otherwise to meet this need.

Those Lutherans who retained in their Catechism Luther's

instruction on private confession can easily meet this stricture. Nor are they looking for something similar to auricular confession — they thank God that they have been delivered from that tyranny of conscience. They have the evangelical practise of announcement for Communion and the privilege to consult the pastor at any time, and to confess those sins which above others weigh upon their heart and conscience.

On the whole, many of the Reformed sects in this country are beginning to realize that something is wrong with their systems. They are beginning to celebrate Christmas, whereas formerly they denounced the Christmas-tree as a species of idolatry. They are beginning to refer to Lent and to speak of Good Friday and of Easter, although formerly these celebrations appeared to them to be works of Romanism. Lately we have even found pictures of Jesus, of the saints, and crosses used in some of these Reformed churches, whereas formerly they seemed to be horrified when they heard that Lutherans still made the sign of the cross. These same churches have condemned and opposed our parochial schools, but it appears now that many of them are becoming desperate because they cannot introduce religious instruction into the public schools, and they have no Christian schools for their children under high school age.

We are far from insisting upon any form of private confession, nor do we imagine that Bible pictures, crosses, crucifixes, clerical vestments, and an observance of fitting behavior in church spell the salvation of souls; but neither do we regret that Luther, and those who followed his lead, retained much which makes for dignity and efficiency. The complaints of Reformed sectaries to-day testify against their former contempt and scorn. S.

"The Only Constant Thing in the World is Change." — This proposition, reproducing the fundamental thought of one of the old Greek sages, is often brought to the fore in our days as an argument for church union irrespective of divisions in matters of doctrine. The *Methodist Quarterly Review* uses it in such a way, asserting that there is constant development in the world of thought, that beliefs change as the months and years roll by, and that, hence, adherence to one common creed must not be made a condition of church-fellowship. The following sentences well state its position: "Men may be allowed to differ in their ways of thinking. There should be a unity of believers, even if there be not a unity of beliefs; when the heat of argument threatens to divide, there is always a place of harmony at the Mercy-seat." That seems irrefutable; but the whole argument rests on a false assumption, namely, that there is no point of absolute stability in the universe. "The only constant thing in the world is change," — yes, let us grant it. But there is one factor — and the supreme one — in this wonderful universe which does not change, He "with whom is no variableness, neither shadow of turning." The translation used in French Bibles for Jehovah — *L'Eternel* — may not be adequate in some respects, but it very correctly draws attention to the immutability of our ever-blessed God. And now let us consider that religion has to do with our attitude toward this unchanging and unchangeable Being, "the same yesterday and to-day and forever," of whom the same things are true now as they were a thousand years ago, whose thoughts, decrees, plans, and laws are not affected by the onward rush of time.

Does not, then, the whole argument for church union built on the mutability of things in and about us fall to the ground? God does not change, His Word does not change, His truth does not change. Every attempt at uniting the worshipers of God which ignores that He and His Word and His truth are immutable really dishonors Him who has said: "Heaven and earth shall pass away, but My words shall not pass away." A.

A Layman's Answer. — A layman of our Synod wrote us an answer in reply to "A Layman's Question" propounded in a recent issue of the WITNESS; at the same time he enclosed a check for the Building Fund. His reply reads: "Every member of Synod knows that the campaign for the Building Fund was launched in the year 1920, which gave each member a space of three years in which to make payments. The sum collected from our people in these three years is comparatively small. Are most people of Synod so poor that they find it impossible to give to Synod's Building Fund? Would they say they could save nothing of their earnings in three years for this cause? No one would desire to be accused of not loving Christ, who has cleansed us from all sins, so that we can now stand before the throne of God. Yet our small sums given to God's kingdom are a very poor showing of our Christian faith and love. Every true Lutheran knows that we as a church-body have great responsibilities before God because of the purity of doctrine vouchsafed to us, and therefore we ought to show greater zeal in working for Christ and His Church. To my mind this is something serious to think about, and we should be constantly reminded thereof."

If every layman would think and act as this layman did, Synod's financial problem would be solved. We do not grow tired of saying that we believe our people need to be better indoctrinated as to what the Bible teaches on Christian giving, need to be more thoroughly informed as to the needs of the Church, and then ought to be *personally* approached for their contributions. It is deplorable and discouraging to know that even at this late day some people of our churches know little or nothing about Synod's building program, and the comparatively small amounts of moneys sent to Synod's treasurer are sufficient proof of the fact that not every communicant member in our churches has contributed. J. H. C. F.

The Religion for the Modern Mind. — That is what many are groping after, so they claim. A number of writers also in current magazine literature insist that this is the need of the hour — a religion to satisfy the modern mind. It is not at all surprising that the modern man is looking for some kind of religion. There is at present very little faith, and without faith it is not only impossible to please God, Heb. 11, 6; without faith it is impossible also to have real peace or joy of soul, Rom. 15, 13.

It is true, there are those who declare that interest in purely religious questions is dying out to such an extent that even many preachers have ceased giving much attention to them. "A great many ministers have practically abandoned thinking about theology. They have become men of affairs, church mechanics, or social workers, rather than social theologians," writes one. But all this is refuted by the violent controversies which are being waged at this very hour. Far from subsiding, these theological discussions have rather grown so loud that even the unspiritual daily press has become interested and taken a hand in the altercations. It cannot be otherwise, for, as one writer aptly remarks, "man is incurably theological." "Man can hardly help thinking about the mysterious universe in which he finds himself." So the problem remains — we must have a religion for the modern mind and for the modern man. What shall it be?

Let us see. The modern man is devoted to the laboratory method. He believes in tests and results. He has no patience with medieval scholasticisms. He distrusts the logician's syllogisms. Fine-spun theories are, after all, no more than so much mental gymnastics, which produce zero. Speaking for the modern man, Wm. Dean Howells writes: "The plausible theories which do not stand the test of actual experiment, however

beautiful they may be, are absolutely worthless." This, then, is the attitude of the modern mind. And here is a religion which meets this attitude. It is the religion which teaches: "Believe not every spirit, but try the spirits whether they are of God." 1 John 4, 1. And the same Teacher says to the modern man: "If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of Myself." John 7, 17.

The modern man is through with the emotional revival, he is through with the circus work of religious entertainment. He is through with the enforced conformity of medievalism and the Poll-parrot religion of the collier. He demands to know in whom and what he is to believe. There is only one religion which meets all these demands. It is the Christian religion of the Bible. Let the modern man come, then, and taste and see for himself. Here he will find more than human power — God's power to crush the sinner's pride and to give implicit faith. Here is the religion which tears away the sham of man's own righteousness, and gives to all who seek for sincerity and reality the righteousness which avails before God and passes the most exacting demands of divine justice, the righteousness of Jesus, the Holy One, whom no one has ever convinced of sin. Here is the challenge to the modern man: "If any man will do His will, he shall know of the doctrine whether it be of God." He who refuses this offer testifies to his own conceit, stubbornness, and incorrigible depravity. S.

A Gloomy Picture. — Is America a Christian or a heathen country? Its right to be classified as the former seems to be fast disappearing. Let the reader ponder the following description of conditions given by the *Lutheran:* "As is well known, the larger cities are rapidly becoming heathen. Not one-fifth of the people of New York City are identified with the Christian churches; not one-third of the people of Philadelphia; not one-fourth of the people of Chicago; while the situation in other large cities is gradually, but surely tending to be similar. Even in the smaller towns the atmosphere has become so worldly and unchristian that churches once well filled are now half empty. The country has caught the contagion until there is scarcely a parish in which the unchurched population, or the population that seldom sees the inside of a church, is not much larger than the churched."

If there is still a person who doubts the seriousness of the situation, let him make a comparison between, say, the city of Chicago and Travancore, a province or native state of Southern India. Statistics place Chicago into the same class with this province, stating that in both the Christians constitute about one-fourth of the population. It is true, of course, that many of Chicago's unchurched people did at some time hold membership in a Christian church or received some instruction in the doctrines of the Christian religion, that the influence of Christianity and the opportunities to become acquainted with it are vastly greater in that city than in Travancore, and that, hence, the situation in both is not so much alike as the statistics would have us believe. But even if all this is conceded, the outlook remains an appalling one. Not only far away, but at our very doors people are starving for want of the bread of life. And we — are we saying with Cain, "Am I my brother's keeper?" No one, let us hope, will conclude that our activities in behalf of the heathen of Travancore must be curtailed. On the contrary, let this be the conclusion reached by every one, that, since the fields here and abroad are white already to harvest, we must work while it is day. A.

The Community Fund. — In a circular issued by the Community Fund of St. Louis it was stated that the plan has been adopted by one hundred and twelve other cities, including such cities as Philadelphia, Detroit, Cleveland, Cincinnati, Louisville, Rochester, Kansas City, Minneapolis, St. Paul, Milwaukee, Baltimore, Denver, San Francisco, Los Angeles, Buffalo, and Indianapolis. What is the purpose of the Community Fund? "Its purpose is to raise the contributions needed for the current expenses of charitable, philanthropic, and social organizations which serve the people, regardless of race, color, or creed. The Community Fund will replace the separate appeals of these member organizations with one united campaign." As to membership in the Community Fund, we read in the circular from which we are quoting: "The Community Fund will be glad to admit any organization of any faith which is doing a necessary piece of charitable or social work in an effective way." Among the member organizations listed are the following: Board of Religious Organizations; Christian Orphans' Home; Methodist Orphans' Home; Protestant Orphans' Home; Salvation Army; Social Service and Welfare Department, Church Federation; Young Men's Christian Association; Young Women's Christian Association.

All the work which the Church does, even the so-called charitable work, should be done with a view of advancing Christianity, only that Christianity, of course, which is taught by the Bible. A Lutheran cannot, therefore, for instance, give financial assistance to a Roman Catholic orphanage in which children are brought up in the Roman Catholic faith; for the Lutheran knows that Roman Catholicism is the religion of Antichrist, which he must oppose and which he cannot support with his money or otherwise. Nor ought the believer to ask the unbeliever to give financial support to the Church and to its institutions, for the unbeliever ought not to be asked to support an institution in which he does not believe, and the Christian ought not to go begging for support to the enemies of Christ. All of this is sufficient reason why a Community Fund which includes religious organizations should not receive our sanction and support. The Community Fund which makes a bid for the membership of religious organizations is but another indication of the indifferentism and the apostasy which is characteristic of the religious life and of the church-work of an increasingly large number of churches in our day. J. H. C. F.

How a Romanist Tried to Comfort Himself. — In 1915 a Roman Catholic editor wrote: "Two cities in Europe are avoided by the Catholic tourists, London and Berlin — and why? They feel themselves insulted at every step by those demons in bronze staring at them from every prominent street-corner." By the "demons in bronze" he meant the heroes of the Reformation, whose monuments one sees in Berlin and London. The success of Luther's Reformation is a thorn in the flesh to every fanatical Romanist. Everything visible which reminds them of it is an eyesore to them. The priest who wrote those words about Berlin and London betrayed this annoyance which they feel at the many monuments that tell of Luther's victories. At the time when he wrote this priest thought that he had found some comfort for his spirit sick with spite: he had heard that the German government had decided to melt all bronze statues and monuments for the purpose of utilizing the metal for ammunition. That was sweet comfort to the papist; therefore he wrote: "We are glad of it. . . . Let all Protestant heroes go where their originals went long ago." This imprecation seems to have electrified him, for he could not contain himself, but continued: "The soul of Protestantism has fled to a place known only to God. Its body has rotted long ago. There is no Protestantism left." What desperation! A Roman Catholic priest practising Christian Science — thinking to produce a condition by asserting it.

The poor man is dead now, but those bronze monuments of Luther are still standing. And more than that, the most anti-Roman Protestantism, so far from being dead, seems to be more

alive than ever, for one Lutheran Church after the other is being built and dedicated. Moreover, our Synod is contemplating the building of a theological seminary, with room for four hundred students, every one of whom is to proclaim God's Word and Luther's doctrine *pure*. Every dollar which is given towards this new seminary makes it more difficult for the foes of the Bible to comfort themselves with the false comfort of the death of Lutheranism. And they really do not need this false comfort; they can all have true and sweet comfort by following that Catholic priest and monk, Luther, who could find no comfort in the teachings of the Roman Church and therefore took refuge in the Bible. There he and millions of Catholics who followed him found true comfort. Let millions more of Catholics follow this monk and priest, Luther, and the monuments of the Reformation will no longer insult them, but will afford them genuine and godly joy. S.

Coueism. — "Day by day, in every way, I am getting better and better," so says Coué. As a pleasing refrain this is already being sung by thousands, who, no doubt, believe that it will serve them as an enchanting formula to transform their life and bring to them happiness and good cheer. Let us not be deceived. Paul tells us that false prophets "by good words and fair speeches deceive the hearts of the simple." Rom. 16, 18. Truly the Bible says: "A merry heart maketh a cheerful countenance. Prov. 15, 13. But only a new life in Christ will give us a merry heart; and a new life in Christ, and therewith peace of conscience, happiness, cheerfulness, compassion, health of body and soul, comes not by any magic formula, but only by the Spirit of God, who operates through His Word in the heart of man. The "power" offered by Coué is not the power that can regenerate the ungodly, nor make the Christian daily grow better in a life of holiness. Let us keep in mind and repeat and believe daily the many blessed and gracious promises which God has given us in His Word; then we shall be renewed day by day and through the power of the Holy Spirit grow better. J. H. C. F.

Outlook and Review.

Correspondence.

MILWAUKEE, WIS.

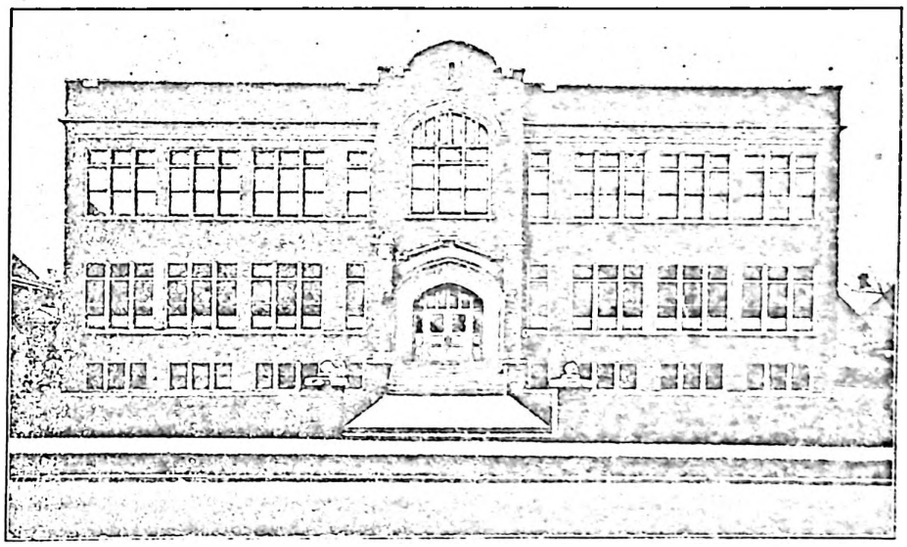
The third Sunday of January was a day of rejoicing for Cross Lutheran Church of Milwaukee. On this day we were privileged to dedicate our new school-building and parish-hall. The old school-building, which served its purpose for nearly twoscore years, did not meet our requirements any more, and this forced the congregation to take action. The building is without doubt a credit to our Lutheran Church and its attitude toward Christian education. It contains five modern, spacious, well-ventilated classrooms and a large assembly hall seating 600 people. All important details of school requirements were taken into consideration. The basement is equipped with four bowling alleys and other rooms for social requirements. The Ladies' Aid has a well-arranged kitchen on the second floor. The approximate cost of the structure is $75,000.

After a short farewell service at the old school the congregation assembled at the adjoining church, where Dir. W. C. Kohn, of River Forest, preached a German sermon to the large congregation which had come to rejoice. This was followed by an English sermon by Prof. Martin Graebner of our local Concordia. Both speakers emphasized the vast importance of good Christian training, and the message they brought went directly to the hearts of those who were privileged to hear it. After this service the dedicatory service proper took place at the new building, situated about two blocks south of the church. The pastor, Rev. E. F. Schueler, performed the dedicatory act, assisted by the Rev. J. C. Strasen. All services were beautified with songs of praise by the choirs of the church and by the pupils of the school. In the evening Mr. A. A. Grossmann, Superintendent of our Lutheran schools of Wisconsin, and Mr. Pieplow, a fellow-Lutheran and formerly connected with the Milwaukee Board of Education for Public Schools, again touched upon the importance of Christian education in well-chosen words.

We rejoice and thank God that He has given us courage and open hearts and hands, and that He has privileged us to erect this building to His glory and honor, in spite of the fact that our Lutheran way of leading the little children to the Master meets with much stubborn opposition by those who do not know and understand us. To God be all glory and honor! May He who once said: "Suffer the little children to come unto Me and forbid them not," bless our school as well as all schools of Synod! E. F. SCHUELER.

CONFIRMATION AT WISCONSIN INDUSTRIAL SCHOOL FOR GIRLS.

On the afternoon of February 18, 1923, a class of seven catechumens at the Wisconsin State Industrial School for Girls was confirmed by our esteemed city missionary, Rev. Enno Duemling, having previously been instructed by him in Luther's Catechism and prepared for the blessed occasion.



Cross Lutheran School, Milwaukee, Wis.

The pastor administered Holy Baptism to one of the class-members, after which the solemn rite of confirmation was performed in the presence of attentive witnesses. It was inspiring, indeed, to hear these young Lutheran Christians confess their faith in the Triune God and promise loyalty to Christ and His Church, even unto death.

After the confirmation exercises the regular services were held, which were greatly enhanced by the singing of the Shepherd Psalm by the members of the school. This was followed by the soul-stirring confessional hymn "O Lord Most Merciful." Our missionary then delivered a touching Lenten discourse on "Christ in Gethsemane" to a very receptive congregation, which gave evidence of being deeply moved by the warmth of true evangelical Gospel-truth proclaiming the love of the suffering Savior and salvation through His blood. This was followed by "Abide with Me," which created a hush so sweetly solemn that it reminded the writer of Jacob's Bethel; for surely the Lord was present! "Precious Savior, Meek and Mild," by a chorus of youthful voices, then flooded the chapel with melody, and the services closed with prayer and benediction.

Our young confirmands remained to take their first Communion, together with other young Lutherans at the institution, many of whom had been members of previous confirmation classes organized by our tireless missionary.

The reverential awe and attentiveness of the young communicants was so evident and the service so impressive that all who witnessed the scene felt the very atmosphere hallowed by the presence of the Holy Spirit. The heart-to-heart admonition

these young folks received from the missionary under whose pastoral care they have been, and will be until paroled, was touching indeed. Another class is now in process of formation. Many young girls for the first time in their lives heard the story of Jesus and His love at the chapel of this penal institution, and eternity will tell how many here found and accepted Christ as their Savior, how many straying ones have here been returned to the fold, how many lost ones have been reclaimed. We have abundant evidence that the Word of the Lord sown into the hearts of these young people does not return unto Him void, but accomplishes that which the Lord pleases and prospers in the thing whereto He sent it. May the dear Lord bless these young Christians, make them a blessing to all with whom they come into contact at the institution, and grant them grace, when they return to their respective homes, to remain true to the faith and loyal to their Savior!

How thankful we should be for the privilege of an open door in proclaiming the Gospel to these young people! The beneficial results of these services are admitted to be manifest, and they are known to exercise a wholesome influence at the school, an influence that will be felt when these young girls reenter the outside world, many to establish homes of their own. God grant them all grace to glorify the Master by a Christian life consistent with the confession of their lips!

It was February 18, the anniversary of Luther's death, and the writer felt so at home with these dear young people! What though the law has penalized them by depriving them of their liberty for a certain period! Are we a whit better than they? Indeed not! It is only the unmerited grace of God that has kept us from falling, and we have naught whereof to boast; for in His sight shall no flesh be justified. "There is no difference, for all have sinned and come short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus." Rom. 3, 22—24. We need the same Savior, the same pardon, the same cleansing, the same robe of righteousness as these young people to make us worthy of entering the Kingdom of Glory.

May this precious truth of salvation by grace, through faith, so signally experienced by the God-sent Reformer whose name we bear, be an incentive to an ever-increasing zeal for the glory of our divine Redeemer! And let us continue to "rescue the perishing" and "lift up the fallen," exalting this glorious grace, and we shall be living memorials to Luther, more noble than monuments of marble! God grant it! ANNA HOPPE.

BAPTISM OF A BRAHMAN IN INDIA.

Among the millions of Hindus in India none are more prominent socially and religiously than the Brahmans. The Brahman caste is the highest Indian caste. According to the Hindu view-point the Brahmans are believed to have been created from the mouth of God. The ancient and sacred Laws of Manu say: "For the prosperity of the world he [Brahma] caused to proceed from his mouth . . . the Brahmans."

The Brahman is the lord of the castes. His person is inviolable. He is the divinely appointed teacher and priest. In the mind of the common people he is divine and therefore entitled to the worship of the lower castes.

Say the Laws of Manu: "Since the Brahman sprang from the most excellent part of God, he is by right the lord of the whole creation. . . . When a Brahman is born, he is the highest in the world, the lord of all creatures. . . . Whatever exists in the universe is the property of the Brahman; for on account of the eminence of his birth the Brahman is entitled to it all. . . . Other mortals exist through the benevolence of the Brahman. . . . Let no king, though in the greatest distress, provoke Brahmans to anger; for they, once enraged, could instantly destroy him together with his army and equipments. . . . Who could prosper if he injured those who, if angry, could create other worlds and regents of worlds and deprive the gods of their station? What man desirous of life would injure those by whom the worlds and the gods eternally exist? . . . A Brahman, whether learned or ignorant, is a powerful divinity. . . . The Brahman alone should sacrifice. No greater crime is known on earth than slaying a Brahman. . . . Whoever assaults a Brahman with intent to kill shall remain in hell a hundred years, for actually striking him a thousand. As many particles of dust as the blood of a Brahman collects on the ground, for so many thousand years must the shedder of that blood be tormented in hell."

The conversion of a Brahman is a very rare occurrence. Satan appears to have bound this class of Hindus with even stronger fetters of self-righteousness, arrogance, spiritual blindness, and hardness of heart than other East India natives. And because social ostracism follows in the wake of separation from Hinduism to the embracing of the Christian faith, many Hindus that are convinced of the truth of the Christian religion recoil from owning public allegiance to Jesus Christ as the only Savior of the world and to the Triune God as the only true God. In fact, many have advanced the thought that one can be both a follower of Jesus Christ and a follower of the Hindu religion. In this manner they attempt to join Christ and Belial.

Recently our mission in India had the great joy of receiving through Holy Baptism a former Brahman into the Church of our Savior Jesus Christ. This new fellow-Lutheran is Mr. Rajachoodamony. He is a well-educated man, having had the opportunity of attending higher schools of learning. Last August he was engaged as language teacher by Missionary Paul F. Heckel, of Nagercoil, Travancore. In their daily language work our missionaries have the custom of reading the Holy Scriptures with their teachers, which is followed by a discussion of the portion just read. This custom was faithfully adhered to by Brother Heckel. And the Spirit of God blessed that study hour. Already in September of last year Mr. Rajachoodamony asked for regular instruction in the revealed Christian truths. It goes without saying that Brother Heckel was highly delighted to hear this request and immediately complied with it. Daily catechetical instruction followed. Our synodical Catechism was used as text-book, and article after article was examined and proved by the Word of God. And by the grace of God this prayerful searching of the Scriptures wrought conviction of sin and trust in the blood of the Lamb. The Spirit of God led Mr. Rajachoodamony to the Cross of Christ. He became a humble believer in the Redeemer. He found justification in the righteousness of the crucified and risen Christ. And now he was anxious to receive the divinely appointed means of grace, Holy Baptism and the Lord's Supper. Some time earlier the brethren had gone to Kodaikanal to pursue their studies. It was here that the blessed Sacraments were received. January 21, 1923, was the great day. Missionary Heckel administered Holy Baptism and Missionary Lutz Holy Communion, the brethren at Kodaikanal at that time joining in the latter. Mr. Paul Rajachoodamony is now a member of our Missouri Lutheran Church in India.

By his public confession of faith in Jesus Christ and his acceptance of the Sacrament of Baptism he turned his back on all caste pretensions of natural superiority and birth relationship with God as taught in the Hindu sacred books. His former caste friends and relatives will undoubtedly soon take cognizance of his connection with the Lutheran Church, cast him out of their circles, and ostracize him. To all intents and purposes he will be considered and declared dead and buried. To them he has become unclean.

But in his living faith he has found a new relationship. Washed of the guilt of his sin, he is now an adopted son of God and belongs to the family of God in heaven and upon earth. God is his Father. Jesus Christ is his Redeemer and his elder Brother. The Spirit of God is his Guide and Comforter. All the children of God upon earth are his brethren and sisters, members with him of the spiritual body of Jesus Christ. He may have lost a patrimony, but he won a mansion in the Father's house. Christ says to him and to all believers: "Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake who shall not receive manifold more in this present time and in the world to come life everlasting." Luke 18, 29. 30. And as he was not ashamed to confess Christ, in like manner Christ will not be ashamed to confess him on that Great Day.

Mr. Rajachoodamony's baptismal name is Paul. May he always be a follower of the great apostle in firmness of faith, in warmness of love, and in steadfastness of purpose. Like the apostle, may he be a witness for Christ to the Indian people, by the grace of God winning many of his former friends and associates for the Gospel, which gives them the certain hope of everlasting life through faith in the Redeemer. And when the final summons comes to him, may he be able to say: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." 2 Tim. 4, 7. 8.

I commend this new brother and all our Christians in foreign lands, especially our missionaries, to the prayers of the Church.

St. Louis, Mo. FREDERICK BRAND.

DEDICATION OF HOSPITAL IN AMBUR, INDIA.

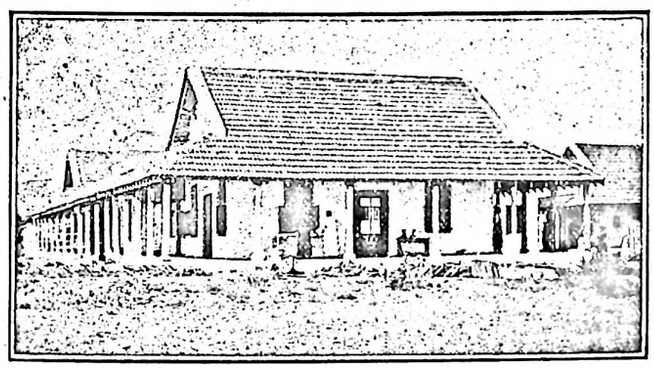
January 13 was a day of rejoicing and thanksgiving for the Medical Mission Staff and the missionaries of the East India Mission, for on that day the Bethesda Hospital was dedicated and its doors formally opened to the citizens of Ambur and the surrounding district.

The rather inclement weather did in no wise dampen the ardor of those participating in the ceremony, and many heathen were interested spectators. The dedicatory service commenced with a processional to the accompaniment of a suitable Tamil lyric rendered by the boys and girls of our boarding institutions. This was followed by Scripture-reading and prayer, by Rev. G. Kuechle, and a Tamil address by Rev. N. Samuel, who based his remarks on Ex. 15, 26. Thereupon followed the beautiful English hymn: —

> At even, ere the sun was set,
> The sick, O Lord, around Thee lay.
> Oh, in what divers pains they met!
> Oh, with what joy they went away!

In conclusion Rev. E. H. Meinzen, representing the southern brethren, briefly spoke on John 5, 2—9, and the service closed with the benediction and the doxology.

Immediately in its wake the civic function followed. Rev. Kuechle presented the building committee's report, and Dr. Doederlein spoke at great length. Among other things he said: "Why do these foreigners come here and spend all this capital in our midst? The answer is simple, namely: Love, fervent



Our New Mission Hospital in Ambur, India.

love, for their fellow-men, love for their neighbor, the outgrowth of true faith in Christ Jesus. Says an ancient writer: 'If thou neglectest love to thy neighbor, in vain thou professest love for God; for by thy love to God the love of thy neighbor is begotten.' Since my arrival, fourteen months ago, I examined and treated over 14,000 patients. Of these about ⅓, or 4,000, received absolutely free treatment; about ⅔, or 9,500, paid for the medicine only at the rate of 1 anna a day, while 500 paid 1 rupee for the examination and usually 1 anna a day for the medicine. Any one will readily understand that, in spite of the strictest economy, a considerable capital was required for drugs alone to treat such a great number of patients, a capital of which the proceeds from patients constituted only a small fraction. To sum up, I wish to say in fine that it must be understood that this is a mission hospital called into being by our Christians at home for missionary purposes; that a Christian spirit and Christian practise will ever be an integral and essential prerequisite of this institution, and that any grants or funds given under condition of changing such prerequisites could not be accepted; that, although the primary motive in establishing this institution is the propagation of the Gospel of Christ Jesus, there is also another motive, the necessary expression of true Christian faith: *love for thy neighbor,* be he Mohammedan or Hindu, Panchama or Christian, black, yellow, or white."

For the cause of the Lord this building was erected, to His name it was dedicated; His be the glory! Therefore, may the Sun of Righteousness arise with healing in His wings, so that many will go forth from it freed of their physical ailments, but, above all, healed unto life eternal!

Krishnagiri, India. E. A. Noffke.

THE WAY TO GET A PARISH-SCHOOL: START ONE.

St. John's Congregation (English) of Galveston, Tex., opened its Christian day-school in October of last year. The spring term was opened with an enrolment of 27 pupils. In the annual meeting it was resolved to build a frame school, so that the children could be taken out of the church. The building (20×40 feet) was built by members of the congregation in the evenings after working-hours. The congregation has a property debt of $9,000, and therefore concluded to erect this school-building without greatly increasing their debt. There are but 70 souls in this congregation.

February 18 was dedication day. The dedicatory sermon, based on the prayer of our Lord Jesus to His heavenly Father: "Thine they were, and Thou gavest them Me; they have kept Thy Word," gave thanks to Almighty God for the children He has given us, and asked Him to grant His blessings in teaching these little ones the Word of God. Our Mission Board is of the opinion that this school ought to have a teacher this fall. We hope we shall get one, and we pray God not to permit the foes of the parochial school in Texas to pass a law which would close St. John's Christian day-school.

Galveston, Tex. A. F. Michalk.

NOTES AND NEWS.

Parish-papers continue to reach us which do not anywhere indicate the city in which they are published.

A few members of our congregation at Paducah have made up a collection of $35 towards the purchase of a motorcycle for our mission-field in Trivandrum, India.

At Saskatoon, in Canada, Rev. K. A. Kriesel has instructed for confirmation two young Icelanders, the first of that nationality, he believes, to be received into our Synod.

Trinity Church of Milwaukee, Rev. H. Grueber, pastor, has published a book of seventy-six pages, nicely bound, in commemoration of its seventy-fifth anniversary. The price is 50 cents.

Glenn Kersch died January 28 at Tuscaloosa, Ala., while being initiated into a fraternity of the University of Alabama. The verdict of the coroner's jury stated that he died from "the psychic effects of excitement following the initiation." In other words, the boy was scared to death.

The First Lutheran Church at Knoxville, Tenn., numbering 125 communicant members, raised a total of $534 for the Building Fund. The pastor remarks: "If all congregations had done as well, the entire appropriation of the last Delegate Synod would have been exceeded by more than one million dollars."

Mr. Claude H. Ozier, owner of a packing house in East St. Louis, Ill., in a public address February 26, declared that his name was used in spite of his protests, and although he never attended a meeting and never was initiated, as that of a member of the Ku Klux Klan, in order to inveigle others into joining.

At Michigan City, Ind., Dr. Frederick E. Hopkins of the First Presbyterian Church delivered an address at the *dedication of a new theater,* congratulating the stockholders as well as the people of the city and "keeping the audience in an uproar with humorous remarks and witty sallies." Is it possible that there can be depths below this?

Now comes Rev. A. E. Findley, asking us to send him $50, if we cannot send him $100, for stock in an Arkansas oil company. He says: "I am a preacher of the Gospel," and then quotes "the great Apostle Paul" to the effect that whoever fails to provide for his household denies the faith and becomes worse than an infidel. The circular leaves one under the impression that, if we do not send "at least $25 or even $10," we deny the faith and become worse than an infidel.

A growing number of congregations publish, at the end of each secular year, a list of communicant members together with their individual contributions for various home and synodical purposes. It is a perfectly businesslike way of acknowledging the contributions made by our members, and no Scriptural reason can be urged against it. One of the lists we have recently seen prints an "E" after the name of those who for some reason are excused from being contributing members.

Shurtleff College, a Baptist school at Alton, Ill., received and accepted the resignation of one of its teachers, Prof. A. G.

Sullen, beause his stand on the doctrine of inspiration and of Christ's divinity was not in harmony with Baptist teaching. While the defection of a teacher from the doctrines of Holy Scripture is always to be deplored, we can at least appreciate the honesty of those who sever their connection with a Christian body when they hold views which are no longer Christian.

Dr. H. W. Knickerbocker, a Methodist minister of Houston, Tex., is the latest preacher of the Gospel to espouse the doctrine of evolution. He caricatures the story of man's creation as follows: "Did God through a mechanical process manufacture a man out of dust, stand him up against the fence, and blow breath into him?" The long-suffering of God which refrains from annihilating wretches like this man Knickerbocker or from causing the earth to swallow him up like Dathan and Abiram, is incomprehensible.

In the United States there is one murder for every 12,000 persons. In England there is only one murder for every 634,000 persons. And the percentage of murderers who escape capital punishment in England is about as small as the percentage of those who are punished in America. Possibly the Scotland Yard Chief of Detectives, Sir Thomson, is right when he blames for this difference the different attitude of the British Government toward the people. He says: "The British Government is careful not to pass laws which it can't enforce."

"The LUTHERAN WITNESS and *Theological Monthly* have been coming regularly, and I have enjoyed them immensely. They are the best church-papers I know. One thing that I admire about them is the wonderful unity that always prevails. During the years that I have had the WITNESS I have never seen one word that would indicate any disharmony among the Missouri Synod ministers. That cannot be said of some other Lutheran church-papers."

MISS ANENA CHRISTENSEN, Fort Dauphin, Madagascar.

In *The World To-morrow* an Episcopal clergyman, the Rev. William P. Ladd, writes on the origin of antipathy against the Jews and makes Martin Luther a source of inspiration for present-day persecution of the Jews. The brother who sends us the item makes this comment: "Of course, we expect Luther to be made the goat for almost anything, but is he to be made responsible in the end for the pogroms and the modern anti-Semitism, perhaps even the K. K. K.?" Very well said. If this thing keeps up, we shall at last have the answer to the age-old question: Who struck Billy Patterson?

Concerning the minister's mission a Minneapolis daily recently said very pointedly: "Any moral improvement, in order to be lasting, must be founded on the good resolution of the individual. To each man and woman and child must the injunction toward betterment be personally addressed. When a sufficient number of individuals is led in the right way, the state and the world will be traveling in the same direction. When churches or pastors attempt to control secular matters, they not only lower the dignity of the Church, but impair its usefulness. They put it on a plane with the political caucus and make it a party to self-interested strife."

The Neighborhood Lenten Services during Holy Week proved such a success in Baltimore last year that another series of noonday addresses will be held this year. The difference between this plan and the noonday services which have become an institution in many of our other large cities is indicated by the word "Neighborhood." The organizers do not go to a downtown hall in order to draw audiences from the shops and offices, but use one of the churches in order to draw people from the neighborhood. Much can be said for either plan, but the latter has the advantage of making the follow-up of outsiders who attend much more effective. The neighborhood services will be held in Bethlehem Church from Monday to Friday of Holy Week, with the following preachers: Revs. W. G. Schwehn, George F. Schmidt, E. F. Engelbert, E. H. Paar, J. George Spilman, and Rudolph S. Ressmeyer. G.

Religious Press.

THE TEACHINGS OF DR. GRANT.

Dr. Percy Stickney Grant's teachings are so ancient as to be worthy a place in a museum of mummified and ossified heretical curiosities. From the first century of the Christian Church the substance of the things that Dr. Grant is now teaching in New York was being introduced into the life of the early Church by false teachers. John described and refuted them in his first epistle when he said: "Who is a liar but he that denieth that Jesus is the Christ? Whosoever denieth the Son, the same hath not the Father. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." To imply, therefore, as Dr. Grant has done in his recent sermons, that his teachings are entitled to consideration because they are modern is seriously to misstate the facts. In as far as he has denied the divine inspiration of the Bible, the deity of Christ and His virgin birth, and the authenticity of the miracles, he is aligned with teachers who sought to destroy the Christian Church from its very beginning.

More than once Dr. Grant has intimated that scholarship is on his side, but he omits to name the truly great and notable scholars of the Christian Church of his own communion who have stood unequivocally for the divine inspiration of the Bible, the deity of Jesus Christ, and for all the fundamental teachings of the New Testament. The names of Bishop Joseph Lightfoot, Bishop Brooke Foss Westcott, Canon H. P. Liddon, and Bishop Hanley G. Moule are preeminent among the most learned men of the last generation. They were the very flower of Cambridge and Oxford university life. Each of them has left behind classical expository works, revealing the highest order of scholarship. They stood unequivocally for the great fundamentals of the Gospel which Dr. Grant rejects. Beside the scholarship of these and a great host of other men who might be named, the pseudo-scholarship of some of the modern destructive critics of the Bible is like a child's First Reader in comparison with the *Encyclopedia Britannica.*

If any man holding Dr. Grant's modernistic views sincerely wishes to try out his anti-Biblical, pagan, unchristian beliefs, he should seek to be morally and intellectually upright enough to withdraw from the pulpit of the Christian Church and in some new sphere, beginning *de novo,* should endeavor to give to the world an exhibit of the fruitage of his own teachings. If men in New York who, from the inside of the Christian Church, are misrepresenting and traducing the Christian Church, would withdraw and make a fresh start in some unoccupied field, they would really show the worth of their convictions. The triumphs of the Gospel through the ages loudly refute Dr. Grant's teachings. When has such teaching as his ever been known to reform a drunkard, regenerate a cannibal, lead a dishonest man to turn from his wickedness, send out missionaries to the darkest nations of the world, or bring comfort in the hour of sorrow and of death? This modern, rationalistic philosophy, spun out of the egocentric minds of those who profess it, would be as useless in a time of moral stress and storm as a toy boat would be as a life preserver in mid-Atlantic.

Let Dr. Grant find some cannibal country, such as the South Sea Islands were before John G. Paton went there, through whose preaching of the Gospel cannibalism was replaced by a high type of Christian living, and try out his Bibleless, Christless teaching there. Instead of showing a courageous pioneer spirit such as this would require, it is observable that men of Dr. Grant's views use the pulpits of churches that have been built up, through long periods of time, on the faith of orthodox Gospel-preaching. There is not a preacher of the destructive higher criticism in a New York pulpit to-day who is working on a foundation he has himself laid. Or if a cannibal tribe is too difficult for Dr. Grant to begin with, why does he not go to Russia and associate with Lenin and Trotzky and other Russian leaders who, like himself, have rejected the divine authority of the Bible, the deity of Christ, and the supernatural as it is revealed in the Gospel?

It is notable at the present moment in New York that the orthodox Christian faith can show marvelous trophies of the fruitage of preaching the undenatured Gospel of Christ. Through such preaching in many churches and mission-halls drunkards have been made sober, thieves have become honest, the morally crooked have been made straight. Let Dr. Grant give some exhibits of the fruit of his own pagan philosophy as an evidence of its power. Even a few such exhibits, if he can produce them, would do more to vindicate his heterodox and heterogeneous opinions, as expressed in his recent pulpit addresses, than hundreds of volcanic utterances as to why he rejects the doctrines of the divine inspiration of the Bible and the deity of Christ.

DON O. SHELTON, in *Watchman-Examiner* (Baptist).

Obituary.

† STEPHEN HASSOLD. †

The Rev. Stephen Hassold, *pastor emeritus*, was born at Marktbreit, Germany, on November 22, 1853, and died at Chicago, Ill., on September 27, 1922. He had served four congregations in the Central District during forty-two years, and lived in retirement for four years.

In his boyhood days his parents immigrated to America, settling in New York City. After his confirmation he decided to study for the ministry. He entered our college at Fort Wayne in 1867 and was graduated from the Seminary at St. Louis in 1876. His first charge was at Columbia City, Ind. While serving his second charge, at Huntington, Ind., he married Margaret Weber. In their happy union, which was severed by his death, they reared a family of seven sons and one daughter. Three of the sons entered the ministry: Carl, formerly at Portland, Oreg.; Fred, pastor at Eudunda, South Australia; and Ernest, professor at Bronxville, N. Y. From Huntington, Pastor Hassold was called, in 1895, to Corunna, Ind., and from there, in 1913, to Monroeville, Ind. Failing physically, he reluctantly resigned this last charge in 1918, and went to Chicago, where he lived in the midst of most of the members of his family till he was called to the mansions above.

Interment took place at Mount Hope Cemetery, Chicago. The funeral service at the home was held by President Pfotenhauer, and the sermons were preached at St. Stephen's Church by Pastors Buenger (German) and G. Schuessler (English).

Pastor Hassold is remembered by not a few as a modest, noble man, a faithful pastor, a dear Christian soul. His life was quiet, his spirit gentle. *Requiescat in pace!* H. C. E.

† TEACHER EDWARD H. KARNATZ. †

After a long and severe illness of almost a year's duration Teacher Edward H. Karnatz, on February 16, entered into his eternal rest. Born in Forest Glenn, Ill., December 9, 1882, he graduated from our Addison Teachers' Seminary and served successively our congregations at Columbus, Nebr., St. Philipp's, Chicago, and Tabor, Chicago, and the mission-school of our Children's Home at Addison, Ill. His last position was a very trying one. Most of his pupils were children that had been sent to the home by the Juvenile Court of Cook Co. But with untiring zeal and patience he pointed these children to their Savior. He bore his painful sickness in patient submission to his Master's will.

"His trials and his griefs are past, a blessed end is his at last." His end was a peaceful falling asleep; he had committed his soul into his Savior's hands. 40 years and 2 months were the days of his earthly pilgrimage. His widow, one son, one daughter, his widowed mother, and two sisters mourn his loss. — On February 19 his body was laid to rest. The Rev. E. A. Klaus officiated at the home. In Tabor Church, Chicago, the Rev. A. Pfotenhauer, of Addison, Ill., preached in the German language on John 11, 11. The Chicago Teachers' Conference, which was well represented, honored their colleague by singing a chorus selection. The undersigned preached in the English language, basing his remarks on Gen. 48, 21, and officiated at the grave in St. Luke's Cemetery. May the heavenly Father fulfil His promises given to those whose earthly provider He has called from them; and may He bless our schools and at all times give them faithful teachers!

Chicago, Ill. A. D. WANGERIN.

† ARTHUR HILPERT. †

Arthur Hilpert, son of Rev. H. A. Hilpert and a member of this year's graduating class of our St. Paul's College, departed this life November 3, 1922, after suffering about four weeks from typhoid fever and complications. He was a truly Christian student, leading an exemplary life. He prepared himself for his death by partaking of the Lord's Supper for the remission of his sins. His mother and older brother were present at his death. The following day, after a short service in the college chapel, the body was taken to the station, accompanied by the faculty, the entire student-body, and a large number of friends. The bereaved mother, his brother, Prof. O. Krueger, as representative of the faculty, and two classmates delegated by the student-body, brought the corpse to the home of the family, near Pierce, Nebr., where on the following Thursday funeral services were held at Rev. Hilpert's church. The pastoral conference to which the father of the deceased belongs, almost the entire congregation, and a large number of people from Pierce as well as from surrounding towns assembled to pay the last tribute of honor to the deceased. After a sermon by Rev. Holstein, a close friend of Rev. Hilpert, and by Prof. Krueger, the representative of St. Paul's faculty at Concordia, the body was consigned to its last resting-place. We, however, who have been deeply grieved by this death, pray the Lord to comfort us, to rejoice at the fact that the deceased has been delivered from all evil, and when our last hour has come, to grant us, too, a blessed end, and graciously to take us from this vale of tears to Himself in heaven.

Concordia, Mo. J. H. C. KAEPPEL.

† H. E. THEILMANN. †

For the second time during this school-year the Lord has permitted grim death to enter our St. Paul's College at Concordia. H. E. Theilmann, son of Mr. J. Theilmann, Wentzville, Mo., and his wife Christine, *née* Nieweg, suddenly took sick on the evening of February 16. The physician diagnosed it as a severe case of scarlet fever and at once declared him to be in great danger on account of an abnormal condition of the heart. He grew worse rapidly and on the third day following, February 18, departed this life to enter, as we firmly believe, the blessed mansions above. Born on February 14, 1904, he reached the age of 19 years and 4 days. April 1, 1917, he was confirmed by the Rev. Mensing and three years thereafter entered our St. Paul's College to prepare himself for the study of theology. At the time of his death he was a member of the Junior Class of our Academy Department. On the 19th of February, after a short service in the college chapel, the body was brought to the railroad station, the entire faculty and student-body following the hearse. Prof. Wismar and two representatives of the student-body accompanied it to Wentzville, Mo., where it was buried with proper Christian ceremonies, February 21. Rev. A. Miessler spoke in German and Prof. Wismar in English.

Twice in this school-year has death, through an infectious and contagious disease, sought and found its victim in our student-body. Verily, the hand of the Lord has lain heavily on us and humbled us deeply. Still we praise the mercy and loving-kindness of our God in that He has not permitted either of the diseases to spread, but has limited each to one case. Aside from these two cases, health conditions have been most excellent at St. Paul's College, nothing but the usual winter quota of colds and accompanying coughs having occurred. The Lord be praised for this! May He continue to hold His protecting hand over us and bless our work for the glory of His holy name and the benefit of His Church!

Concordia, Mo. J. H. C. KAEPPEL.

New Publications.

The following publications of the *Sotarion Publishing Co., Buffalo, N. Y.*, have been received: —

The Confirmation Service, with full liturgy and all the hymns printed separately. Four pages. The names of the church, pastor, and catechumens can be printed on the Service, so the entire class will have all the dates for lifetime. $2.50 per hundred. Copies for examination free.

"Peace Be Unto You!" John 20, 19. An Easter program for a children's service. Second edition. By *Adolf T. Hanser*. $3.50 per hundred.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents: —

Pastors:

On Sunday after Christmas, 1922: The *Rev. C. Quednau* in the congregations at Rocca Salles and Serrinha, and on New Year's Day, 1923, in the congregation at Arroio Augusta, Brazil, by Pastor C. F. Lehenhauer.

On Sunday Quinquagesima: The *Rev. G. R. Pape* in Zion Church, Colonia, Wis., and on February 21 at Packwaukee, Wis., by Pastor O. L. Messerschmidt.

On 1st Sunday in Lent: The *Rev. Fr. Kreutz* in Canon City, Colo., as missionary at large for Southern Colorado by Pastor O. Heerwagen.

On 2d Sunday in Lent: The *Rev. A. C. Hallmann* in St. Paul's Church, Brimfield, Ill., by Pastor E. Flach. — The *Rev. H. A. Fisher* in Zion Church, Platte Center, Nebr., by Pastor E. Denninger. — The *Rev. E. F. Messerschmidt* in Immanuel Church, Westfield, Wis., by Pastor O. L. Messerschmidt. — The *Rev. V. A. W. Mennicke* in the congregation at Secor, Ill., by Pastor A. C. Mennicke. — The *Rev. C. Tedrahn* in St. Peter's Church, Chicago, Ill., as assistant pastor, by Pastor F. Pfotenhauer, D. D.

On 3d Sunday in Lent: The *Rev. A. Engelhard* in Trinity Church, Windom, and in St. Peter's Church, Rosholt, S. Dak., by Pastor J. P. Klausler. — The *Rev. H. C. Fricke* in Grace Church, Parma, Mo., by Pastor W. Hallerberg.

Dedication.

On Sunday Septuagesima the new church of Zion Congregation, *Bunker Hill*, Ill. (the Rev. E. T. J. Birner, pastor), was dedicated to the service of God.

Conference Notices.

The One-day Conference of St. Louis and Vicinity will meet, *D. v.*, April 3 at Concordia Seminary. E. L. ROSCHKE, *Sec. pro tem.*

The Sioux City-Pomeroy Conference will convene, *D. v.*, April 3 to 5 at Hinton, Iowa (the Rev. R. Torgler, pastor). See *Iowa District News.* J. E. R. SCHMIDT, *Sec.*

The Lincoln Local Conference convenes, *D. v.*, April 4 and 5 at Lincoln, Nebr. (the Rev. H. J. Eggold, pastor). Please announce! A. J. C. MUELLER, *Sec.*

The Pastoral Conference of Southeast Minnesota will meet, *D. v.*, April 4 and 5 in Faribault, Minn. (the Rev. H. Schulz, pastor). Papers by the Revs. Weinhold, Zitzmann, Meyer, Mueller, Rolf, Wohlert, Ferber, Koehneke. Confessional address: Rev. Weinhold (Rev. Wohlert). Sermon: Rev. Meyer (Rev. Mueller). Kindly notify *pastor loci* as soon as possible of your intended presence or absence. A. G. WEBBEKING, *Sec.*

The Pastors' and Teachers' Conference of the Texas District will meet, *D. v.*, April 5 (9 A. M.) to 9 (4 P. M.) at Thorndale, Tex. (the Rev. F. H. Stelzer, pastor). Holy Communion Friday evening. Confessional address: Rev. C. A. Neumann (1. Rev. W. C. Geisler, 2. Rev. W. C. Dube). Pastoral sermon: Rev. H. F. Hellmann (1. Rev. R. Osthoff, 2. Rev. H. C. Gaertner). Sermon for the Sunday Gospel-lesson: Rev. J. Kollmeyer (1. Rev. E. Steyer, 2. Rev. L. Karcher). School-sermon for Sunday afternoon: Rev. W. H. Bewie (1. Rev. P. Brust, 2. Rev. W. P. Urban). English sermon for the evening service: Rev. J. T. Schmidt (1. Rev. V. Brugge, 2. Rev. C. Napier). Kindly announce *at once*, stating time and place of arrival. Trains will be met at Taylor and Rockdale, if weather conditions permit. E. K. HARTENBERGER, *Sec.*

The Topeka Local Conference will meet, *D. v.*, April 6 to 9 at Duluth, Kans. Confessional address: Rev. A. Schmid (Rev. H. Schmidt). Sermon: Rev. F. A. Fischer (Rev. K. A. Leinberger). Announce promptly to *pastor loci!* F. A. FISCHER, *Sec.*

The Sheboygan and Manitowoc Counties Joint Conference convenes, *D. v.*, April 9 to 11 at Collins, Wis. (the Rev. W. Schlei, pastor). Papers by the following pastors: E. Huebner: Sermon on the Mount (exegetically); Kaniess: The Character of Saul; Gutekunst: The Meaning of Luther's Words: "Ye Are of a Different Spirit"; Koch: Phil. 1, 3—6; Krause: Heb. 6, 10—20; Meier: Keeping Our Entertainments Christian. Preparatory service: Rev. A. Halboth (Rev. E. Krause). Sermon: Rev. W. Haase (Rev. L. Avé-Lallemant). Kindly announce your coming! K. F. TOEPEL, *Sec.*

The Central Park Region Conference meets, *D. v.*, April 10 and 11 at Brainerd, Minn. (the Rev. F. Rathert, pastor). Announce before April 11 E. J. A. MARXHAUSEN.

The Buffalo District Conference will meet, *D. v.*, April 10 to 12 in Rev. A. Dallmann's congregation at Buffalo, N. Y. Papers by the Revs. Hemmeter, D. D., Fretthold, and Zimmermann. Confessional address: Rev. E. Polzin. Sermon: Rev. H. Wind (Rev. Krueger). Announcements by April 3. C. A. BEHNKE, *Sec.*

The Lake Erie Conference of the English District meets, *D. v.*, April 10 (10 A. M.) to 12 (4 P. M.) at the English Lutheran Church of Our Redeemer (the Rev. W. H. Eifert, pastor) at Indianapolis, Ind. Announce your coming to him, 3823 Central Ave. Essayists: Pastor C. H. Ruesskamp (Rights and Duties *per se*); Pastor F. R. Webber (What Is the Position and Duty of a Pastor in a Congregation as to the Lodge Without and the Lodge Within?); Pastor W. Auping (Interpretation of John 10, 11—16); Pastor H. W. Bartels (Controversy on Fundamentals). Sermon: Pastor Yount (Pastor Auping). Confessional address: Pastor Graebner (Pastor Kenreich). K. H. EHLERS, *Sec.*

The Central Conference District of Northern Illinois will meet, *D. v.*, April 10 to 12 at Hinsdale, Ill. (the Rev. Stricter, pastor). Papers by the Revs. Voeltz, Brauer, Landeck, Buenger, Oetting, Seidel, Gruner, Siemon, Wagner, Dannenfeldt, Kroeger. Confessional address: Rev. Heerboth (Rev. Bartling). Sermon: Rev. Kupsky (Rev. Stricter). Announcement requested. O. H. WEINRICH, *Sec.*

The Joint Pastoral Conference of Milwaukee and Vicinity will meet, *D. v.*, April 17 and 18 in the congregation of Pastor E. Schueler at Milwaukee, Wis. Papers by Prof. W. Henkel and the Revs. P. Brockmann, B. Sievers, Herm. Gieschen. Every one must secure his own lodging. L. F. KARRER, *Sec.*

Candidates for the Vacancies at Concordia Seminary, Porto Alegre, Brazil.

1. FOR THE PRESIDENCY AND FIRST THEOLOGICAL PROFESSORSHIP.

The following candidates have been nominated: —

Pastor J. W. Behnken, by Concordia Church, Fort Wayne, Ind.
Pastor H. Blanke, by St. Luke's Church, Chicago, Ill.
Pastor E. F. Brand, by Immanuel Church, Mokena, Ill.
Pastor O. C. A. Boecler, by Christ Church, Porto Alegre, Brazil.
Pastor J. Busch, by the synodical congregation at Guarany, Brazil; by St. John's Church, Marcellino Ramos, Brazil; by the congregation at Linha Tres Barro, Brazil; by St. Paul's Church, Ijuhy, Brazil; by Trinity Church, Sitio, Brazil; by Immanuel Church, Serro Azul, Brazil.
Pastor Th. C. Frank, by Trinity Church, Dillsboro, Ind.
Pastor A. Fuehler, by St. Paul's Church, Bremen, Ind.
Prof. M. Graebner, by Zion Church, Lahoma, Okla.
Prof. Th. Graebner, by St. Paul's Church, Buenos Aires, Argentina.
Pastor H. Hallerberg, by Immanuel Church, Staplehurst, Nebr.
Pastor F. Hertwig, by St. John's Church, Town Hart, Minn.
Pastor H. Hohenstein, by Ebenezer Church, Chicago, Ill.
Pastor J. N. H. Jahn, Ph. D., by Redeemer Church, Orange, N. J.
Pastor A. Kramer, by St. Andrew's Church, Chicago, Ill.; by Immanuel Church, Shady Brook, Kans.
Pastor K. Kretzschmar, by St. Paul's Church, Kenesaw, Nebr.; by Zion Church, Hastings, Nebr.
Pastor A. Lehenbauer, by the synodical congregation at Rio de Peixe, Brazil.
Pastor W. Mahler, by St. John's Church, Storm Lake, Iowa; by Zion Church, Ellis, Nebr.
Pastor F. A. C. Meyer, by Windsor Park Church, Chicago, Ill.
Pastor H. W. Mueller, by St. Paul's Church, Paterson, N. J.
Pastor R. J. I. Mueller, by Zion Church, Kokomo, Ind.
Prof. H. Nau, Ph. D., by Salem Church, Gretna, La.; by Trinity Church, New Orleans, La.; by St. Paul's Church, New Orleans, La.; by St. John's Church, New Orleans, La.; by Mount Calvary Church, New Orleans, La.
Pastor G. Naumann, by Zion Church, Tp. Maine, Marathon, Co., Wis.; by St. John's Church, Tp. Scott, Lincoln Co., Wis.
Prof. P. Schelp, by the congregation at Sertao, Brazil.

2. FOR THE SECOND THEOLOGICAL PROFESSORSHIP.

The candidates nominated for this professorship are: —

Pastor H. E. Meyer, by St. Paul's Church, Kenesaw, Nebr.
Pastor A. J. Schliesser, by St. Paul's Church, Farmington, Mo.
Prof. P. Schelp, by Christ Church, Porto Alegre, Brazil; by the Board of Control of Concordia Seminary, Porto Alegre, Brazil; by St. Andrew's Church, Chicago, Ill.; by Bethany Church, Chicago, Ill.; by the congregation at Sertao, Brazil; by Immanuel Church, Serro Azul, Brazil.
Pastor G. Viehweg, by Immanuel Church, Staplehurst, Nebr.
Pastor G. Warth (impossible to decipher name of church in cablegram).
Pastor J. M. Weidenschilling, by Zion Church, Hastings, Nebr.

Communications relative to these candidates should be received by the undersigned on or before the 17th of April, 1923.

HENRY KOWERT,
Secretary of Electoral College for Porto Alegre,
1826 Hammond St., Chicago, Ill.

Announcement.

The vacancy in the Board of the Foreign-tongue Missions of America, caused by the death of Rev. F. Wambsganss, was filled by the election of *Rev. E. H. Eggers. Rev. L. Wambsganss* was elected as Secretary of the Board. F. MARKWORTH, *Chairman.*

Request for an Altar.

A small congregation just organized last fall at Richland Center, Wis., is in need of an altar and a pulpit for their hall. If some congregation be willing to donate their old altar and pulpit, kindly address REV. M. MUELLER, Box 335, Muscoda, Wis.

Can You Help?—Do You Need Help?

From one of our missionaries, located in a flourishing city in Saskatchewan, Can., the undersigned has received the following request: "For a year we have been using the small gray hymnal. This booklet, however, does not offer a great variety of hymns where services are held every Sunday. So I am writing you, hoping that you may have some large used hymn-books in your department with which you could help us out. I should like to ask for three or four dozen if they can be had. I can assure you that you would be rendering a great service to our mission if you could aid us in this matter. We could send our present hymnals to some other struggling mission-post in Western Canada." — Can you help? If so, kindly let me know.

Another mission-congregation has asked for a used pulpit and altar. Can you help me grant their request?

The following has been offered to the undersigned for use in mission-work: 1) a jump-seat buggy with leather seat and closed front; 2) a goodly number of *Concordia Picture Rolls* for Primary grades and a large boxful of accumulated Sunday-school Lessons. Do you need either one or the other? Let me know, please, if you do.

CARL F. EISSFELDT, Fair Haven, Mich.

Notices.

Pastors and members of our churches, especially in Iowa, who know of Lutheran deaf-mutes residing in or near Des Moines, Iowa, are requested to send names and, if possible, addresses of such to

REV. E. MAPPES, 2512 N. 65th St., Omaha, Nebr.

Any one knowing of Lutherans at Corona, Hemet, Riverside, San Jacinto, or Perris Valley, Cal., is urgently requested to send their names and addresses to

REV. B. H. SAAGER, 937 Park Ave., Riverside, Cal.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Mount Calvary, St. Louis, $10.40; Trinity, East St. Louis, 5.50; Bethany, Chicago, 20.00. ($35.90.) *Budget Treasury:* Calvary, Buffalo, 200.00; Redeemer, Detroit, 150.00; Our Savior, Brooklyn, 191.73; Grace, Cleveland, 200.00; Redeemer, North Tonawanda, 50.00; Trinity, Bedford, O., 16.62; Pilgrim, St. Louis, 126.67. ($935.02.) *Church Extension Fund — District:* Mount Calvary, St. Louis, 5.20; Pilgrim Sunday-school, St. Louis, 10.00; Redeemer, Hinsdale, Ill., 1.00; Trinity, East St. Louis, 2.75; Grace, Cleveland, 25.00; Calvary, Harrisburg, Pa., 3.00. ($46.95.) *Deaf-mute Missions:* Mount Calvary, St. Louis, 2.34; Trinity, East St. Louis, .91. ($3.25.) *District Budget:* Redeemer, Detroit, 123.00; Our Savior, Brooklyn, 260.13; Redeemer, North Tonawanda, 20.00; Grace, Elyria, O., 55.18; Trinity, Bedford, O., 20.00; Pilgrim, St. Louis, 82.92. ($561.23.) *District Treasury:* Mount Calvary, St. Louis, 2.60; Redeemer, Hinsdale, Ill., 1.00; Trinity, East St. Louis, 1.37; Grace, Cleveland, 25.00; Calvary, Harrisburg, Pa., 1.50. ($31.47.) *European Missions:* Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, .69. ($3.29.) *Foreign-tongue Missions:* Trinity, East St. Louis, .55. *Industrial School in Addison:* Bethany, Chicago, 25.00. *Foreign Missions:* Christ Ladies' Aid Society, Washington, 50.00; Mount Calvary, St. Louis, 10.40; Redeemer, Hinsdale, Ill., 2.00; Trinity, East St. Louis, 4.95; Bethany, Chicago, 10.00; Mount Calvary Men's Club, Lancaster, Pa., 14.28, and from Junior Bible Class, 5.00. ($96.63.) *General Home Missions:* Mount Calvary, St. Louis, 10.40; Redeemer, Hinsdale, Ill., 2.00; Trinity, East St. Louis, 4.68; Bethany, Chicago, 10.00. ($27.08.) *Immigrant and Seamen's Missions:* Trinity, East St. Louis, .28. *Indian Mission:* Christ Sunday-school, Primary Department, Washington, 4.00; Redeemer, Hinsdale, Ill., 1.48; Trinity, East St. Louis, .68. ($6.16.) *Ministerial Education Fund:* Pilgrim Sunday-school, St. Louis, 10.00; Redeemer, Hinsdale, Ill., 1.00; Trinity, East St. Louis, 1.38; Grace, Cleveland, 25.00; Calvary, Harrisburg, Pa., 2.41; Grace Sunday-school, Cleveland, 10.03. ($49.82.) *Missions — District:* A. Paar, Pittsburgh, 2.00; Calvary, Buffalo, 100.00; Faith Sunday-school, Cleveland, 6.97; Messiah, Detroit, 75.00; Mount Calvary, St. Louis, 52.00; Bethel, Catawba Co., N. C., 6.00; Pilgrim Sunday-school, St. Louis, 67.09; Redeemer, Hinsdale, Ill., 5.00; Trinity, East St. Louis, 27.50; Grace, Cleveland, 125.00; Calvary, Harrisburg, Pa., 10.00; Bethany, Chicago, 25.00. ($501.56.) *Colored Missions:* Mount Calvary, St. Louis, 9.36; Trinity, East St. Louis, 4.49; Bethany, Chicago, 10.00. ($23.85.) *General Relief:* Trinity, East St. Louis, .27. *South American Missions:* Messiah, Detroit, 4.94; Mount Calvary, St. Louis, 5.20; Trinity, East St. Louis, 1.79. ($11.93.) *Synodical Building Fund:* A. Paar, Pittsburgh, 3.00; Redeemer, Hinsdale, Ill., 20.00; Trinity, East St. Louis, 8.90. ($31.90.) *Synodical Treasury:* Mount Calvary, St. Louis, 24.18; Redeemer, Hinsdale, Ill., 4.00; Trinity, East St. Louis, 17.26; Bethany, Chicago, 36.35; Mount Calvary, Lancaster, Pa., 14.71. ($96.50.) *European Relief:* John Doe, Messiah, Detroit, 2.00. *Buffalo Institutional Missions:* Calvary, Buffalo, 50.00. *Home for Feeble-minded in Watertown:* A. Paar, Pittsburgh, 1.00; Faith Sunday-school, Chicago, 48.00; Trinity, Bedford, O., 5.50. ($54.50.) *Lutheran Sufferers in Germany:* A. Paar, Pittsburgh, 2.00. *City Mission in Chicago:* Mount Olive, Chicago, for missionary's residence, 25.00; Bethany, Chicago, 25.00. ($50.00.) *City Mission in St. Louis — Social Service Work:* Grace Ladies' Aid Society, St. Louis, 3.00. *City Mission in St. Louis:* Pilgrim, St. Louis, 18.75. *Orphanage in Des Peres, Mo.:* Pilgrim, St. Louis, 100.00. *Designated Student in Springfield:* Layton Park Sunday-school, Milwaukee, 26.00. *Designated Student in St. Paul:* Layton Park Sunday-school, Milwaukee, 25.00. *Walther League Mission Fund:* Mount Calvary Y. P. S., St. Louis, 4.80. — GRAND TOTAL: $2,824.69.

March 17, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

CENTRAL ILLINOIS DISTRICT.—February: Budget, $427.27; Synodical Treasury, 206.30; Synodical Building Fund, 646.71; Missions, 178.84; Miscellaneous, 279.70. — *Total,* $1,738.82.

E. C. BECK, *Treas.*

MICHIGAN DISTRICT. — February 16 to March 15: Budget Treasury, $66.50; Synodical Treasury, 1,275.25; Synodical Building Fund, 2,438.50; Missions, 2,057.75; Miscellaneous, 2,522.24. — *Total,* $8,360.24. E. G. GEYER, *Treas.*

MINNESOTA DISTRICT. — February: Home Missions, $363.89; General Home Missions, 9.16; Home Building Fund, 729.94; Synodical Building Fund, 2,590.32; Synodical Treasury, 463.31; other Missions, 261.37; Miscellaneous, 1,390.01. — *Total,* $5,808.00.

J. H. MEIER, *Treas.*

OREGON AND WASHINGTON DISTRICT. — January and February: Budget Treasury, $80.15; Synodical Treasury, 151.09; Synodical Building Fund, 376.91; Missions, 468.84; Miscellaneous, 1,516.30. — *Total,* $2,593.29. A. K. ENGEL, *Treas.*

SOUTHERN NEBRASKA DISTRICT. — February: Synodical Treasury, $458.57; Synodical Building Fund, 122.38; Missions, 1,728.77; Miscellaneous, 1,377.43. — *Total,* $3,687.15. A. SCHUELKE, *Treas.*

TEXAS DISTRICT. — December 15, 1922, to March 15, 1923: Home Missions (Texas District; including receipts from Gen. Treas.), $6,495.31; Mission Places, 2,134.56; Current Expense Treasury, 1,075.49; Synodical Treasury, 308.98; Synodical Building Fund, 6,282.90; Various Missions, 309.74; Indigent Students' Fund, 882.66; Texas Church Extension Fund, 1,131.65; Board of Support and General Relief, 211.41; Winfield Children's Home, 287.23; New Orleans Orphanage, 126.45; Wheat Ridge Sanitarium, 201.74; Institute for Feeble-minded, 93.51; European Relief, 808.38; Benevolence, 173.28; American Lutheran Publicity Bureau, 18.00; Institute for Deaf-mutes, 91.71; Walther League Foreign Missions Fund, 6.00; New Church in El Paso, 212.86; Miscellaneous, 346.27. — *Total,* $21,753.39.

W. C. VOGEL, *Treas.*

Acknowledgments.

Received from Mrs. O. E. Franck, of Richmond, Va., in payment of pledge to new Concordia Seminary, $250.00. Thank you!

Received from an unknown donor in Cleveland, O., for Indigent Students' Fund, $10.00. God bless the giver! TH. GRAEBNER.

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THE ALABASTER BOX.

There came unto Him a woman having an alabaster box of very precious ointment. — *Matt. 26, 7.*

It was in Holy Week. Calvary was only two days off. Breaking the alabaster box that held the precious ointment, Mary poured its contents on the head of her Lord, of my Lord and yours, anointing Him for His burial and giving an example for all time to come of a liberality that reckons not the cost.

We have learned the lesson of the Widow's Mite; though only a few pennies, it was a gift that pleased the Lord; it was a greater gift than the silver and gold of the rich. We have heard of the centurion who built a school at Capernaum for the Jews. The difference between the gifts of these two and the breaking of the alabaster box was this: The widow and the centurion gave to purposes which were *necessary* for the exercise of religion — the Temple, the school; Mary took spikenard, compounded of the seven finest and most costly perfumes known to the ancients, and poured it out as an act of pure devotion. No "useful" purpose was served by thus honoring Simon's divine Guest. "Pure waste!" the excited disciples cried. Sold for $60 — how many poor could it not have fed and clothed in those days! But the Savior said that Mary had done well.

When we provide the necessities of the body of Christ, — Christian churches and schools, the salaries of pastors and missionaries, the support of His veterans, — we shall remember the widow and the centurion. But Mary's alabaster box — what shall it teach us?

Two Kinds of Giving.

When Christians build noble churches — not mere, rude shelters against the weather; when they build fine schools, whose very exterior proclaims the purpose which they serve; when they adorn their churches with towers and spires; when they buy costly chimes and organs, stately altars, fine pews, silver Communion vessels, stained-glass windows; whenever Christians make their giving an expression of that joy and devotion which faith enkindles in them, — they are following the example of Mary. This is not demanded of them! To provide the necessaries of the church is a DUTY; to supply that which glorifies and exalts their religion is a PRIVILEGE. Yet it was of Mary's act, the "unnecessary" act of her homage, that Jesus said: "Wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her."

When Our Synod Voted One Million Dollars

for a new Concordia Seminary at St. Louis, this was done in view of a pressing NECESSITY. We have three hundred students in quarters built for two hundred; and more coming. A million dollars was voted. Not because any one KNEW then that a seminary for 400 could be built for that, but because we thought that so large a sum was necessary. When the architect saw our program, April, 1922, he said that these buildings would cost $2,000,000, excluding the equipment. The committee was unconvinced. His preliminary drawings, blue-prints, and specifications are now ready. No one who has studied them has called them extravagant. Beautiful, distinctive, but not extravagant. Tentative bids have been taken, and it has been established that the architect's estimate was rather too low than too high.

Synod has limited the Board of Directors to $1,000,000. Not one dollar more can they spend. That this sum will not suffice is now certain. What shall be done? The architect has been instructed by the committee and the Board of Directors to restudy the problem, so that, if possible, the cost may be materially reduced. If it is humanly possible, he will do it, of this your committee is convinced.

The Laymen's Response.

Meanwhile members of the Committee, with the consent of Synod's Board of Directors, have acquainted a number of our laymen with the situation. They put it squarely up to them. Shall we build combustible structures, costly in up-keep, or permanent structures that are at the same time distinctive, a group that reflects the exalted purpose which it is to serve? And our laymen have responded. In addition to the $87,000 given by one man for our library, we have now from individual laymen, in sums of $1,000 upward: —

From Brooklyn, N. Y., ten thousand dollars.

From New York City several gifts of one thousand dollars and upward.

From Baltimore one thousand dollars.

From Richmond, Va., one thousand dollars.

From Evansville, Ind., fifteen thousand dollars, ten thousand dollars, and two one-thousand-dollar gifts.

From Seymour, Ind., five thousand dollars.

From Indianapolis, Ind., five thousand dollars and one thousand dollars.

From Chicago ten thousand dollars.

From St. Paul ten thousand dollars.

From St. Louis, one ten-thousand-dollar and several five-thousand-dollar gifts.

From the State of Nebraska twenty thousand dollars in amounts of one thousand dollars and upward.

Each of the above amounts is the gift of one person (or family).

In addition, thousands of dollars have been given in amounts of $100 to $500, in many cases representing as great a sacrifice as, and greater than, the large donations.

In every case the gift was made with the distinct understanding that not one dollar of these donations would be withdrawn from necessary purposes at home or in the missions. This money is pledged in order to realize a group of buildings which shall not only give shelter against the weather, but which shall be so designed as to harmonize with the purpose of the Seminary; above all, durable and of the best material.

There has never been so lavish an outpouring of gifts for the institutions of our Church. And the surface only has been gone over. There was no campaign in the congregations. In addition to the definite pledges above listed, some $120,000 is reported as promised by individuals, and some of those who have signed large amounts promise to increase their gifts later. Most pledges made are payable January 1 and July 1, 1924, in equal instalments.

The spirit of these donations was that of devotion to the cause of our Savior. We shall quote one example out of those before us. Making a pledge of $5,000 for a memorial feature, a brother wrote us: "The grace of God and a good kind Christian father and mother are wholly entitled to any memorial that may be attached to the part I have played in the cause so dear to all of us, viz. — the glory of God and the welfare of His Church on earth. I could not wield a handspike at the raising of the log college in Perry County back in the forties, but am willing to do at least my part to perpetuate the work so well begun. Put me down for five thousand dollars January 1, 1924. God bless you and your work!"

One of the finest experiences was that in Richmond, Va. At this lonely, far-off Southern city our little flock of people, some 300 communicants, are supporting a pastor and two teachers, they contribute to all synodical purposes liberally, have given twice the "quota" to the Building Fund, and although in the midst of building operations which will total $100,000, six or eight members answered to this special appeal with $2,200 in subscriptions and cash! It required but a matter-of-fact sketch of the situation to achieve this result. None of the donors are rich.

Is this not the spirit in which Mary "wrought her good work" on the Savior? "She hath done what she could."

1923—1926.

These years will either see an expansion of our colleges, in order to house the students preparing for St. Louis, or they will witness a reverse from which our work will, humanly speaking, not so soon recover — to the loss of many immortal souls, perished for want of preachers.

Meanwhile the new Concordia Seminary in St. Louis continues its appeal to those who can give large sums in order to put through a building program which can be realized only by the giving of large amounts. Here is an opportunity for the well-to-do, the wealthy, and the rich in our Synod, such as they have not had nor will ever have again. That they are realizing their opportunity is shown by the above figures.

This is not an appeal so much as the announcement of an opportunity. If ever there was an occasion for our well-to-do to emulate the example of the woman of Bethany, who reckoned not what the cost would be to herself when it was a matter of showing her devotion, of honoring her faith by honoring her Lord, — it is now.

March 19, 1923.

RICHARD KRETZSCHMAR,
Chairman of Building Committee.

TH. GRAEBNER,
Secretary, 3618 Texas Ave., St. Louis, Mo.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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O Rejoice, My Soul, Forever!

(Freu' dich sehr, o meine Seele.)

O rejoice, my soul, forever,
Banish sorrow, pain, and woe;
Christ, your Lord, will leave you never,
Though from earth you hasten now.
From life's gloom and misery
You forever shall be free;
Blissful life to you is given,
In the hallowed realms of heaven.

Day and night my soul was crying
To my loving God and Lord;
When, 'spite cross in Him relying,
Still I trusted in His Word.
As the pilgrim seeks the star
Shining on his path afar,
So in prayer I sought my Savior,
Asking Him to guide me ever.

Jesus, Morning Star of heaven,
Shine upon my parting way;
Let Thy light to me be given
In earth's dread and sore dismay.
Strength and grace to me impart
As from earth I must depart;
Let me e'er Thy promise cherish,
Though my feeble frame do perish.

In Thy holy wounds now take me,
Hide me in Thy bleeding hand;
Dearest Lord, do not forsake me,
Lead me safe to heaven's land;
To the bliss of paradise,
Let my longing soul now rise,
There forever to adore Thee
In Thy majesty and glory.

O rejoice, my soul, forever,
Banish sorrow, woe, and pain.
Christ is come, your precious Savior,
Now to call you home again.
O rejoice, for you shall see
Him to all eternity,
And with angels you shall raise Him
Endless songs of love, and praise Him.

St. Louis, Mo. JOHN THEODORE MUELLER.

"God's Own Elect."

LUKE 18, 7.

You may tell me that God has no favorites because "God is no respecter of persons." Acts 10, 34. You are right: God is no respecter of persons.

But certainly you will admit that there are people who consider themselves favorites of God. If they are asked for their reason for this assumption, they are likely to point to the temporal blessings which God has bestowed upon them; they may tell you of their good health or of the health of their children, of their good fortune in having faithful, reliable, and kind husbands or wives, or they may point to their prosperity in politics, business, or society.

But these people are making two mistakes. In the first place, they think God to be as changeable as the weather. They have forgotten Pharaoh, who for a time ruled in riches and wealth over a prosperous country without being a favorite of God; for he soon saw all this brightness sink into darkest night, death, destruction, and damnation. So it was with Nebuchadnezzar. He had scarcely finished his proud boast of all that his own hands and power had accomplished when he lost his reason, and in his insanity he dwelt with the very beasts of the field and ate grass like oxen. Who was richer or more powerful than the late Czar of Russia? But where are he and his family now? What on this earth is permanent? What is free from danger? Certainly not temporal prosperity, health, wealth, success, or pleasure. Does God change as our health or as our credit changes? Must one who believes himself a favorite of God fear to lose this favor as a mother fears the death of a sick child? Thank God, no! Temporal prosperity can therefore not be a sign of God's favor.

In the second place, those who think earthly prosperity to be a reliable sign of God's favor make the cruel mistake of denying every comfort and assurance of God's mercy to those poor souls who want and need comfort most. It is just when men are sick, when their loved ones die, when their business fails, when their friends turn traitors, when it seems that "their cup is the cup of sorrows," and "turn it as they will, the taste of the myrrh and aloes clings to its sharp edge still," — it is just then that men need God and a sign of His favor. What poor wretches they are who believe themselves forsaken of God when all else has forsaken them!

THE LUTHERAN WITNESS

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And, pray, what comfort can you offer a man who suffers as Job suffered? What comfort? None but that true comfort, that genuine comfort, which is afforded by the Word of God, which never changes and shall never pass away. Why, these temporal comforts of which we have spoken above are vanishing even while we behold them and rejoice over them. Are not youth, strength, and health passing away even now from those who have them? And is not the richest millionaire of this earth approaching the time when it will be said of him: "He brought nothing into this world, and it is certain he can carry nothing out"? And where is there a blessing of this earth that is not continually assaulted by those who are jealous, envious, and malicious?

No, we must have other signs of God's favor.

> I know a higher good,
> Which e'er my joy shall be:
> My Jesus is my Wealth;
> What is the world to me!

That is the triumphant exclamation of the Christian who has found peace with God through faith in Jesus Christ. His Jesus is his Wealth.

But who is this Jesus? He is the eternal God from heaven. He is the One who died for sinners; He is the One who through His suffering and death obtained forgiveness of sin and God's favor. In this Jesus we have the assurance that, though our sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as wool. This Jesus says to the sinful child of man: "My son, my daughter, be of good cheer; thy sins be forgiven thee."

This is not an invention of the Church. Such a thought never entered the heart of man — no man could have ever invented it. It is a proclamation and revelation from God Himself. This assurance of God's favor and good will in the Gospel of Jesus Christ does not depend upon our righteousness, which varies in the best from day to day; it does not depend upon the degree of our faith, which also may vary in the greatest believers from hour to hour. This comfort and reliable assurance of God's favor does not depend in any wise upon our physical condition, upon the prosperity of our business, upon our success in any department of human endeavor; it is an absolute and constant quantity, just as constant as God is Himself. It is God's own Word, and because God cannot lie and cannot change, it is as completely and entirely true to-day as it ever was and ever will be. That is the true comfort and assurance that you are one of God's beloved children, that Jesus Christ died for you upon the cross, that, even though you had been the chief of sinners, the sacrifice made for you is so great and precious that all your guilt has thereby been entirely removed, and that God freely, uninfluenced by the consideration either of your goodness or of your wickedness, offers to you, as he offers to all who hear the Gospel, entire and complete remission of sin. And just as the existence of God Himself is in no wise influenced, not to the least degree, by what happens here upon this earth, just so also this comfort that God gives us in His Word, that Jesus died for sinners, in no wise depends upon anything that may happen or not happen here upon this earth, and in no wise depends upon anything in your circumstances. It is the unchangeable truth, as unchangeable as God Himself.

Now let me call your attention to one particular peculiarity of this great comfort. You become the possessor of this comfort by simply believing it to be true, in other words, by relying upon God's assurance that He is merciful to you, that you are His favorite, that He has forgiven you, that He will withhold no good thing from you, neither here nor hereafter, and that He, the Almighty One, whom all and everything must obey, has irrevocably commanded goodness and mercy to follow you all the days of your life, and has appointed you to enjoy the privilege of His home here and of His heaven hereafter. This is what Jesus meant when He said: "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That is what Paul and all the apostles and prophets have taught with such tremendous emphasis, that man is made a favorite of God by faith, and by faith alone, namely, by faith in the Savior Jesus Christ, true God and true man, who redeemed us, not with gold or silver, but with His holy, precious blood. Believe this doctrine, which is technically called "justification by faith alone," and believe it with all your heart, and you are a beloved child of God; for God has said that He is a Savior of all men, *"specially of those that believe."* 1 Tim. 4, 10. As sure as you retain this faith in the Savior, so sure God remains to you the gracious God, who hears your every prayer, who will withhold from you nothing that is good, who will bless you, and do nothing but bless you from day to day in body and soul.

It is true, we Christians sometimes imagine that God is not dealing as kindly with us as He ought to deal with a beloved child. The devil, you remember, wanted Jesus in the dreary, starving wilderness to doubt the Father's love. But Jesus knew better than to imagine mere bread in abundance to be an infallible sign of God's favor, or stones and dry sand without bread to be signs of God's disfavor. The devil tries the same arts upon us, but we can remain more than conquerors if we refuse to consider outward circumstances and read the heart and favor of God in His own Word. We must refuse to look at the sand and the stones of the wilderness and gaze with fixed determination upon God's gracious assurances alone. Such faith is the shield which quenches all the fiery darts of the Wicked One.

In times of prosperity and good fortune we are not to allow our confidence in God's good will and mercy to shift, *imperceptibly* perhaps, from a confidence in His Word to a confidence in the temporal blessings which He has granted us. Just in times of prosperity the Christian is to keep in mind that the reason why he is sure that these gifts are not to be to him a trap of Satan is because he has God's assurance of mercy and forgiveness in His precious Word and Sacrament, and *there* he is continually to seek the ground for his faith

that he is an elect of God. And in times of adversity, when distress and sorrow has come upon him, then, when all is dark, let him be sure to look to the Light which shineth in this dark world, namely, the Word of God, which liveth and abideth forever. When the world's woes would suffocate him, let him breathe the fresh air of God's grace as it is offered to us in His precious Word. If in such times of drought he drinks from this fountain of life, he will then recognize something of the preciousness of the doctrine of justification by faith alone, whereby he can be sure that he is a beloved child of God, let his circumstances be what they will. "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Is. 41, 10.

S.

Letters to a Masonic Friend.

SIXTH LETTER.

The Sin of Rejecting Knowledge.

DEAR GEORGE: —

I note what you recently said about the stand of our Synod on the subject of secret orders. Even now, you say, "prominent churchmen" in our Synod are lodge-men, and before long we shall have to come to it and let down the bars.

Let me reserve for a later communication (in the present series) a survey of the actual position of our Synod on lodge-practise at the present time. But lest you read with suspicions of a forthcoming "whitewash" what I have to say to-day, let me say that I shall certainly not deny the charge that some congregations and pastors have been, and are now, lax in their practise on this point. Why I do not believe that our Synod as a whole is weakening, and what evidence I base this opinion on, I shall tell you a little later. The question now is, — assuming that things are as you say, assuming that we are rapidly coming to the point where the lodge, also the Masonic order, is tolerated in our congregations, — *what has this to do with the argument?*

If one hundred pastors in our Synod were to take no cognizance of lodge-membership in their practise (communion, burials, etc.), would that mean that you can feel — safe? And if there were a thousand who loved the wool of their sheep better than their souls, what difference would that make, as far as you and I are concerned? What is wrong certainly does not become right because "everybody is doing it."

Let me tell you about a story of olden time. In ancient Israel the prophets had much to say about a *false* worship of Jehovah which was being practised by a large number of the Jews. About one thousand years before Christ, after the death of Solomon, the kingdom was divided into a Northern Kingdom, Israel, and a Southern, Judah. In order to keep his people from worshiping at Jerusalem, the capital of the Southern Kingdom, King Jeroboam, the Northern ruler, caused two golden calves to be erected, one at Bethel and one at Dan. Jeroboam said that under these images the Israelites were to worship the God who had led them out of Egypt. And so *Jehovah* was worshiped under the image of a *calf* at Bethel and at Dan.

You say that the lodge permits every one to worship the God whom he pleases, and that a Christian can worship the Triune God, Father, Son, and Holy Ghost, and (silently) pray in the name of Jesus when he worships at the lodge-altar. Under the "Great Architect of the Universe" the Christian, as you would put it, simply worships *his* God, the true God, no matter what others may think or do. And because the lodge permits him to retain his own conception of God, the Christian need not feel that he is doing wrong. But is not the worship of Jehovah by ancient Israel, under a form chosen by themselves, a parallel to this worshiping of Christ under the form of the Masonic deity? Certainly, *that* deity is not the true God, revealed in Scripture; because if there is a point on which all Masonry agrees, it is this, that at the lodge-altar the Jew, the Mohammedan, and the Brahmin may worship as well as the Christian. But the god of Mohammedanism, of pagan religions generally, and of the modern Jew, certainly is not the God revealed in Jesus Christ. Even as the calves at Bethel and Dan were certainly not the God who had led Israel out of Egypt. Now what does the Scripture say about such worship?

The prophets declared that this was *idolatry,* notwithstanding the fact that under the form of calf-worship adoration was paid to *Jehovah,* the true God. Because Jeroboam did not cease his new form of worship, the prophet Ahijah told him that he had "made himself other gods" and had cast Jehovah behind his back, and announces to him in most terrible terms the destruction of his dynasty. Because of Israel's share in his guilt the nation would be rooted up and taken beyond the Euphrates, slaves in a foreign land. 1 Kings 14, 1—16. In a later age, Hosea, the prophet, proclaimed: *"Because thou hast rejected knowledge, I* [God] *will also reject thee,"* and informs the people that although they imagined that they were worshiping Jehovah, they in fact had not known Him. Hos. 5, 4. He, too, announces as a divine judgment the exile in Babylon. Through Amos the Lord tells the Jews that the sacrifices which they were offering up were not accepted by Him, and that their worship was an abomination to Him. Amos 5, 21 ff. In many passages Amos, too, foretells the destruction of Israel as a nation. When Amos and Hosea prophesied, there were images not only at Dan and Bethel, but in countless places; yet all the time the people were offering sacrifices to *Jehovah,* believing that He would accept their offerings, dividing His honor with the idols! Is this not exactly what Christians are doing when they worship the lodge-god and say to themselves that it is God, the Triune, whom they have in mind? or when they worship the G. A. O. T. U. on Thursdays and the Lord Jesus Christ on Sundays? *

In Old Testament times there always remained a number of true worshipers, who refused to accept forms of worship which God had not prescribed. They gathered around the prophets of God, supported them, suffered with them. The fact that they were a minority in Israel did not matter.

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* The detailed argument for our position that "the two, Jehovah and the Great Architect of the Universe, are entirely separate and different, mutually exclusive," is stated by Martin L. Wagner, a pastor of the United Lutheran Church, in his book *Freemasonry — an Interpretation.* Order from Concordia Publishing House, St. Louis, Mo. Price, $1.50.

And the fact that the idolaters were a majority did not matter. And so it must not matter whether one, or ten, or a thousand ministers of the Christian Church bow their knees at the lodge-altar, or commune those who worship there. When God says that we can be acceptable only by worshiping as He has taught and commanded us, then *that* should decide us.

You will say that comparing lodge-worship with the calf-worship of the ancient Jews is pretty rough on the lodge. But what was wrong about the calf-worship? Was it simple idolatry, like that of the heathen? — no. These Jews were worshiping *Jehovah* under those images. But Jehovah told them He did not want such worship, because it was different from what He had established through His covenant with them. Israel was commanded to worship before the Ark of the Covenant, which was then at Jerusalem. There He was present with His grace and blessings. To-day He is not expecting worship at a certain shrine or temple. Jesus told the Samaritan woman that neither Mount Gerizim nor Mount Zion would, in the day of the New Covenant, be appointed for worship, but — "the true worshipers shall worship the Father *in spirit and in truth.*" Will you say that joint worship with Jews and other despisers of the Gospel is worship "in truth"? Yet this the lodge demands of you.

Furthermore, Jesus tells us just what is the absolute condition of true worship. It is that we worship the God revealed to us by Himself in Jesus Christ. Why? Because *there IS no other God!* If Jesus taught anything plainly, it was that no man can know God except through Him. "All things," He says, "are delivered to Me of My Father; and no man knoweth who the Son is but the Father, and *who the Father is* but the Son, and *he to whom the Son will reveal Him.*" Luke 10, 22. To the Jews who rejected Him Jesus said: "Ye *say* that He is your God, yet *ye have not known Him.*" John 8, 54. And John testifies by the Holy Spirit: "Whosoever transgresseth, and abideth not in the doctrine of Christ, *hath not God.*" 2 John 9. Can human language more plainly express the proposition that we can know God only as revealed in Jesus Christ, and that worship paid to any other being called "god" is idolatrous worship? We sing in "A Mighty Fortress": —

> Ask ye, Who is this?
> Jesus Christ it is,
> Of Sabaoth Lord,
> And *there's none other God.*

You are, no doubt, familiar with the phrase, so often applied to the G. A. O. T. U. in Masonic writings, "The Nameless One of a hundred names." We are continually told that it is always the same Supreme Being, worshiped under a "hundred names," whether called Jehovah, Allah, Great Spirit, or Jupiter. Yet Peter said, filled with the Holy Ghost, that "there is *no other name* under heaven given among men whereby we must be saved," *except* the name Jesus. Acts 4, 8. 10. 12. The "Nameless One" is nameless only to him who rejects knowledge, who rejects the revelation of Jesus Christ. And him who rejects knowledge, God will surely reject, for He has spoken it.

What, then, about the "other names"? How about the prayers addressed to Allah in the Shrine? Shall Christians pay homage to him whom Mohammed, the fake prophet, "revealed" as the god who provides for his faithful a great, hilarious harem in paradise, with special provisions for those who have killed a few Christians? What about the adoration which was paid to Amen-Ra, sun-god of the ancient Egyptians, by a godless Episcopalian congregation last month? Was that also acceptable to Jesus Christ, if only the worshiper "thought of Jesus" while he prayed? Would it not follow that you can pray to any god, at any shrine, before any fetish or totem-pole, if only you "think of Jesus Christ" while praying? Would not this be a delusion of the devil — to whom, says Paul, all idolatrous worship is really addressed?

Hence I say that worshiping any Supreme Being except through Jesus Christ, as revealed in Him, known through Him, is worshiping an idol, a fiction of the brain, even though it have no graven image, like the calves of ancient Israel, to represent it. And to say that we worship a "Great Architect of the Universe" as the true God, knowing that this G. A. O. T. U. is the god of those who (like the Jews, Brahmins, and Turks) reject Jesus Christ and His revelation of God, is expressing a belief which runs counter to Christ's fundamental teaching, that the true God is known and acceptably worshiped only through Him. And this is the reason why we call lodge-worship idolatry. This is the reason why we cannot commune those who keep up a lodge-worship. Or what would you think of a Christian in the days of the apostles who would have said: "I shall continue to burn incense to Diana and Apollo and the rest of the idols, but *in my heart* I shall worship Jesus and the Father revealed through Him"? What would you think of a Lutheran who would want to keep up connection with the Catholic Church because — "When I worship before the statue of the Virgin Mary or St. Joseph, I am *thinking* of Jesus Christ"? How, then, can a man bow before an altar erected to a god whom Brahmins and Turks are willing to accept, and still claim, "I am worshiping the Father of my Lord Jesus Christ"?

And so, to come back to our question, what difference would it make to you and me if all the Lutheran Church agreed to let down the bars to lodge-worshipers? Would it change the situation in the least? The founders of our Synod left Europe because they did not want to be forced into spiritual fellowship with unbelievers. From the beginning they held that the unionism of the lodge, its joint worship of Christians and infidels, is an abomination. And since this opinion is grounded in the Word of God, what difference can it make to us whether few or many or none agree with us? As long as the only God who is to accept worship is the Father of our Lord Jesus Christ, so long all other worship is idolatry, as surely as the worship of Jeroboam was idolatry, who set up a calf and said, Under this image worship Jehovah.

Rather than say, "We must come to it anyway," let us say, "As for me and my house, *we* will serve the Lord." Numbers do not count. In Elijah's day there were only seven thousand in all Israel who did not worship the king's idols, yet they were the true Church. And so, even if I were willing to grant (which I am very far from doing) that our Church is ready to make a compromise with the lodge, it would not affect this argument. Where Jesus Himself has spoken, the matter is settled, and a Christian will know what to do.

Affectionately yours,

G.

Blind.

Morning wakes the world from slumber
To its labor and its play
With its sunshine, as they tell me;
Yet I know not what they say.

Tempests rise, and pealing thunder
Rolls and crashes o'er the earth;
But my eyelids never quiver,
Nor reveal their fear or mirth.

Flowers waft their fragrant perfume,
And I lift them to my eyes
Sleeping, dreaming of the glory
Many see and still despise.

Bobolink and robin redbreast
Come and sing their songs to me;
If their dress is like their singing,
O how pretty they must be!

Though the world is dark and dreary,
There's a light within my soul,
And a ray of perfect brightness
Draws me onward to the goal.

In my thoughts I often wander
To the land without a night
Where the darkness dare not enter
And the blind receive their sight.

Sheboygan, Wis. W. M. Czamanske.

Witness-Bearing for Christ.

Be not afraid, but speak and hold not thy peace.
Acts 18, 9.

At Corinth the Lord, in a vision, commanded Paul: "Be not afraid, but speak and hold not thy peace." Paul was to be a messenger of the glad tidings of joy, peace, and happiness through our crucified Redeemer. Paul was called to Corinth because the Lord had "much people in this city." Acts 18, 11.

The Church of to-day is in sore need of men and women who are not afraid to make public confession of their faith. Calvin once said: "A dog will bark if his master is attacked, and I should keep silence when God's Truth is assailed?" Christians often keep their peace when they should bear witness. Paul was not ashamed of the Gospel of Jesus Christ; but what is the attitude of the average member of a Christian congregation over against the vile-mouthed devotees of profanity who do not hesitate to unpack their soiled goods at all times?

Witness-bearing for Christ is the Christian's highest calling, his supreme task. To acquaint the world with the one thing needful is the Church's greatest mission in this world. Saving souls is the Church's business. If you, dear reader, claim membership in Christ's army, then be a life-saver and save souls from the tidal waves of sin, shame, and everlasting damnation by a fearless and courageous testimony of the Word that saves.

Witness-bearing for Christ must be made by word of mouth, the spoken word, as well as by the printed message. As disciples and followers of Christ we must not let the least of any opportunities pass by to do what Paul did "to open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me." Acts 26, 18.

Amidst the religious confusion of our times the message of the pure and unadulterated Word of God to a sin-sick and corrupt world must be preached and taught with vigor and zeal. Pulpit and pew must proclaim to the churchless thousands the message of the Christ of the Bible, the very, very God. A Christ-preaching and a Christ-confessing Church is the need of our times. Spread the truth! Sow the seed! The Lord of the harvest will grant His blessing.

New York, N. Y. J. F. E. Nickelsburg.

The American Constitution and Some American Churches.

Closely allied with the movement toward the centralization of all the functions of government are the efforts of extensive religious combinations and a multitude of reform organizations to seize the reins of government, subject civil authorities to ecclesiastical control, repeal all constitutional guarantees of civil and religious freedom, declare that Jesus Christ is the civil ruler of this nation, and write his precepts into the laws of our land. The success of this program of the religious bigots and legal reformers depends upon the continued centralization of all authority in an autocratic government at Washington. The sponsors of this movement, which is nation-wide, could not hope to succeed if they had to depend on forty-eight different State governments.

I hold in my hand an eight-page leaflet issued by the National Reform Association telling "What It Is. What It Does. Who Leads It." According to this leaflet the National Reform Association is "the oldest existing reform organization in the United States, organized in 1863." Its purpose is "to maintain existing Christian features in government, to promote moral reforms, and to bring governments to an acceptance of the moral laws of the Christian religion." It is "seeking to accomplish its purpose by education and legislation." "It spent over $160,000 in its various activities during 1921," the first and foremost of which was to proclaim "*the kingship of Christ* over individuals, families, industries, and nations," not as a spiritual Ruler, enthroned in the hearts of men, but as a "Civil Governor." Its program covers the entire field of reform from the enactment of national marriage and divorce laws to the legal establishment of the millennium on earth without waiting for the second coming of the Messiah. It proposes not only to legislate men into heaven, but to legislate Christ to earth as a Civil Ruler. All the other reform organizations in America are merely its adjuncts or auxiliaries, each covering some particular phase of reform, but all articulated with the parent reform association. In its various activities it represents the combined reform forces of America. Among "its leadership" (general officers, executive officers, secretaries, and speakers), the executive committee, and vice-presidents are the names of officers of the Woman's Christian Temperance Union, of the Lord's Day Alliance, of the National Order of Antipolygamy Crusaders, of the Federal Council of Churches of America; prominent ministers of the various Protestant denominations.

including three bishops of the Methodist Church, of which I am a member; attorneys of national reputation, college presidents, and public officials, including such men as Senator Arthur Capper of Kansas and Governor William C. Sproul of Pennsylvania, who sought the Republican nomination for President in 1920.

I give you this very complete description of the National Reform Association — its purpose, its method, and its leadership — that you may know it speaks authoritatively, not only for the other reform organizations of the country, but also for the Protestant churches of America. I beg you to bear this in mind as we proceed further with the discussion.

You can now fully appreciate that which I shall present to you next — a copy of the *Christian Statesman,* the official publication of the National Reform Association. Across the outside cover or title page, in large black-face letters, appears this statement: "Jesus Christ is the Civil Governor among the Nations." On the inside cover page is printed a brief statement of the origin, growth, and object of the association, which, among other things, says: "It has for its object the Christianization of nations and their governments, as an aid to the ultimate establishment of the kingdom of God."

The national reformers, who are secularizing the Church in an effort to Christianize the government, characterize the Federal Constitution as God-less and Christ-less, and as "a dangerous weapon" in the hands of those who support civil and religious liberty. Hence the first step taken after the adoption of the Eighteenth Amendment was to propose the "Nineteenth Amendment," providing for the "proper acknowledgment of God as the Source of all power, of Jesus Christ as the Civil Ruler of this nation, and of His Word as supreme in the fundamental law of the land." In support of that amendment I read from page seven of this publication as follows: "Jesus Christ is the Civil Governor of this nation. Then it is not unjust to say so in the written Constitution and law."

In this age there is no reason why even the irreligious should misunderstand or misinterpret Christ's mission on earth. His kingdom is not of this world. He was and is a personal Savior. His Gospel is not a law of the realm, but a law of the soul; not for the government of the State, but for the guidance of the individual. Jesus was a Lover and not a legislator. He was a Redeemer and not a policeman. He was a Teacher, not an officer. Christianity is inspirational, not legalistic.

The greatest need in this country to-day is not reform legislation, but spiritual power; not Christ enthroned at Washington as a "Civil Ruler," but Christ enthroned in the hearts of the people as a spiritual Ruler. God alone can save this nation from the whirlwind of its own follies. But in order to give God a chance, the Church must about face, don its sackcloth and ashes, and pray earnestly for a baptism of His holy power.

Our moral weaknesses and religious infirmities are due to the fact that the Church, with a complaisant smile, has turned over to the State the enforcement of the Moral Law, and the State has failed, as it always will, while the man on the street sneers at the Church. The man on the street is not tired of the words of the Nazarene, but he is tired of political harangues from the pulpit and of fake reform movements sponsored by the Church.

When the Church takes back the disciplining of the moral and religious life of its members; when it divorces itself from all legal reforms and is willing to "render unto Caesar the things which are Caesar's, and unto God the things that are God's"; when it ceases to uproot the wheat in an effort to destroy the tares; when it teaches self-control instead of legal restraint; when it preaches the power of love instead of the force of law; when it finds more joy in the salvation of souls than in the imprisonment of sinners; when it discards its carnal weapons of warfare for those weapons which are not carnal, "but mighty through God to the pulling down of strongholds," — then, and not until then, will there be a great spiritual awakening, which will do more to restore the mental and moral equipoise of the nation than all of the reform legislation ever conceived by the mind of man.

The reformers who call themselves 100-per-cent. Americans, and denounce all others as traitors, pro-Germans, disloyal, unpatriotic, and un-American, are themselves only 18-per-cent. Americans. They have no regard for the fundamental principles of government nor for any clause or section of the Federal Constitution — except the Eighteenth Amendment.

On July 4, 1921, a peaceable demonstration was held in New York City, by those who are opposed to the oppressive provisions of the Volstead act, to petition the Government for a redress of grievances. Resolutions by the Antisaloon League denouncing this meeting as "treason" were published in the Central Christian Advocate, a Methodist paper published in Kansas City. Treason is an infamous crime against the Government punishable by death. According to these 18-per-cent. Americans those who exercised their constitutional right "peaceably to assemble and to petition the Government for a redress of grievances," should be made to pay the death penalty.

In the current number of the *Sunday-school Home Quarterly,* published by the Methodist Book Concern, appears a lengthy article written by the Federal Prohibition Commissioner Roy A. Haynes. In a paragraph headed "A Treasonable Propaganda," he says: "This propaganda tries to show that under prohibition crime has increased." He does not deny that crime has increased, but if he had the power, he would inflict the death penalty on all those who attribute the increase in crime to prohibition.

Which is breeding most disrespect for law, the bootlegger and moonshiner or the lawless public official? In other words, which is the most dangerous to good government, the violation of the Volstead act by private individuals or official mob violence, vandalism, and brigandage in the name of law enforcement? If it cannot be enforced by orderly processes of law and by regularly constituted authorities, which shall we abolish, the Volstead act or the palladium of human liberty?

If we are going to discard all our constitutional guarantees of personal rights in our pursuit of a bootlegger or a bottle of beer, how far shall we go? Just where shall we draw the line? During past crusades of a similar character the torch has been applied to the homes of offenders, and their bodies have been burned at the stake. In our efforts to enforce prohibition, shall we go to that extent? Already such threats are being heard from the bench. A dispatch from Pittsburg, Kan., published in the *Kansas City Journal* under date of April 10, 1922, reads as follows: —

"You have been here too often for such offenses," Judge A. J. Curran told Charles Chaussard, of Ringo, in District Court to-day when he pleaded guilty to violating the prohibitory law. "If any more violations are reported in your home, the court will order your house burned."

According to press dispatches from Washington, Roy A. Haynes, the Federal Prohibition Commissioner, officially approved the threat of the Kansas judge to burn the homes of offenders. Would you call that 100-per-cent. Americanism or just plain old Russian Bolshevism?

The truth for us to remember at all times, and especially in these times, is the truth that the hope of a nation is not in its form of government nor in the multiplicity and stringency of its laws, but in the elevation and redemption of individual character among its people. In this truth alone is to be found the solution to all of the perplexing problems of the age. What we need first, worst, and most of all for the solution of all the problems of our time is more men and women of character.

We want more men of character in the factory and in the workshop, in the mills and in the mines, and on the great railways of our country, that the laboring classes may not be so easily converted into howling mobs and violence reign where arbitration should rule. We want more men of character in the business houses, that the public trust may not be destroyed, confidence lost, the credit system ruined, and our national credit weakened. We want more men of character in the legislative halls, that the voice of the people, and not the demagog, may be heard and their wills executed, lest the great cords that bind our republic together shall decay through the corruption of politics, the Union be dissolved, and the Stars and Stripes trailed in the dust of a disgraced soil. We want more men of character in the pew and in the pulpit, that the spirit of the living God may find expression in the modern Church, lest it become the cloak of hypocrisy, the school of infidelity, and the power of Christ be lost to the world.

MR. S. A. CLARK, of Carrollton, Mo., speaking at Lexington, Mo., May 27, 1922.

Editorial.

Differences of Opinion in the Missouri Synod.

Different persons at different times have remarked upon the wonderful unanimity which seems to prevail in our Synod. A short time ago a reader of our periodicals in Madagascar wrote concerning the LUTHERAN WITNESS and the *Theological Monthly:* "One thing that I admire about them is the wonderful unity that always prevails. During the years that I have had the WITNESS, I have never seen one word that would indicate any disharmony among the Missouri Synod ministers." This is not an isolated utterance.

But it is true that some have warned these admirers that all is not as harmonious and united in the Missouri Synod as it seems to be, and others have attributed the apparent harmony to the intolerant methods which prevail in the Synod. Dr. Walther especially was accused of brooking no opposition. The first of these critics would have us believe that the unity of the Missouri Synod is simply a surface union; and the others would persuade us that what harmony and union there is, is not the unity of the spirit, but a more or less enforced conformity.

But what is the actual state of affairs?

The truth of the matter is that, as far as doctrine is concerned, there is in the entire Missouri Synod not only union, but unity. The public utterances of the Synod for seventy-five years in its printed reports, books, and periodicals bear witness to this. There is, of course, no one who has heard every sermon preached and noted every utterance of every minister at every conference and could testify to the complete unity of all sentiments expressed on matters of revealed doctrine. But the fact remains that every one of our ministers voluntarily and, as far as man can observe, cheerfully obligates himself to teach the same doctrine for which the Missouri Synod has stood from the very beginning and which is published explicitly and clearly in the Book of Concord of 1580. For one, the writer of these lines would testify that, having lived, studied, and labored in this Synod for fifty years, he has not even heard a rumor that any minister who differed with the public confessions of the Lutheran Church remained in office in the Missouri Synod.

True it is that not every member, lay or clerical, has at all times a thorough and clear knowledge of every one of these doctrines. There is in the Missouri Synod such a thing as growth in clearness, in comprehensiveness, and in insight. Therefore there are in the Missouri Synod many conferences, consultations, together with continued teaching and learning, not only of the laymen, but also of the teachers and ministers at their gatherings, that all may grow in the knowledge of God's holy revelation. There are any number of members who, like Apollos, need further instruction. And, let us thank God for that, there are many who, like Aquila and Priscilla, instruct them more fully in the way of truth. Acts 18, 26.

It is also true that there have been men in the Missouri Synod who have deviated from the teachings which they had promised to proclaim, and who therefore have left the Synod. Church life in the Missouri Synod, just because it is healthy life, has its assimilation and its elimination. As things are on this earth, a stagnant pool, which retains all its own impurity, can be neither healthy nor desirable. But all that has been said does not detract one iota from the truth that in the Missouri Synod there is entire harmony and unity of doctrine. And that is an immeasurable blessing and comfort.

We have not the space to speak at length of all that this harmony of doctrine means to pastors and to people. Permit me to point to only one circumstance. As members go from one congregation to another in our Synod, they find the same truths preached, the same Sacraments administered according to Christ's institution. There are no liberals, there are no rationalists, and there are no modernists, and there are no unionists. God has graciously preserved the Missouri Synod from being overrun with these parasites who sap the life-blood of a number of church-bodies. And certainly our church press gives evidence of this unity and this freedom from the plagues that molest those bodies which invite and tolerate such plagues.

Nor is this condition of affairs brought about or preserved through forcible measures. The Missouri Synod teaches that every one of its members is to testify and live according to his own convictions. We persecute no one who declares that he does not believe and that he cannot preach or teach the doctrines of the Book of Concord. We have been told that a Freemason who would dare to leave his organization and testify against it would very likely suffer for such overt action. We know that the Roman hierarchy persecutes those who oppose it. But we have not heard of any single case where either layman or clergyman was troubled because he left the Missouri Synod or opposed its teaching. Nor have we heard that any one who utters this fling against the Church, that our union is brought about by the exercise of irresponsible authority and forcible

measures, was able to mention a single instance of such a peremptory procedure.

But this also we are frank to state, that in those matters which are not clearly revealed in Holy Writ there are many differences of opinion among the laymen and among the clergy of the Missouri Synod. There have been such differences of opinion from the very beginning. We shall not refer to those things that have passed into history or legend, but it is certainly common knowledge among us that on practical problems there are many different opinions among us Missourians. Not all congregations, for instance, have introduced the use of the English language at the same time, nor have all proceeded in the same way. Some have founded English missions or congregations, others have introduced an English evening service, others have arranged an English service for every other Sunday, others have inaugurated an English service to follow the German every Sunday morning, and there are still other congregations who have adopted still other ways and methods of dealing with this question. And this is but one question of many which confront different ministers and different congregations. Nor has this difference of opinion harmed the Church. The differences of opinion have caused the brethren to gather, to consult, and to discuss a question thoroughly, to examine conditions, to get advice, to proceed cautiously, and to take cognizance of results where certain methods had been employed. Not even all the orders of services in our churches are the same, the clerical robes are not all the same, the preparation of sermons and the method of developing a text is not the same. There are, moreover, many different shades of political, literary, social, and medical opinions represented in the Synod. We have often been astonished at the different methods which people in our churches use for gaining and preserving their health. We have allopathic and homeopathic doctors, osteopaths, and chiropractors belonging to our Church, and we have heard Missourians defend the time cure and the water cure. We will not dare to describe the different political opinions and complexions which are represented in our Synod. We have heard some very heated discussions on many questions and issues which arise from time to time in practical church life. But however men differed, there was, after all, the unity of the spirit in the bonds of peace: one Lord, one faith, one Baptism, one God and Father of all.

We praise God that He has given us union and unity, and we can assure every one that there are sufficient differences of opinion in the Missouri Synod to make their gatherings very lively, very interesting, and very spirited. Withal, there is no lack of independence to defend these opinions "to the last ditch." There is nothing cut and dried in the Synod. Everything may be attacked and everything may be changed, except that which no mortal should dare to attack and which no man shall ever change — the Word of God, which liveth and abideth forever.

S.

Political Ordinances — or the Gospel, Which?

The protest against Reformation by Force is rising to a great chorus in the American press. In effect, this is a protest against the Calvinistic system which is ruling Protestantism in America.

Calvin's principle was that the Church is to employ the State as a means to enforce its discipline. In Geneva, where his system became fully developed, church courts and civil courts, to all purposes and intentions, became one. And through Puritanism, as later developed in Holland and in England, the system was transplanted to America, where it received a check through the Bill of Rights, which decreed separation of Church and State. But the Calvinistic leaven continued to work, and to-day we have in America such identification of the churches with semipolitical reform movements, if not with legislation directly, that in the popular mind the word "Church" calls up the picture of a spare figure in broadcloth, with heavy-rimmed spectacles, black bow-tie, and a silk hat, gunning for hooch-venders and, in a recent cartoon, drawing a bead on three little birds in a tree, — cigarets, cigars, and chewing-tobacco. And the pity of it is that the popular impression of much that constitutes church activity is right.

But public opinion is rapidly crystallizing into a protest against such perversion of the Gospel and of the aims of Christianity. And it is finding a voice in the editorials of the daily press.

The *Chicago Tribune* last month printed a letter from a reader in which reference is made to the accounts of a recent murder of a policeman by two bandits, both under twenty-one. The contributor asks: —

"What can be done? Penitentiaries and gallows are not the ultimate cure. Suppose these two young murderers had been active in some Sunday-school and church, working for their money and learning citizenship, — if they had, to-day there would not be the policeman lying cold in death, his family in its agony of sudden bereavement, and the bandits' mothers broken-hearted over the waywardness of their sons.

"*It is the task of the churches to reach the youth with the message of moral righteousness and religious teaching — the message of Christ, in other words — and turn the footsteps of boys and girls into the right way.* The Church is doing it, thank God! The scores of thousands of men and women whose Christian training makes them the very first and last lines of civilization's defense is the answer."

The editor of the *Tribune* thought this letter of such importance that he pleaded for "utmost publicity," as it expressed, in his opinion, "the true function of the churches." Quoting the sentence above italicized, he continues: —

"That we most earnestly believe, and we also believe that its truth is sometimes overshadowed in the churches themselves by activities in the political and civic field, which are not well considered and which distract and weaken the influence of the pulpit in its proper sphere.

"We believe this generation sorely needs religious guidance and inspiration. We think there is nothing it needs more, and with all due respect to the intentions of those who would reform by multiplying laws, we believe they are on the wrong path. Statutes and crusades for more machinery to force morality will never create righteousness. That must come from the heart and the enlightened mind, and it is the high privilege of the Church to reach the heart and mind, not by way of the legislatures and the courts, but by the straight road of religious truth.

"A citizenship inspired by the preacher of truth and righteousness will not have to be dragooned by reformers. A nation or city whose preachers are reaching the hearts of the people will not need clerical law enforcers; will not, in fact, need many laws save the law which has its sanction in the upright conscience. We try too much to lift ourselves by our bootstraps. The way of the good life is not built on statutes and ordinances. We cannot be driven to salvation by political force. Christ did not spend His time in the antechamber of Caesar."

On another page we reprint portions of an excellent speech by a Missourian, not a Lutheran, but a Methodist, in which the futility and wickedness of Church dictation in politics are pointed out.

Memorial Day programs, Independence Day gatherings, and similar occasions ought to be improved on by our Lutheran speakers as welcome opportunities for setting forth our own teachings regarding the separation of Church and State. Whenever our pastors touch upon the same subject in their sermons, their members should see to it that the local paper publishes

such sermons. Our principles are grounded in the Word of God, are in perfect harmony with the American Constitution, and the public is eagerly welcoming clear statements on this momentous issue. G.

Broadcasting Station, Concordia Seminary, St. Louis. The idea to install a powerful broadcasting station in Concordia Seminary, St. Louis, by means of which the pure Gospel-truth can be broadcasted to all parts of this country and far beyond its confines, to Europe, and to South America, will, we know, appeal to our readers. In these days of materialism, spiritual indifferentism, and apostasy this would be a wonderful means of counteracting the spiritual poison with which the air is filled, and of bringing the truth to those who otherwise would not hear it. Our students have been asked to write to their friends and ask for five, ten, or twenty-five dollars for this purpose. As soon as the necessary money has been secured, the station will be installed, and due notice will be given to our readers. J. H. C. F.

Liberalism the Brother of Mohammedanism. — That liberalism, whose devotees permit themselves and others to reject whatever parts of the Scriptures transcend their powers of comprehension, is fighting the battles of Mohammedanism, must be evident to all intelligent observers. The *Presbyterian,* discussing the allies of Islam (Mohammedanism), very correctly says: —

"The chief allies of Islam are the irregulars found within the ranks of the Christian Church. Prominent among them are professed Christian ministers, who join with Islam in their denial of the Old and the New Testament in part or as a whole, and entirely, as an authority. They stand exactly with Islam in denying that Christ was the Only-Begotten of the Father, born of the Virgin. They deny His miraculous teachings and works. They reject His vicarious, substitutionary death. They deny the resurrection and the second coming. Islam, as we have said, is a great propaganda. In these days it makes full use of the printing-press and other means of communication. The teachings of Dr. Grant and his associates in Lower New York are promptly reported in various parts of Islam, and they say: 'This is just what we have been teaching and saying for twelve centuries. These people are one with us, our faith is the same.' These same liberals, when sent out as missionaries, teach Islam agriculture, and the arts and the sciences, and general civilization. When it comes to religion, they have nothing to teach them, for they already hold the liberal views. It is these allies of Islam sent out and supported by Christian money who are the great embarrassment and hindrance to true Christian missionaries in their labors with Islam. Islam points to these faithful missionaries as back numbers, and while it is anxious to receive the civilization, it rejects and opposes the Gospel, encouraged by the irregulars."

Ought not these considerations to lead the liberals seriously to reexamine their position of antagonism to the old cherished beliefs of our Christian faith? A.

The Blind Leading the Blind. — The *New World* (Roman Catholic), in a news item from Vienna, discusses the deplorable craving for the occult which one witnesses among the people of Europe nowadays. Among other things it says: "Interest in mental telepathy, hypnotism, spiritism, mind-reading, and clairvoyance seems to have assumed the proportions of a craze that is infecting the minds of so-called intellectuals all over Europe, and many thousands of persons have had their minds thrown into moral and mental confusion as a result of dabbling in these subjects. . . . The grip of superstition seems to have a firm hold. Without the Catholic Church, refreshing the minds with divine truth again and again, Europe, with all its achievements of science and learning, would be thrown back into the dark age of heathen augurs and haruspices, who secretly smile at each other when they meet." We are not holding a brief for occultism, which is here being condemned. But imagine, if you can, the organization which practises the Mother Mary cult and endows relics with miraculous powers, as the antagonist of superstition. The blind endeavoring to lead the blind! Europe needs light and truth, to be sure. It can receive them through the open Bible, not, however, by means of the papal teachings, which themselves are a veritable stronghold of superstition and darkness. A.

The Church and the Lodge. — "Men as a usual thing are more loyal to their lodges than they are to the Church." This was not written by a Lutheran, it was written by one who is fairly well acquainted with the condition of affairs among those who belong to churches and those who belong to lodges and those who belong to both. He is a member of the Campbellite Church; we are not quite so sure, but we believe that he also belongs to some lodge. One thing is certain, he knows whereof he speaks, and he tells the truth.

The explanation for this condition of affairs is found in the statement of the Lord Jesus: "Wheresoever the carcass is, there will the eagles be gathered together." Matt. 24, 28. In this statement Jesus meant to teach that just as every animal is attracted and moves in accordance with its nature, so men also are inclined and move in accordance with their nature. Christians are drawn to Christ; worldly people are attracted by the world. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Every one that is of the truth heareth My voice."

Lodges are organizations which mind earthly things. They use religion and religious ceremonies, but their purpose is earthly gain. No one in his good senses joins a lodge because he thinks that through membership in the lodge he will gain forgiveness of sin, — he expects to gain the support of men. If he thinks of heaven at all, he hopes to reach it by his works. From his membership in the lodge he expects to gain advantages in business or in politics or in his profession. The religious features which he finds in the lodge he considers the sop which must be thrown to God, who is also to be given some sacrifice. The fault in all this is not with the true Church, but with the men who prefer to take their stand with those who promise them "loaves and fishes." We shall never change the multitude, we shall never have the "many" choose the narrow way, but every Christian should know of himself whether he is in the faith and on which road he is traveling. Are you with the few, or are you with the many? Christ has said: "He that is not with Me is against Me." And Christ's flock is a little flock, and the world hates this little flock, but — *the Almighty will give them the kingdom.* Luke 12, 32. S.

Episcopalian Paganism. — Last year at this time it was six barefooted girls dancing before the sanctuary in the church of St. Mark's in the Bowery, New York, while spot-lights played on them "and blue smoke from huge incense pots curled about their graceful forms." A little earlier the rector had conducted a service in which a Hindu took part and addressed prayers to the sacred fire burning in a special altar set directly in front of the regular altar. This year it was a service in which the pastor addressed a prayer to Amen-Ra, an ancient Egyptian sun-god. It does not seem possible that the parishioners would be willing to submit to this desecration of their church, yet they not only submitted, but actually "knelt in a prayer of adoration to Amen-Ra, the god of heaven." The report goes on: "A canto from the gospel of Osiris was then read by Miss Sidney Thompson. It recounted the legend of Isis and Osiris,

who was slain by his brother Set." From what we know about this legend we are pretty safe in saying that Miss Thompson *did not read all of it.* Not aloud.

Missionary Henry Hamann, on another page of this issue, refers to this most recent exhibition of paganism in the Episcopal Church, and the reader will agree with all that he says.

G.

Another Cult in the Courts. — This time it is the House of David, a religious colony organized in 1903 with headquarters at Benton Harbor, Mich. The head of the cult, Benjamin David Purnell, is being sued by former adherents for damages in the amount of $80,000, said to represent the value of property turned over to him and of services rendered.

The House of David has been known principally on account of the custom of wearing long hair and beards, prescribed for its male adherents as a condition of membership in the 144,000 who will be saved "in the body," that is to say, cleansed of the possibility of sinning. Evangelists of the House of David have been on proselyting tours in many States, preaching their doctrine on the street-corners and distributing their literature gratis. Our pastor at Pascagoula, Miss., Rev. Wm. Wedig, wrote us in 1919 that the sect was trying to win members in that little city. He remarked: "Upon first hearing them, one is led to believe that they are 'cracked.' While this, too, may be true, I now look upon them and their doctrines as a further proof for the fact that the old devil is not only very cunning, but also exceedingly versatile. Only too few recognize him as such."

Among those who now "recognize him as such" are certain female inmates of the House of David who are making sensational charges against the cult king. Either these women are willing to ruin their own reputations in order to get Purnell "in bad" with the court, or this cult king is one of the most abandoned wretches that the sun shines upon. The stories told by the girls who testified in the damage suit cannot be reprinted here. On former occasions the colony has been able to satisfy investigators, who had heard of certain peculiar love rites which form part of the cult's system. But if certain witnesses are now speaking the truth, they at that time deliberately perjured themselves, having been told by the cult king that they were "fighting for the kingdom of God," and that it was right to lie in such a case. At the official residence, Shiloh House, about fifty girls are said to have been secreted in the attic by Purnell when an investigation by county authorities was on, because he was afraid that they would talk.

King Benjamin has issued many tracts and pamphlets which set forth his idea about the millennium. He signed himself simply Benjamin, followed by the letters "A and O" — suggesting that he is an incarnation of Christ. His wife was referred to simply as "Mary," another subtle suggestion. In their portraits they make a fairly successful attempt to resemble the traditional pictures of Christ and of the Virgin Mary. Whatever truth there is to the more serious charges of immorality, our pastor down South was certainly right when he said that "the old devil is not only very cunning, but also exceedingly versatile."

The fact that our ministers are able to "spot" heretics and cultists as such and to estimate them at their true worth should be deeply appreciated by our parishioners. When they are warned against such fanatics, their pastors are rendering them inestimable service. Also to-day there are false Christs and false prophets, who have a twofold purpose, to get the money of their adherents and to seduce their wives. Peter's Second Epistle refers to such. "There shall be false teachers among you," he says, and their description tallies with the character of the immoral leaders of modern cults: "Natural brute beasts," who "allure through the lusts of the flesh," they "promise liberty," — free love, — but "they themselves are the servants of corruption." They want your money ("make merchandise of you"), says Peter. Some had once been converted, but Peter applies the proverb to them: "The sow that was washed returns to her wallowing in the mire." "Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls," they "shall utterly perish in their own corruption." What kind of cultists of his own age Peter had in mind when he uttered these excoriating sentences we have no means of telling, but one might mention some modern cult leaders to whom they seem to apply most aptly.

Do our readers always fully appreciate the "sure word of prophecy" which they have, which is able not only to save their souls from damnation, but even in this life to guard them against loss of property and honor?

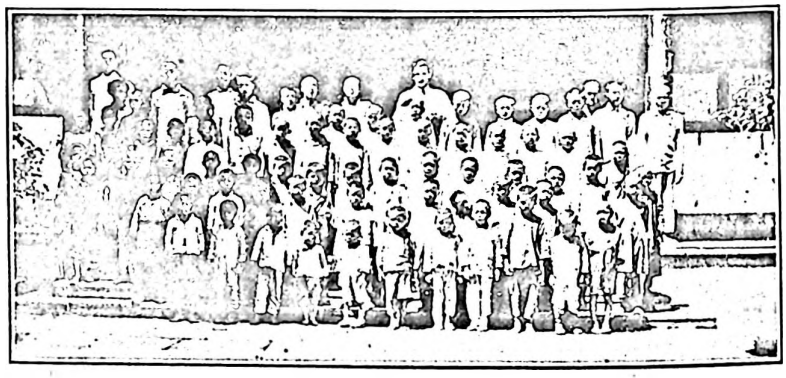
G.

Outlook and Review.

Correspondence.

BAPTISMS AT SHIHNAN, CHINA.

Sunday morning, January 7 of this year, seventeen Chinese were baptized at Shihnan. A special service was held in our chapel, the undersigned officiating. The service began at half past nine and continued till well past eleven o'clock.



Our Mission-School at Shihnan.

The service was opened with a hymn. After a prayer had been read, there followed a brief catechization according to Luther's Small Catechism. In a few words the catechumens were then exhorted to call upon the name of the Lord for His blessing upon the occasion of their baptism, and always to bear in mind that in Baptism their sins were washed away. The address was based upon the words of Ananias to Paul. "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." Thereupon the baptism of the adults took place. Three of these were men, one a youth of seventeen, and the other a woman. After the baptism of the adults we sang three stanzas of the Chinese version of "Blessed Jesus, Here We Stand," and then the children were baptized, nine boys and three girls. One of the foreign men or women stood sponsor for every one of the children. At the close of the service we sang another hymn, the missionary offered up a prayer, and then dismissed the congregation with the Old Testament benediction.

Seven of the baptized belong to one family. They are father, mother, three sons, and two daughters — the whole family. Two of the boys are the sons of the second man baptized. Another infant boy and a girl of eight are the children of the other baptized man. The remaining four children are foundlings, who for more than a year have been supported out of famine relief funds in the hands of our mission. One of these boys is blind, and another is deaf.

All of our Christians received new names. The baptismal names of the men are: Hsi-ju ("As-of-old"), Yüeh-ting ("Hard, Strong, or Firm"), Shih-tuan ("Upright-all-his-life"), and John. The woman has become a Chinese Anna (Luke 2, 36). The boys are: Job and Joseph, the two younger sons of the Christian

couple; the boys in the orphan home, Joel, Simon, Paul (our blind boy), and James (our deaf boy); the two sons of Liu Yüeh-ting, one of the baptized men, Abel and Aaron since their baptism; and the infant son of the other baptized man, who was named Judge (after the Book of Judges). The girls are: the sister of Judge, whose name is Comfort, and the two little sisters of John, Job, and Joseph, whose Christian names are Hsi-an and Ping-an ("Merciful Peace" and "Peace").

This is the first time in the history of our work at Shihnan that a number of converts were baptized at one time. There have been a few isolated baptisms previous to this, but in every case the person baptized was ill and subsequently died. May the Lord add to the local church many more such as shall be saved!

Shihnanfu, China. ARNOLD H. GEBHARDT.

OUR CHURCH IN PORTO ALEGRE PROSPERING.

Last year a deplorable rupture occurred in the church at Porto Alegre, Brazil. The members who remained in affiliation with our Synod rented a house in which they worshiped and which they also used for school purposes. Temporarily they were served by Prof. Paul Schelp, kindly assisted by Prof. L. C. Rehfeldt. A few months ago the Rev. W. Rehr, then in charge of a mission in Marcellino Ramos, was called as shepherd by the flock at Porto Alegre. His labors have been signally blessed by the Lord. The attendance at divine services has increased, and the number of pupils, cared for by Mr. C. Neukuckatz, the teacher, has grown to such an extent that it has become necessary for the congregation to consider ways and means of building a church. To the Lord, who is thus prospering this loyal body of Christians in spite of many difficulties and discouragements, be all praise and glory!

Chicago, Ill. AUG. BURGDORF.

METROPOLITAN JOTTINGS.

Did you ever observe a kitten seize upon a piece of lint or something and playfully toss it about with great zest and vigor? One is reminded of this domestic scene when one observes with what zest and vigor our alleged scientists seize upon some trifling bit of something, hail it with great acclaim, and toss it about controversially in all seriousness, as if the salvation of the human race depended upon it. It would be amusing if it were not so pathetic. We are prompted to make these remarks by the latest discovery reported in the papers. They have found the tooth of an ape, which, they believe, forges a new and strong link in Darwin's theory that man and ape descend from a common group. By means of this tooth which once belonged to an ape they claim to have evidence that a million years ago this now extinct species of ape roamed this Western Continent. It was discovered in Mr. Bryan's home State! Therefore Mr. Bryan is all wrong and Darwin is right. For the tooth of this ape "adds another item to the enormous mass of evidence, showing that man is merely a specialized derivative of some ancient member of the anthropomorphous subgroup, in strict accordance with Darwin's conclusion," declares Dr. Osborn, President of the American Museum of Natural History of New York. Dr. Osborn calls this ape (of which he has only the tooth) *Hesperopithecus* or, because the geologist Harold J. Cook found it in Snake River, Nebr., *Hesperopithecus Haroldcookii!* Dr. Osborn does not contend that "this bit of evidence is from the jaw of a creature that was the progenitor of man." But it is "a most important discovery." It is not even a perfect tooth because of exposure to the natural elements and to percussion by the sharp sand of the river-bed where it was found. Scientists have studied that tooth for months intensively. They have measured it in every way, X-rayed it, compared it with every specimen of the teeth of men, and have come to the conclusion that the ape whose tooth they have belonged to the Glacial Age.

"Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, things which are not, to bring to naught the things that are, that no flesh should glory in His presence." 1 Cor. 1, 20 ff.

Jersey City, N. J. G. E. HAGEMAN.

THE EGYPTIAN SERVICE IN ST. MARK'S-IN-THE-BOUERIE.

Although rationalism and paganism are steadily gaining ground in many Protestant denominations, one dares to hope that the case of a "Christian" congregation solemnly going through a "service" addressed to an ancient Egyptian deity is still unique. Not much can be said against studies in comparative religion when the congregation is sufficiently advanced and when right standards of judgment are applied, but when such studies lead the congregation to "kneel in a prayer of adoration to Amen-Ra, the god of heaven," one involuntarily thinks of a person who, wishing to make first-hand studies of various forms of iniquity, indulges in all sorts of sin and vice himself.

When reading the report of the service here referred to, I remembered dimly that St. Mark's-in-the-Bouerie is a very old church, and one associated with the early history of New York. My curiosity was strong enough to impel me to travel down-town for a look at the old church, which stands on a triangular plot at Tenth Street and Second Avenue — the only remnant of Peter Stuyvesant's "bouerie," or farm (one need but pronounce the Dutch "bouerie" like the German "bauerei" to understand the meaning). The sign-boards on the Colonial portico informed the visitor that the church, which stands on the site of a previous building erected by Stuyvesant, was consecrated in 1799, that its corner-stone was laid in 1795, and that the site had been used for purposes of worship since 1660. A little to one side stands a bronze bust of Petrus Stuyvesant, "Director-General of Niew Nederland, of Curacao, and the Dutch West Indies," given to the people of New York in trust of St. Mark's-in-the-Bouerie in 1915 by Wilhelmina, Queen of Netherlands, for so the inscription reads. Stuyvesant, the last of the Dutch governors, was buried in a vault in this churchyard in 1672.

From a brief reverie induced by these relics of the past, a hoary past as things go in America, I turned again to the sign-board for more information about the modern, progressive congregation now worshiping in the old church. It is now Protestant Episcopal and announces, among others, the following services: —

4 P. M. Special Ritual Devotion, University Extension Lectures, and Symposia on Art and Religion.
8 P. M. The Symbolic Service (a meditation), Folk Music, and the Singing Hour.
Holy Days. The Divine Liturgy and Communion.

Special ritual devotion! The report of the Egyptian service of March 18 is a sample — and is it just as "divine," one wonders, as the liturgy? Where will the rector turn for other examples of ritual devotion? After Egypt what? Will the rector, or will his assistant, mount on the portico and as the "muezzin" call his faithful to the "namaz" prayer, or gather them for a reading from the Koran? Will he seek new inspiration from Hinduism and, with readings from the Vedas, the Puranas, and the Bhagavad-gita, with invocations to Siva or Krishna, perform "puja" to some idol from the Hindu pantheon? To how many gods and goddesses will the congregation "kneel in adoration" as it did to Amen-Ra?

Here surely is an "abomination of desolation, standing where it ought not." Mark 13, 14. The introduction of idolatry into what is to be the house of God is an insult to the dust of those who first worshiped on that spot, whose stern Calvinism would have denounced this apostasy in no uncertain terms. St. Mark's-in-the-Bouerie may be progressive, but it has progressed far from the Truth of Him who, through His prophets, has spoken wrathfully and scornfully of the gods of Egypt, and who has said once for all: "My glory will I not give to another." Whatever the years and the ages may bring, they can hardly witness a farther departure from the Truth on the part of St. Mark's, unless it be a formal renunciation of the Christian faith.

New York, N. Y. HENRY HAMANN.

LUTHER INSTITUTE, CHICAGO.

A number of years ago the Lutheran churches of Chicago and suburbs founded Luther Institute, where the confirmed are offered an opportunity to continue their studies. This school is in a flourishing condition. The Academic Department has an enrolment of 150, while the Commercial Department numbers 151 students. The faculty, under the presidency of Prof. W. Herrmann, is composed of ten regular and three special in-

structors. The Institute is accredited by the universities forming the Northwestern Association. Though the spacious building received a one-story addition last year, the institution is again so cramped that something has to be done to provide quarters for the new students expected to enroll in the fall.

High schools in which the spiritual needs of the pupils are taken into account and provided for, as well as their future civic and industrial activities, are a profitable investment for a Church. Not only do they keep our youth in a wholesome atmosphere during the critical years, when the character is being developed, they also serve to strengthen the Christian judgment as well as the powers of resistance when tempted to evil. Where no religious training is given young persons of that age, they are in great danger of going on disgraceful rampages such as have been reported from various places. The only means successfully to counteract the depraved inclinations of human nature is the Christian religion. Moreover, the future leaders of the Church, whose counsel will largely shape its policy, will be better qualified, under the Holy Spirit's guidance, to serve in their capacity if, with a broadening of their knowledge of secular matters, their acquaintance with the doctrines of Scripture has been enlarged and strengthened. For valid reasons Synod as such does not establish high schools, but leaves that to the individual congregation or to congregations associated for that special purpose. Synod is pleased, however, to see the number of such schools of higher education increasing and to learn that they are flourishing. Let us have more of them. Let us have them wherever it is possible to establish and maintain them.

Chicago, Ill. AUG. BURGDORF.

WELLSTON, OKLA.

"Any one knowing of Lutherans living near —— is requested to kindly send their names and addresses to the undersigned."

How often we read those words, and how often do we — *not* heed them!

During the last session of our District synod one brother casually remarked to us: "A lady in my congregation has a brother living near your town, but I do not know his name nor his address." Some weeks later we had obtained both the name and the correct address. On a rainy day, when no children attend school on account of the rain, we set out on an exploration tour in our trusty Ford. Our search took us through fertile valleys, over rather sticky clay roads, then over woody, rocky, sandy hills, to a family living about fifteen miles from our church, where we finally found what we had set out to find.

Results of that chance remark up to date: Five children, five months to twelve years of age, baptized, two adults in preparation for confirmation, one of them also for Baptism. And the end is not yet.

"Obey that impulse." Send those names and addresses of Lutherans or their relatives which you have so long been wanting to send. G. H. HENTSCHEL.

COMMITTEE ON CHURCH ARCHITECTURE.

About Our Plans. — Permit us once more to call attention to the fact that our committee does not attempt to furnish complete working-drawings and specifications for church-buildings. We have blue-prints of about 24 churches and chapels seating from 100 to 700 persons. In most cases all that we have is a carefully drawn floor-plan, 1/8 inch scale. In two cases we have elevations also. Both of these are small chapels.

What We Cannot Do. — We cannot send a big roll of working-drawings and specifications for six cents. We are frequently asked to do this. We do not attempt to take the place of your architect. Our aim is to furnish congregations with *suggestions,* and not to save them the five to eight per cent. architect's fee. We cannot furnish you with plans for theater-style sectarian churches, Greek-cross plans, bowled floors, corner chancels, sloping floors, and other ancient sectarian ideas.

What We Will Do. — We will not send you "a number of plans for the enclosed six cents," as some people request, but we will furnish you with a carefully drawn floor-plan for a symbolically good church for six cents, to cover cost of blue-printing and mailing. We will send you two floor-plans for twelve cents, three for eighteen cents, etc., In case of the two small churches with elevations the cost is six cents *per sheet,* not *per set.* But we send these things not as working-drawings, but as suggestions. We shall be glad to review your architect's preliminary drawings. Kindly enclose return postage. When writing for plans or information, always enclose postage. This is seldom done. Thus far we have no appropriation to cover such oversights. In writing for plans, kindly state your requirements as fully as possible.

Wanted: The name of the person who sent us 35 cents for the little bulletin *Church Art,* but whose name and address are missing.

We cheerfully invite correspondence with brethren contemplating building a church, or in regard to church furnishings, organs, etc. Our committee has 84 projects on file at present writing. F. R. WEBBER, *Sec.,*
13706 Glenside Rd., Cleveland, O.

EXTRACTS FROM "SCHOOL BOARD BULLETIN."

The following summary will give a survey of State and national legislation, as of March 10, both in the United States and Canada, reported to the School Board of the Missouri Synod: —

Texas, Wyoming, and *Michigan* safe for the present.

Iowa has code revision coming. Language case in United States Supreme Court.

Nebraska failed to modify the language law. Case pending in Federal Supreme Court.

Oregon. Bills regarding sacramental wines, taxing of church property, and chaplaincy in public institutions. Wearing of religious garb in public schools forbidden. Our people have begun their case. Compulsory law is universally condemned.

Ohio. Bills for abolishing private and church-schools, reading the Bible in the public schools, and recodification of school laws. A number of others not just palatable. Language case in United States Supreme Court.

Indiana has reinstated German in high schools and prohibited *all* foreign languages in the grade schools. Accepted provisions of Sheppard-Towner Maternity Act.

North Dakota. Language bill.

South Dakota. One hour a week for religious instruction by the churches. Legislative admonition to churches.

Missouri. Teaching of Constitution and amendments.

Minnesota. Part-time schools. Resolutions of Minneapolis pastors against religious and antireligious teachings in the public schools.

Kentucky. Revival of law to approve private and church-schools.

Oklahoma. Bills for supervision and free text-books. Darwinism barred from State-adopted books.

Saskatchewan. Bible-reading in public schools.

Alberta. Continued fight for school rights. Appeal to Premier.

The Nation. United States Chamber of Commerce referendum on Sterling-Towner Bill shows strong opposition. The National Education Association again emphatically endorses the measure. Educators, however, not a unit. President Harding opposed.

Brief Items of Interest.

British Propaganda in histories was attacked by a bill in the Wisconsin Legislature.

Two Sheboygan congregations are calling a fourth, and one a ninth teacher. One dedicated a new school-building last fall; another, just outside the city, which had no school for many years, reopened a school last fall with 14 pupils.

A pastor writes us: "We Lutheran pastors and teachers must reform, or our schools will die. May we repent in time, before it is too late. Satan dreads nothing more than fervent prayer. . . . Nothing lies beyond the reach of prayer except that which lies outside the will of God. Would to God that every child of God would desire a Christian education and training, which is the will of God."

Railroad fare of $2.50 a week is paid by a certain Lutheran in Indiana to send his children to a Christian school. This in addition to his regular contribution to church and school, which, we are told, is "heavy"; and the man is a farmer in very moderate circumstances. Figuring forty school weeks, this man spends approximately $100 a year *for railroad fare alone.* What is the average size of contributions for school purposes?

In Louisville, Ky., 50 per cent. of the pupils of one of our schools come by street-car. The congregation supports the needy ones and also furnishes them free text-books.

At Albuquerque, N. Mex., a school is to be opened and a teacher called. The visitor of that circuit writes: "This will be a fine step in the right direction, and evinces a fine spirit of the Lutherans who go to New Mexico mostly for their health. Our people want a Lutheran education for their children."

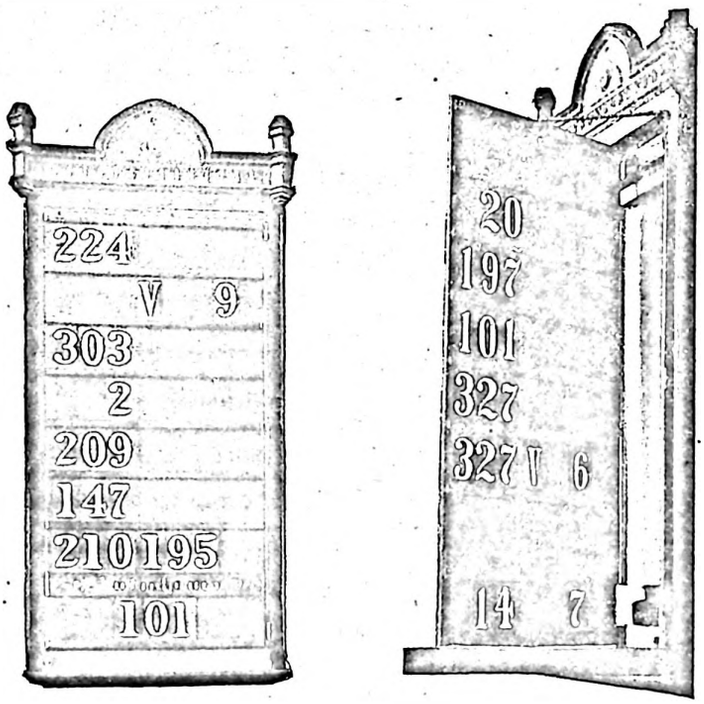
Is it always impossible? A visitor from Iowa writes: "In Rockwell City, where for the last six years it was *thought impossible* to conduct a parochial school, Rev. Schaefer is teaching eight grades with over 30 children with evident success." There are many more such "impossible" cases that could and *should* be made possible.

Among the very few schools in Montana, one of 44 pupils (69 last year) is taught by Pastor H. E. Vomhof, of Laurel. — There is only *one* teacher in Montana; only four in the entire North Dakota and Montana District.

Indianapolis, Ind. A. C. STELLHORN.

A USEFUL DEVICE.

Holy Cross Church of St. Louis has had for some time both German and English services every Sunday morning. One of the difficulties caused by this arrangement was the change of



numbers on the hymn-boards. Since the English service follows immediately upon the German, there was hardly time to change the numbers on the (four) hymn-boards. One of the members of Holy Cross, a skilled mechanic, Mr. Edwin H. Stelzer, last year invented a reversible hymn-board and installed it in the church. He used a parallel hinge and placed grooved cleats on the rear side of the old panel to hold the numbers. The photographs herewith reproduced tell the whole story. The parallel hinge gives way to swing the panel out. The panel makes a turn on a pivot and then folds back in place with the numbers from the English hymnal in view. A fair mechanic can make this change on any hymn-board now in use.

The inventor does not want to make money on this device, but asks Concordia Publishing House to take out a "patent applied for" in order to protect those who want to install this time-saving device from interference by commercial houses. If additional information is needed, it will gladly be given by Mr. Edwin H. Stelzer, 3727 Ohio Ave., St. Louis, Mo. But send a self-addressed envelope. G.

NOTES AND NEWS.

The Kansas Supreme Court, February 26, ruled that, regardless of any private oath to maintain secrecy, as in the case of a certain Ku Klux Klan organizer, witnesses must answer questions or be held in contempt of court.

Rev. P. C. Greenley, of Grace Methodist Church at Newark, N. J., March 11 escorted a hooded figure to the pulpit and introduced him as the "Exalted Cyclops." The orator, hooded, then addressed the congregation on the principles of the Ku Klux Klan.

Our congregation at Long Beach, Cal., the Rev. Arthur M. Wyneken, pastor, averages about $40 per communicant member for all purposes. This is made possible by the fact that all give, and many give liberally, some working girls contributing a dollar a Sunday.

At a Mission Rally of the Missouri District of the Walther League held in Holy Cross Church, St. Louis, March 11, $250 was collected by the young people. In spite of a drenching rainstorm six hundred young people gathered in the afternoon, and in the evening the church was filled to capacity.

"Anything will go in the United Lutheran Church," writes a Buffalo correspondent as he sends us the announcement of a Methodist church dedication in which Merger congregations officially participated. The joint service is called a "community service." We have met with that expression before in attempts to cover up the false unionism of Lutheran congregations worshiping with others who thoroughly disagree with them both in doctrine and practise.

One of our druggists sends us a page from a trade paper, *The Soda Fountain*, illustrated with the photograph of an Easter display in a drug store window. The display is made up of Easter lilies and a white cross inscribed, "Christ is Risen." While we must confess our national sins, it is nevertheless true that only in our country is such public profession of Christianity mixed with trade and business. It cannot be denied that the American public, like that of no other country, is favorably disposed toward religion. Here is our opportunity!

Rev. Walter Littman, of Cincinnati, in his *St. Paul's Messenger* announces under the heading "Something to Think About" the following: "A member of Trinity Church during the past year contributed the following sums for missions: China, $900; General Missions, $200; Negro Missions, $100; Silverton, $50; White Oak, $25; Hollywood, Cal., $25; Wheat Ridge Sanitarium, $125; Building Fund, $400. Total, $1,825. The same member contributes at least $1,200 every year for missions and benevolent purposes. A fine example! Who will follow?"

Rev. Fred Weidmann, chairman of the General Church Extension Board, says that the General Synod (now in the Merger, and much smaller than the Missouri Synod) through its Church Building Fund aided in building a thousand churches from 1869 to 1916. Our own Church Extension Fund has in the past fifteen years aided 325 congregations to the extent of about $960,000. It must seem strange to other denominations that the Missouri Synod permits so large a fund to be administered without "overhead expense," depending mainly on the scraps and ends of the time of overworked ministers to safeguard such enormous interests.

Fifteen hundred persons attending a meeting of the Minnesota Anti-Evolution League at Minneapolis, March 18, demanded the removal, from the Minnesota schools, of all books and teachers who support the theory of evolution, characterized in the resolution as "atheistic and anarchistic teaching." A number of Lutherans took part in the discussion, among them Dr. G. H. Gerberding, who said: "As long as we prohibit religious teaching, we demand that teachings which undermine our doctrines be eliminated. No one has a right to deprive our children of the faith given them by their parents in their homes."

The younger generation of Concordia Seminary graduates will be interested in the news that Otto Schubkegel, the janitor, is dead. He was one of the men who wash the windows of Concordia Seminary, sweep the halls, etc., but he was a very great man in the kingdom of God. I know, because I called on him and had some conversation with him when they had taken off his leg at the City Hospital. He was one of those Christians of whom the Tabernacle in the desert was a type, which was covered with gray badger skins without, but glowed with massive gold and gems within. He died poor in lands, houses, bonds, money, and everything else that is perishable, and possessed incalculable riches of the kind that endure forever. Most of the students and the faculty attended his funeral. G.

New Publications.

Ueber die Wiederkunft Christi. Verhandlungen der Synode der Ev.-Luth. Freikirche in Sachsen und andern Staaten bei ihrer 44. Jahresversammlung in Chemnitz 1922. Zwickau, Sachsen. Verlag des Schriftenvereins (E. Klaerner). 35 pages, 5½×8½. Price, 30 cts. Order from Concordia Publishing House, St. Louis, Mo.

The report of our sister synod in Europe is of particular interest at the present time, when a new era of expansion has commenced for our Church in so many different countries of Europe. The reports submitted to the meeting of the Free Church in Chemnitz last year contain many promises of an active forward movement. The doctrinal paper, on "The Second Advent of Christ," was read by Rev. J. M. Michael, of Copenhagen. This well-written essay may be obtained in a separate reprint for 15 cts. G.

Der Brief des Jakobus. Ausgelegt von *Dr. C. M. Zorn.* Zwickau, Sachsen. Verlag des Schriftenvereins (E. Klaerner). 1922. 120 pages, 5×7. Paper cover. Price, 40 cts.

Die zwei Episteln St. Pauli an die Korinther. Ausgelegt von *Dr. C. M. Zorn.* Same publisher. 312 pages, 5½×8. Half linen. Price, $1.00.

Jesusminne — das Hohelied. Ausgelegt von *Dr. C. M. Zorn.* Same publisher. 132 pages, 5½×8. Paper cover. Price, 50 cts. These three new publications may be ordered from Concordia Publishing House, St. Louis, Mo.

When the time has come to write a history of the rebirth and development of a soundly evangelical Lutheran movement throughout Europe after the World War, the historian will not fail to assess at its true valuation the influence exerted upon this movement by the German writings of an American Lutheran pastor, Dr. C. M. Zorn, of Cleveland, O. Published in Europe and intended mainly for the European market, these expositions of Scripture, evangelical and Lutheran to the core, must prove a veritable river of blessing to thousands upon thousands who have grown sick of the turgid waters of the New Theology. Our pastors in America, whether employing the German or the English medium, will receive with gratitude these fine devotional expositions of the Letters to the Corinthians and of the two books which may be called the most difficult both of the Old and the New Testament, the Letter of James and Solomon's Song. A lifetime of Scriptural study and of Christian experiences is deposited in these books. G.

O Father, I Am Weary. Sacred song for medium voices. Text by *Joseph Schmidt, D. D.* Music by *Herman M. Hahn.* Published by S. M. C. Schmidt, 1501 E. Lewis St., Fort Wayne, Ind. Price, 50 cts.

The writer of this beautiful song is Rev. Dr. Joseph Schmidt, *professor emeritus* at Concordia College, Fort Wayne, Ind. The composer is already favorably known among us as author of many tuneful melodies. The text of the song is given in both German and English. G.

Bible-Reading in Our Public Institutions. By *Rev. C. H. Seltz,* Superintendent of Lutheran Christian Day-schools in Iowa. 8 pages, 3½×6½.

This tract sums up the arguments at various times adduced against the reading of the Bible in public schools. G.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents: —

Pastors:

On 3d Sunday in Lent: The *Rev. E. J. Scheibert* as pastor of the Deaf-mute mission at Toledo, O., at Fort Wayne, Ind., on 4th Sunday in Lent, and at Detroit, Mich., on 5th Sunday in Lent, by Pastor W. Gielow.

On 4th Sunday in Lent: The *Rev. W. G. Ruehle* in the congregation at Highland Park, Los Angeles, Cal., by Pastor C. Damschroeder.

On 5th Sunday in Lent: *Prof. F. Fredericks* in St. John's Church, Conover, N. C., by Prof. M. H. Coyner.

Corner-Stone Laying.

On Palm Sunday, Zion Church, *Chicago,* Ill. (the Rev. E. Tappenbeck, pastor), laid the corner-stone of its new school.

Dedication.

On 4th Sunday in Lent, St. John's Church, *Iosco,* Minn. (the Rev. Th. Bloedel, pastor), dedicated its new organ to the service of God.

Anniversary.

On Sunday Quinquagesima, St. Peter's Church, *Belvidere,* Minn. (the Rev. G. Ferber, pastor), celebrated its 50th anniversary.

Candidates for the English Professorship at Seward, Nebr.

The following candidates have been nominated: —

Rev. H. A. Koenig, by St. Paul's Congregation, Fort Dodge, Iowa; by Trinity Congregation, Cedar Rapids, Iowa; by St. Paul's Congregation, Farmington, Mo.
Rev. A. H. C. Both, by St. Paul's Congregation, Chicago, Ill.
Rev. G. C. Jacobsen, by Immanuel Congregation, Copperas Cove, Tex.
Teacher Gust. Jaeger, by St. John's Congregation, Forest Park, Ill.
Rev. W. F. Lichtsinn, by Cross Church, Omaha, Nebr.
Prof. F. C. Lankenau, by St. John's Congregation, Buckman Tp., Minn.
Rev. L. Spitz, by St. Matthew's Congregation, near Arapahoe, Nebr.; by Trinity Congregation, Arapahoe, Nebr.
Rev. W. Dobberfuhl, by Concordia Congregation, Detroit, Mich.
Rev. E. Foelber, by St. John's Congregation, Monroeville, Ind.
Rev. O. H. Trinklein, by Gethsemane Congregation, Chicago, Ill.
Rev. Herm. Meyer, by St. Luke's Congregation, Chicago, Ill.
Prof. H. Meibohm, by Christ Congregation, Bismarck Tp., Platte Co., Nebr.

All communications concerning these candidates should be in the hands of the undersigned not later than April 30.

The Board of Electors meets at Seward on May 3, 10 A. M.

H. MIESSLER, *Secretary of Board of Trustees,*
2410 14th St., Columbus, Nebr.

Alberta Needs Our Assistance.

First the school campaign in Michigan, then in Oregon; now the enemy is trying to destroy our Christian schools in Alberta, Can. Our brethren are praying and fighting, but they are also cheerfully giving for the cause according to their ability. However, they are not able to defray the expenses of the school campaign unaided. They need about $800 from their brethren in the other Districts of Synod. Let us cheerfully give, as Synod has promised to assist them. And remember the appeal for Oregon! Several thousand dollars are still needed to pay all the bills of that campaign.

Synod's Board of Directors endorses this request.

THEO. SCHURDEL,
Chairman of School Board.

Financial Report.

GENERAL BALANCE.

Deficit, February 28, 1923	$ 81,752.68
Disbursed during March	120,365.80
Total debits	$202,118.48
Receipts during March	50,500.75
Deficit, March 31, 1923	$151,617.73

SYNODICAL BUDGET.

Total budget for 1923	$1,050,000.00
Total disbursements to March 31, 1923	$279,017.99
Total receipts to March 31, 1923	$140,592.37

BUILDING FUND.

Goal to be reached	$1,500,000.00
Cash receipts to March 31, 1923	$1,141,939.02

Theo. W. Eckhart, *Financial Secretary.*

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Redeemer, Baltimore, $31.00. *Budget Treasury:* Grace, Jersey City, N. J., 50.00; St. Andrew's, Pittsburgh, 268.10; Grace, San Diego, 11.00; Hope, Grand Rapids, Mich.. 20.00. ($349.10.) *Church Extension Fund — District:* St. Andrew's, Pittsburgh, 25.00. *Church of Our Redeemer in New York — Certificates:* Members of Faith, Milwaukee, 250.00. *Deaf-mute Institute:* Concordia, Conover, N. C., 35.20. *District Budget Treasury:* Grace, Jersey City, N. J., 24.66; Grace, San Diego, 9.02. ($33.68.) *District Treasury:* St. Andrew's, Pittsburgh, 15.00. *European Missions:* Mrs. A. O., Calvary, Buffalo, 2.00. *Foreign Missions:* Catechumens of Calvary, Buffalo, 10.00. Sunday-schools: St. Andrew's, Pittsburgh, 100.00; Hope, Grand Rapids, 10.00. ($120.00.) *Indian Mission:* St. John's, Toronto, Can., 100.00. *Ministerial Education Fund:* St. Andrew's, Pittsburgh, 25.00; St. John's, Toronto, Can., 50.00. ($75.00.) *Missions — District:* Redeemer, Baltimore, 155.00; Redeemer, Chicago, 30.00; St. Andrew's, Pittsburgh, 100.00; Hope, Milwaukee, 48.85; Hope, Grand Rapids, 20.00. ($353.85.) *South American Missions:* "A Friend," Mount Calvary, Lancaster, Pa., 1.00. *Synodical Building Fund:* St. John's, Toronto, Can., 75.00. *New Concordia Seminary:* Our Redeemer, Freeport, Ill., 20.00; Good Shepherd, Brooklyn, 28.55; Hope, Grand Rapids, 25.00; Concordia, Conover, N. C., 51.00. ($124.55.) *Synodical Treasury:* Redeemer, Baltimore, 71.08; Mount Calvary, Lancaster, Pa., 18.10. ($89.18.) *European Relief:* Catechumens of Calvary, Buffalo, 6.00; Christ, Webster Groves, Mo., 10.00; Calvary Ladies' Aid Society, Buffalo, 50.00. ($66.00.) *Lutheran High School in Milwaukee:* Mount Olive, Milwaukee, 37.00. *Home for Feeble-minded in Watertown:* Faith, Cleveland, 107.50. *Sanitarium in Wheat Ridge:* Redeemer, Chicago, 70.73; Grace, Jersey City, N. J., 16.75. ($87.48.) *Sanitarium in Aubre, Alsace, France:* Paul H. Scherf, Our Redeemer, Freeport, Ill., 10.00. *Pension Fund:* Rev. W. H. Dale, Pittsburgh, 5.00. *Rent of Italian Mission in Englewood, N. J.:* Mount Calvary, Lancaster, Pa., 20.00. — GRAND TOTAL: $2,012.54.

March 31, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT. — February: *Home Missions:* Congregations in New Orleans: St. Paul's Ladies' Mission Society, $30.00; St. John's, 28.87; Mount Calvary, 1.67; Zion Sunday-school, 20.62, from the congregation, 13.90; New Orleans Branch of Walther League, 27.00. De Ridder Mission, 1.10. Sunday-school in Mobile, 9.00. Rev. Broders, freight refund, 43.40. ($175.56.) *Budget Treasury:* Congregations in New Orleans: Christ, 22.70; Trinity, 29.00; St. Paul's, 64.40; St. John's, 39.37. Congregations: Mobile, 46.43; Baton Rouge, 25.00; Delray, 14.57; Birmingham, 58.00. ($299.47.) *Synodical Budget Treasury:* Congregation in Gotha, 5.00. *Synodical Building Fund:* Congregations in New Orleans: St. John's, 18.75; Mount Calvary, 3.00. Congregations: Atlanta, 4.95; Pensacola, 41.50; Mobile, 22.50. ($90.70.) *City Mission:* Congregations in New Orleans: St. John's, 3.25; St. Paul's Ladies' Mission Society, 10.00; First English, 2.00, from the Sunday-school, 2.00; Zion, 1.00. ($18.25.) *Colored Missions:* St. Paul's Ladies' Mission Society, New Orleans, 20.00. *Foreign Missions:* Congregations in New Orleans: New Orleans: Zion Walther League, 1.65; St. John's, from Mrs. T. Thompson, 5.00. ($6.65.) *Church Extension Fund:* Final settlement with Garden City, 500.00. *Synodical Treasury of District:* Zion Congregation, New Orleans, 2.50. *Support Fund:* Sunday-school, First English Congregation, New Orleans, 2.00. *Students' Fund of Louisiana Conference:* Congregations in New Orleans: St. John's, 3.00; St. Paul's Ladies' Mission Society, 10.00; First English, 6.00, from the Sunday-school, 6.00. ($25.00.) *European Relief:* Congregations in New Orleans: St. Paul's, 3.00; Mount Calvary, 5.00; Zion, .50. ($8.50.) *Bethlehem Orphan Home:* Congregations: Mobile, 1.00; First English, New Orleans, 2.00. ($3.00.) *Sanitarium in Wheat Ridge:* Mount Calvary Congregation, New Orleans, 6.00. — GRAND TOTAL: $1,163.63.

New Orleans, La., March 15, 1923. A. C. REISIG, *Treas.*, 315 S. Jefferson Davis Parkway.

NORTH DAKOTA AND MONTANA DISTRICT. — December 15, 1922, to February 15, 1923: Synodical Treasury, $135.26; Synodical Building Fund, 1,514.83 (St. Louis Seminary, 314.14); Board of Support, 86.91; General Home Missions, 31.25; District Church Extension Fund, 797.00; Students' Fund, 42.56; Home Missions (chapel in Bismarck), 2,869.84; Synodical Budget, 10.50; Relief in Germany, 39.43; other missions, 99.02; Miscellaneous, 241.93.—*Total*, $5,868.53.

P. MEYER, *Treas.*

SOUTH WISCONSIN DISTRICT. — March: Budget Treasury, $139.14; Synodical Treasury, 649.65; Synodical Building Fund, 507.14; Missions, 1,405.62; Miscellaneous, 562.99. — *Total*, $3,264.54.

A. ROSS, *Treas.*

WESTERN DISTRICT. — February 17 to March 16: Synodical Treasury, $810.07; Synodical Building Fund, 9,190.48; Synodical Budget, 939.23; District Budget, 708.02; Missions, 1,895.50; Miscellaneous, 2,264.27. — *Total*, $15,807.57. G. HOERBER, *Treas.*

Contributions Sent Direct to Treasurer of Synod.

Per Rev. O. H. Battenberg, from congregations in London, for Synodical Treasury, $37.62. G. E., N. Y., for St. Louis Seminary, 500.00, for L. L. L. Fund, 500.00. Per Student Elmer Miller, from N. N. for St. Louis Seminary, 5.00, for American Lutheran Board for Relief in Europe, 2.00, for L. L. L. Fund, 2.00. Per C. P. H., from W. F. Puffert for German Relief Fund, 5.00; from N. N., Altamont, Ill., for Orphanage Sperlingshof, 5.00. Per Rev. H. Battenberg, from Adam Reidt, 100.00 for St. Louis Seminary. N. N., St. Louis, Mo., for St. Louis Indigent Students' Endowment, 115.00. Per Louis Lange Publishing Co., from G. F. Gruber for Indian Mission, 5.00, for Colored Missions, 5.00. Per C. P. H., from W. F. Nicolaus, Milwaukee, Wis., for Colored Missions, 1.00, for chapels, 1.00, for Colored Students, 1.00; Wm. Mueller, Frazee, Minn., for Missions, 1.00; Rosina Maier, Staten Island, N. Y., for Missions, .50; Peter Bieber, Brooklyn, N. Y., for Building Fund, 1.75; G. A. Albrecht, Kitchener, Ont., Can., for Building Fund, .28; G. A. Rothe, Charter Oak, Iowa, for Missions, .95; John Braun, Anaheim, Cal., for Synodical Fund, .75; W. E. Meyer, Van Dyne, Wis., for Colored Missions, 1.00; Mrs. B. Rabold, McKees Rocks, Pa., for Missions, .35; Cordelia Ferber, Cleveland, O., for Orphan Home Sperlingshof, 2.00; Ernst Endorf, Tobias, Nebr., for Orphan Home Sperlingshof, .25; J. F. Troester, Hampton, Nebr., for Building Fund, 2.02; Frederick Wiebke, Chicago, Ill., for Colored Missions, 3.20; Mrs. C. Fischer for Orphanage Sperlingshof, 1.00; N. N., Berlin, for Orphanage Sperlingshof, 5.00; Klemens and Arnold Schaack for Orphanage Sperlingshof, 1.00; W. C. Wilkens for St. Louis Seminary, 15.00. John C. Roth, Pittsburgh, Pa., for St. Louis Seminary, 50.00. Per C. P. H., from G. W. Twenhafel, Paige, Tex., for Orphanage Sperlingshof, .70; Arnold, Dorothy, Lorine, and Wilma Nuechterlein, Frankenmuth, Mich., for Orphanage Sperlingshof, 1.00. Per Rev. Aug. Lange, from H. F. Klinkermann, Paola, Kans., for Orphanage Sperlingshof, 10.00. Per Alf. Fuehler, from Henry Buening Estate for Suffering in Germany, 1,000.00, for Wheat Ridge Sanitarium Building (debts), 500.00, for Watertown Institute, 400.00, for chapels in China, 300.00, for chapels in Colored Missions, 300.00.

E. SEUEL, *Treas.*

Acknowledgments.

The undersigned thankfully acknowledges the receipt of $9,147.37 through Mr. Henry Rewerts from the estate of Harms F. Behrends, Flatville, Champaign, Ill.

Chicago, Ill., March 21, 1923. F. PFOTENHAUER.

Received for *School Campaign in Oregon:* P. L. Jensen, $5.00. Through Rev. A. C. Baur, 25.00, 35.00, 55.00. Miss Geffert, 30.00. Treas. A. K. Engel, 640.95, 110.20, 386.63, 777.10, 321.65, 168.31, 561.38, 578.69, 389.00, 325.04. Treas. P. Wolf, 125.00, 123.65, 412.72, 115.00. A. L. L.: In Illinois: St. James, Chicago, 150.00; Dundee, 30.00; Wheaton, 9.15; in Iowa: Lowden, 100.00; Delaware, 25.00. Congregations in Fort Wayne, Ind.: Emmaus, 100.00; Emmanuel, 60.00; Martini, 53.95. Rev. Krause, 56.50. Miss Nemitz, 1.00. Treas. E. Seuel, 10,000.00. Mr. L. Fuelling, 5.00. Miscell., 14.03.

F. W. J. SYLWESTER.

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "April 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested). CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Change of Addresses.

Rev. J. M. Bailey, 1101 N. Plymouth St., Los Angeles, Cal.
Rev. A. C. Bode, 171 S. Center St., Orange, Cal.
Rev. O. Burhenn, 24 Schaffer St., Baltimore, Md.
Rev. E. T. Coyner, 2530 W. 18th St., Los Angeles, Cal.
Rev. W. Drews, 308 N. Park Ave., Buffalo, N. Y.
Rev. V. M. Keiper, Dorchester, Wis.
Rev. C. H. Kenreich, Clyde, N. Y.
Rev. G. Meyr, R. 1, Corunna, Ind.
Rev. F. J. Muehlhaeuser, 56 Myron Ave., Kenmore, Buffalo, N. Y.
Rev. H. Osterhus, 1613 Oak St., Los Angeles, Cal.
W. G. Gerth, Box 319, Wolsey, S. Dak.
R. List, 6431 Parnell Ave., Chicago, Ill.
E. B. Malke, 3508 Nebraska Ave., St. Louis, Mo.
S. J. Richter, 340 E. 75th St., Chicago, Ill.
B. Schumacher, 894 16th St., Milwaukee, Wis.
A. Schwausch, Walburg, Tex.
E. E. Wunderlich, 701 N. Sixth St., Fort Smith, Ark.

It Is Not Too Late to Order the Literature.

Several hundred congregations have not yet participated in the final effort for Concordia Seminary and for our Normal School at Seward to which our national and District officers and representative laymen from the various Districts last September pledged their hearts and hands. No congregation has given its people a chance to do "their share" unless the people are *acquainted with conditions as they actually exist* at St. Louis and Seward. There will not be maximum giving toward the Building Fund unless the congregation has ordered from Mr. Theo. Eckhart, 3558 S. Jefferson Ave., St. Louis, Mo., the following literature: —

Building Fund Booklet: "Our Synodical Building Program"; 15 pages, illustrated.
Illustrated Folder: "Our Present Task."
Pledge Blanks.
Collection Envelopes.

A postal will obtain for our pastors and congregations any quantity of the above. All who have not yet ordered are urged to obtain these supplies for the final wind-up between now and meeting of Synod.

Orders continue to come almost every day for this collection literature and, as reports show, are productive of the raising not simply of quotas, but of amounts which indicate the recognition of an emergency.

Owing to local projects which seemed to require the full strength of our St. Paul congregations, most of these postponed their collection for the new seminary until this spring. The manner in which they are now taking hold of the work is indicated by the following from the *Redeemer Record.* Rev. Paul Lindemann writes: —

"In the course of these weeks, folders have been mailed, and will be mailed, to members of our church regarding the big project of erecting a new seminary at St. Louis for the training of Lutheran pastors. We are not going to enter here upon the details of the project. These have been set forth at length in the folders which, we take for granted, you have read. If you have not done so, please do it at once. The erection of new quarters for our theological students is a dire necessity, which no longer can be evaded, and the proposition is one that rightfully makes its appeal to all our members. Our church has not yet contributed even one-third of its rightful share in this necessary undertaking. We still have $2,000 to raise before we have reached the minimum quota which has been apportioned to all the churches of Synod in order to make the project possible. There is no use contending that we are at the present time so involved and engrossed in our own local difficulties that we cannot take care of any outside interests. Synod meets in June, and unless the full sum for the new seminary is pledged before that, the whole proposition will be delayed indefinitely, and other most necessary work at other educational institutions will be postponed to the general detriment of the Church. We dare not trifle with God's blessings. We have prayed, in obedience to Christ's injunction, that the Lord may send laborers into His vineyard. He has abundantly answered our prayers. Our theological seminary is dangerously overcrowded. It is incumbent upon us suitably to take care of the Lord's blessing, lest He withdraw it as a rebuke for our ingratitude. Two thousand dollars will be easily raised in our church if *all* our members do their share. A shower of quarters and fifty-cent pieces will, of course, not do the work. But figure it out for yourself as to how much you can give that the work of spreading the Gospel may be carried on without hindrance.

"As announced on the folders, the four English congregations of Synod in the Twin Cities will collect for this purpose on the same day, Sunday, March 18. You will receive an envelope, which you will kindly deposit, with your liberal contribution inside, at a place in the church which will be designated in the church announcements. Let us get this obligation off our books and off our congregational conscience. If you cannot bring your contribution to church on the day mentioned, please mail it to the pastor's address."

This certainly has about it the ring of sincerity.

Likewise this from West Park, O., addressed to Mount Calvary Church by its pastor, Wm. A. Braun: —

"Last week you received a circular calling your attention to *your* Synod's financial needs for *building* purposes, particularly the need of a new preachers' seminary in St. Louis. Why? Our congregation has decided to do its share toward Synod's Building Fund. The need and our aim is $3 per communicant member — man and woman, boy and girl. Contributing toward the expenses of Synod is not (let us understand this) 'charity,' but our obligation, our *debt*, which we, as honest people, *must* help to pay; for Synod's business is business which we help to decide doing at synodical conventions. We therefore believe that you will not fail us. We *know* that you will not fail to do your share if you are really thankful to God for the redemption through Jesus, His Son and your Savior. As a Christian you will *show* your gratitude by your works.

"Do we need a new seminary? Without colleges and seminaries there would be no preachers nor teachers for our churches and schools, no missionaries for the heathen. Our colleges and seminaries are the training-grounds for future servants of the Church. The old seminary has for years and years been too small. Furthermore, we ought to be thankful that God has made so many young men (the pick of Lutheran young manhood) willing to enter into the service of the Church and has so wondrously prospered our Lutheran Church of the Missouri Synod that new and larger buildings are necessary. Your offering for the Building Fund ought to be a *thank-offering.*

"You will rightly estimate *your share* if you, poor or rich, will remember the widow's mite. And you will give of your 'poverty' or your 'riches' knowing that the God who loves a cheerful and liberal giver will reward with the 'same measure' wherewith you measure to Him and for His kingdom."

Likewise, the following, addressed by Rev. Ernest F. Brand to St. Paul's Church, Pittsburgh: —

"In the collection which we held in 1921 for the new seminary at St. Louis and for the rest of the building program of Synod, $895 was given by members of our congregation. Besides this cash collection a pledge for $500 was given by one member, so that altogether about $1400 could be credited to our congregation. From the sum total of this collection you will see that we have not quite achieved the goal which we had set — $2,500.

"At a meeting of the church council held in November of last year a resolution was passed to recommend to the congregation in the January meeting that we have another collection this year. This recommendation was adopted, and the date for the collection was set at February 18. But owing to my illness the necessary preparations could not be made. We have therefore decided to have this collection on March 18.

"The pamphlets enclosed will show you most vividly the dire and absolute need of new buildings both in St. Louis and Seward. Please study these pamphlets and let the information in them arouse in your heart the earnest wish and resolution to help according to your ability. If these buildings are to be erected in the very near future; if we wish to preserve the ambition in the hearts of those who are now studying and preparing themselves for a life of service; if we wish to see the education of such men as are willing to give their all for the Lord, then we must be willing to give more than a pittance, more than a beggar's share for our Master. If we want the Gospel of our loving, yet mocked, despised, thorn-crowned, scourged, smitten, crucified Savior to be taught in all its purity to the nations crimsoned in sin, laden with trespasses and steeped in iniquity, then we must be willing to follow in the footsteps of our Lord in giving till giving is a sacrifice.

"Do *you* realize what *your* Christ has done for *you?* Do *you* love Him? Do you *really* love Him? Is this love a heartfelt love? If so, then you will be more than willing to give — not one, five, ten, or one hundred dollars, or any specified sum — as much as you can, with joy.

"Whether you have given a small or a great amount, or whether you have given nothing at all at the last collection, let 'the love of Christ constrain you' to give an amount equal to your ability.

"On March 18 bring — or send — the enclosed envelope.

"Be assured that your gift will be a gift to the Lord, and that He will amply repay you, yea, that He has already done so."

Where the pastor's admonitions are backed up by a committee which takes its task seriously, the amounts needed for the appropriation voted in 1920 will be forthcoming. Maximum amounts will be sent only by those congregations which have acquainted every household and every individual member with the *needs* of our colleges and seminaries.

It is not yet too late to order the literature.

PUBLICITY COMMITTEE.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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It Is Enough.

(Es ist genug; so nimm, Herr, meinen Geist.)

It is enough — so take my spirit, Lord,
To Zion's golden shore;
Receive my soul, which, trusting in Thy Word,
Seeks Thee forevermore;
Which, night and day in anguish lying,
Longs for Thy healing presence, crying,
It is enough.

It is enough — the painful, weary load
Of sin that burdens me.
Restore my soul, which gropes on life's dark road,
And would be pure and free.
My heart is wretched, evil, weary,
My walk without Thee vain and dreary:
It is enough.

It is enough — the cross of woe and pain
Wounds deep my feeble soul;
Too heavy seems my load, I cry in vain:
Lord, stay me; make me whole.
How long shall endless sins oppress me,
How long its bitter fruits distress me?
It is enough.

It is enough — Lord, let it please Thee so,
My spirit take to Thee;
My Savior, come with loving kindness now,
To heaven lead Thou me.
Farewell, O earth! My soul rejoices,
To join His praise with angel voices —
It is enough.

St. Louis, Mo. JOHN THEODORE MUELLER.

The Lord's Challenge to Us.

To our grandsires the Lord, our God, gave the knowledge of His Word and Luther's doctrine pure. Through many tribulations and spiritual trials He brought them to the light of the pure doctrine. Our fathers received this treasure and deposited it in our periodicals and in many splendid and lucid books. We, the sons of yesterday, are the heirs of all this. There are within our Synod some 3,000 pastors and teachers and many thousand Christians who possess these unsurpassed spiritual riches. Where is there a people on earth to-day that has been more lavishly blessed with all spiritual gifts in Christ than the members of the Missouri Synod? In this age of unionism and Christless preachers, when theories and speculations that cater to the world and the flesh are passed on as the progression of truth, God has preserved to us, in the full sense of the word, "the exellency of the knowledge of Jesus Christ, our Lord." Phil. 3, 8—11. No one who studies our literature and examines it in the light of Scriptures can deny that we have in our midst the true Christian doctrine as pure and clear as in apostolic times. There are no disagreements in doctrine. The same faith, the same hope, the same doctrine, the same Sacraments are enjoyed by pastors and people. This unity of faith and doctrine must be a very marvel to every thinking person. It is a miracle of God's grace. Indeed, God has made us rich in spiritual blessings. And to these He has added uncounted earthly and temporal blessings.

Think of all the homes, the rich and fertile lands, the factories, and other wealth and property owned and controlled by the members of our Synod. Imagine, if you can, the mountain that this wealth would make if thrown into one pile. Of this we speak when we confess in the First Article of our faith: "I believe that God . . . has given me . . . clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods."

But think you not that God had a purpose in view when He gave to us all these temporal and spiritual gifts? Why did Jesus instruct His apostles and give them the true light of His Word? First of all, of course, for their own salvation; but He also did it for the purpose of enabling them to bring the knowledge of salvation to others, as His words imply: "Go ye into all the world and preach the Gospel to every creature." And does not God give temporal things to Christians also "that they may have to give to him that needeth"? Eph. 4, 28. These principles apply also to us and to our Synod. The Lord has given us the full "light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4, 6) first of all for our own and our children's salvation, but also, and no less so, in order that we should bring it to others. We, too, are to let our light shine that others may see our good works, and to go into all the world with the Gospel as did the apostles. God wants every Christian to use the "talents" He has given him. Matt. 25, 14ff. Having received these great spiritual gifts from the Lord, is it not our sacred duty to use them for the extension of Christ's kingdom? Is it not our sacred duty, as stewards and servants of God, to use our earthly possessions for the promulgation of the

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glory of God and for the salvation of many immortal souls? Surely God has made us debtors, especially with the spiritual gifts He has given us, not only to the American people, but also to the negro, the Hindu, the Chinese, and to every people on the earth. Rom. 1, 14.

And now from everywhere, from our own country, from Canada, Mexico, South America, Europe, China, and India, the call comes to us: "Send us men who will preach the Word of God to us and show us the way to salvation." Is not this a challenge from God to make use of our "talents"? Furthermore, during the last two years God has given us a greater number of students who are preparing for the ministerial office than ever before in the history of our Synod — fully seven hundred new entrants in the last few years. Is not this God's challenge to us to educate and train for Him a large army of pastors and teachers for future service in the Church and for the promulgation of the Gospel in all lands and among all nations? And the temporal means to train these future bearers of the Gospel-light are also in our possession. There is money enough among the members of our Synod to house and train the students that flock to our colleges to equip themselves for the service in the Lord's vineyard, if only every one will do his share according as the Lord has prospered him.

Is not this growth of our student-body, which during the last years is literally crowding our colleges and seminaries, together with the urgent appeals that come to us from far and near for help and men, God's challenge to us to use our gifts, to work with our "talents"? Our fathers were a little flock with small material resources, but what did they accomplish! Undoubtedly more has been given to us. Ought we, then, not accomplish even greater things than they?

Would to God that all members of our Synod were awake to their responsibilities! Let us not forget the words of our Savior: "Unto whomsoever much is given, of him shall be much required." Much has been given us, much will be required of us. Shall the heathen of China and India, the negroes of Africa, and our own countrymen on Judgment Day accuse us of failing to tell them the glad tidings which we knew so well? Let us, therefore, *all* be up and doing with a heart and mind to accomplish the task which God has given us!

Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my silver and my gold,
Not a mite would I withhold;
Take my intellect and use
Every power as Thou shalt choose.

Tuscola, Ill. P. C. KREY.

Unitarianism.

Some time ago there was held at Sioux City, Iowa, the eleventh annual convention of the National Federation of Religious Liberals. Prominence was given in the press to the addresses delivered at the final session, one by the Rev. Marion D. Shutter, D. D., who spoke on "Liberal Religion as a Basis of Character," and the other by the Rev. Mr. Macdonald, of Lincoln, Nebr., who discussed the question: "Can We Still Believe in God?" Both speakers are men of distinction in Unitarian circles, and their line of argument affords us a glimpse of the deep spiritual darkness prevailing within the confines of the churches they represent.

Mr. Shutter, claiming that the conservative churches have failed to produce moral character, endeavored to show how "liberal" religion is better adapted to attain this end since "it reasons out the different questions that arise instead of accepting them in the fear of the supernatural." His talk was in the nature of a refutation. Its purpose, presumably, was to regain for the liberals their prestige in the community which had received no mean jolt during the previous month as a direct result of their opposition to the "Billy" Sunday revival campaign carried on at that time. When the local Unitarian preacher launched an attack on the "ethics of the tabernacle," Mr. Sunday retaliated with a sermon on "Liberalism." It was a strong indictment of liberal thought in religion and could not fail to impress the more serious-minded in his audience. A few of his utterances are herewith recorded: "There is no liberalism in nature. Seeds grow to-day under the same conditions as in the beginning. The same elements that constitute food and drink now will do so unto the end of time." Again: "God's Word can neither be amended nor repealed. And how can there be a liberalism in religion if sin and its tragic consequences never change?" Describing liberal religion in terms of moral imbecility, he said: "To liberalize the marriage relation means a plurality of wives. Polygamy is marriage liberalized. Liberality in love means a libertine. Imagine a mother teaching her daughter to be liberal in her morals — it would mean prostitution." Conclusion: "The Bible teaches that Christ is the only remedy for sin. The pulpit that preaches liberal religion gives people African sleeping disease, and they perish miserably. When a man preaches humanitarianism, progress, culture, and sociology instead of the Gospel of God's grace in Christ as the way to salvation, he is in the devil's pasture." According to Mr. Sunday, then, liberality in morals is immorality, and liberality in religion, irreligion. This is sound logic. The people in general saw the point, and the liberals felt it. Hence the paper by Mr. Shutter, "Liberal Religion as a Basis of Character."

Three days after Mr. Shutter's address had been delivered, *Universal Service* carried a report which shows the liberals' machinery for moral development in operation. This report was dated: "Kansas City, Mo., December 15," and read: "The Rev. L. M. Birkhead, of All Souls' Unitarian Church here, believes that it is all right to come to church to make love. He has inaugurated a regular Sunday night sparking service, at which only one subject is taboo. It is — religion. If you as much as mention 'infant damnation' or speak of St. Paul's second missionary journey, forthwith you are blacklisted. Religion must not be discussed. The object is to help the lonely," etc.

It might be asked, Whence do the Unitarians take their religion? Partly from the Bible, but mostly from nature. They have very little, if any, respect for the authority of the Word of God. They have dethroned God and exalted Reason instead. They deny the fundamentals of Christianity, the trinity of God, the deity of Jesus Christ, and the necessity of the means of grace. One of their spokesmen, the Rev. Mr. Snyder, of Sioux City, Iowa, not so long ago branded Satan as a "myth" and hell as a "spiritual stomach-ache, an indication by way of pain that something has gone wrong and must be set right." To the Unitarian there has been no fall of man, hence there is for him no need of a Savior. But let me quote from Mr. Macdonald's answer to the question: "Can we still believe in God?" "In spite of the weakness of the argument from design, in spite of the evil and sorrow and pain in the world, I still believe in God, because I believe that God is *not* the omnipotent and all-wise Creator of the universe and all there is therein. I do *not* believe either that God, far away in some extracosmical vacuity before the beginning of things, devised in perfect wisdom this world system. I cannot think of God as separate from this universe in any such way, the universe here and God there. Rather I believe that the very being and life of God is wrapped up and involved in the warp and woof of the cosmic process itself." From this we see that Unitarianism is a system of negation. It is not only a Christless, but also, and in consequence of its Christlessness, a Godless religion. Its teachings are pantheistic. It has no God, but several gods, for instance, Nature and Human Reason. That the true God is a spirit, that He is eternal, omnipresent, omnipotent, omniscient, etc., as the Bible teaches, seems not demonstrable to human reason, hence the Unitarian balks at believing it. But he does not hesitate to stake his soul's salvation on the truth of the theories of evolution as advanced by Herbert Spencer, Darwin, and others. Hence he must be classed with those of whom it is said: "Professing themselves to be wise, they became fools." Rom. 1, 22. "By their fruits ye shall know them." Matt. 7, 20.

Hazard, Nebr. C. THOMAS SPITZ.

Tithing.

One remedy after another for the financial trouble of Synod has been proposed. "There is lack of information," say some; "the pastors should speak more of Synod's needs." "Christians are not given enough opportunity to give, or these opportunities are not regularly offered," say others. The usual remedy suggested for this condition is the envelope system.

What are we to think concerning the above diagnoses and their accompanying remedies? Certainly there is much of truth in each of them, for practical applications of these remedies have indeed accomplished much in the way of helping the finances of the Church. But I for one am convinced that the chief trouble lies elsewhere, and not chiefly in either a lack of information or a lack of opportunity to give.

What, then, is the remedy I wish to propose? It is in a word the tithing system, *self-applied and self-conducted.*

Now, friend, do not throw aside this paper with disgust when you have come to this point, muttering to yourself those ready words, "legalist," "doesn't understand Christian liberty," and the like. Read on and see for yourself if such criticisms apply to the present writer.

In the first place, the practise of tithing, if carried out by even one-tenth of our Lutheran Missouri Synod Christians, would at once dispel that oft-recurring deficit in all the chief treasuries of Synod as well as of the local congregations. God has indeed blessed us Lutheran Christians in an earthly way as well as in spiritual things, and He has done so first and foremost that we may have an opportunity to let our light shine before men that they may see our good works and glorify our Father which is in heaven. One-tenth of the income of even one-tenth of the communicant members of our Synod would bring in more money for the cause of Christ than has ever come in before in the same time. But what about introducing such a system? Ah, there's the rub! Well, there is a way to introduce tithing, and let me whisper in your ear, my friend, it's already introduced, though to a very limited extent. Here's the way to make it more general.

Let every member of our Church who honestly feels it his duty to help the cause of Christ — and what true Christian does not feel this way? — consider seriously and with earnest prayer what he ought to do in this matter. He is not here on earth to gather treasures where moth and rust doth corrupt and where thieves break through and steal. Neither is he here to leave as large an inheritance as possible to his children when the time comes for him to "shuffle off this mortal coil." His earthly goods are given him by his heavenly Father for but one chief purpose after his actual necessities of life are satisfied, and that purpose is to help spread the Gospel abroad among the three out of four persons living on this globe, the ten or twelve hundred millions who have not yet learned about Jesus, their Savior. Talk about building libraries and endowing universities! Here is a cause that far outshines them all. Let every Christian consider prayerfully and earnestly within himself whether, when he gives his donations to the Church and to missions, he has really satisfied his own Christian desire to give to the cause of Christ by giving only $10, $18, $25, $35, or maybe even $50 out of an income of $1,200, $1,500, $2,000 or probably even more. (Consult the various printed lists of contributions gotten out by various of our congregations.) If he has to admit that his Christian spirit is not satisfied with such a proportion, let him resolve at once, as God gives him grace, to change this proportion to one that will come nearer satisfying him.

And right here, my friend, comes in the value of the tithing principle. In the first place, this particular proportion was given by God Himself to the Jews of the Old Covenant. Surely, if God Himself commanded such a proportion under the Law, He will not be ill-pleased with any Christian because he decides *of his own free will* to follow the same proportion under the Gospel. But (as the esteemed President of our Concordia Seminary at St. Louis recommended some years ago in the pages of *Lehre und Wehre*) if he feels that such a proportion borders too closely on legalism, let him decide to give some other proportion, which is not open to such an objection. Let him decide to give one-ninth, and then no one can accuse him of a lack of Christian liberty. I would remark right here that, if a Christian feels that in his somewhat meager circumstances one-tenth is too much, let him shave it down a bit, at least for a time, of course with

the aim in view of raising the proportion at no far distant future time to one-tenth or even more. Cheerfully and freely let each fix on as generous a proportion as conditions call for.

What about Christian liberty under such a system of personal Christian giving? Will it suffer? I would answer that it need not suffer in the slightest. Every Christian has the right to decide for himself just how much he shall give to the cause of Christ. Christian liberty allows me to give as much as I will to the Church, to charity, to missions. But that is not Christian liberty or anything Christian at all which suggests to so many so-called Christians that they give as small a proportion of their earthly goods to Jesus as they possibly can and still "save their faces" among their neighbors and friends. Christian liberty does not admonish the Christian to squeeze the eagle till it screams or the buffalo till it roars. Christian liberty means liberty to use as large a proportion of your earthly gifts for the cause of Christ as your Christian love prompts you to use, not as small a proportion as your Old Adam tries to convince you is sufficient and all that you can possibly afford. Now, where are your arguments against such tithing?

Finally one thing more: Does Christian tithing pay? *Experto crede Ruperto.* Believe him who has tried it. Do not allow yourself to be too easily convinced against tithing by arguments all too acceptable to your Old Adam and propounded by people who speak out of the depths of inexperience in this matter, if not from motives growing out of the weakness of their Christian faith. Yes, my friend, tithing pays. Even if it did not pay (which it *does*) in earthly ways, it certainly does in spiritual things. It is truly one of the ways of laying up treasures in heaven, where neither moth nor rust doth corrupt nor thieves break through or steal. Remember the Savior assures us that even such a trifle as giving a cup of cold water in His name will not fail of bringing us a reward. But personally I believe that tithing pays even in earthly things. Which of two men is valued more by his fellow-men, the one who is a grasping tight-wad, holding with desperate hand to every red penny, or the one who is ever ready to give when the cause of Christian love seeks his aid?

But in still another sense tithing pays. It pays financially. The man who puts into practise his trust in God and his love to his neighbor by giving a generous proportion of his income to the cause of Christ does not lose by this act. Again, of this feature of tithing let me say: Believe him who has experience in this line. I know of a young man who some seven years ago resolved to practise tithing. He has persisted in this practise to date. Has he had to travel the sad road to the poorhouse as a result? No, his income at the present time is almost four times what it was when he started tithing. Of course, the unbeliever (especially the one among the so-called Christians) will say there is no connection between these two facts. But I wish you would try to prove such a theory to that same young man. He and many others are firmly convinced that there *is* a connection between the two. But even if there were not, let me say to you in closing: Be a tither and find out for yourself. Even if your income is not affected, your interest in the work of the Church will grow, your sense of duty to help in bringing the Gospel of salvation to your perishing fellow-men will become stronger; instead of being, like so many Christians at the present time, merely a barnacle on the ship of the Church, a brake on the Gospel-chariot, you will become, by the grace of God, a true philanthropist (a lover of men), an earnest, zealous builder of that magnificent temple of God not made with hands, eternal in the heavens.

St. Louis, Mo. O. W. H. LINDEMEYER.

Letters to a Masonic Friend.

SEVENTH LETTER.

What Is Our Official Position?

DEAR GEORGE: —

Do you know, I met a Lutheran pastor last week who said that a member with whom he is dealing on the lodge-question denied that in the Masonic lodge any prayers are used, denied that the Bible was on the lodge-altar, and denied that there was any religion connected with it. "You are on the outside," he said, "and until you get on the inside, nothing you say makes any difference." This man will be suspended from Communion not only as a worshiper at an idolatrous altar, but also as a teller of falsehoods. He stands revealed as such by the fact that we have, I dare say, thousands of members who have left the Masonic order admitting that the forms of worship and the religion of the lodge are contrary to the religion of Jesus Christ.

I mentioned in my last letter a line of argument by which we have been able to convince many that there is an inconsistency involved when they try to keep up lodge-membership and church-membership, the argument being based on the undeniable fact that the god of the lodge is not the God whom we know in and through Jesus Christ. I shall revert to this point when I come to speak of the omission of the name of Jesus from Masonic prayers. To-day I want to say something about the stand which our Synod takes with reference to the lodge.

To begin with, our Synod has in its constitution a paragraph which excludes all those from membership who take part in unionistic worship. A unionistic service is one in which those unite in worship who are not united in the faith. Jesus has made membership in His Church dependent upon acceptance of His teachings, and He has by His apostles forbidden us to have religious fellowship — joint prayers and worship, etc. — with any who teach otherwise than He taught. Rom. 16, 17; 2 Cor. 6, 17. In 1920, at the convention at Detroit, the question came up whether in the new constitution lodge-connection should not be mentioned among those things which exclude from membership. By unanimous vote it was agreed that such a clause was unnecessary because the paragraph which excludes those guilty of unionistic worship excludes the lodge. The eight hundred pastors and delegates present so decided without a dissenting vote, and when the new constitution with this interpretation went before our churches, not one voiced its dissent.

The Synodical District Reports are the official record of our Districts on all matters related to doctrine and practise. From the early fifties to the present day the unanimous sentiment voiced by our Districts is that the lodge, in particular the Masonic order, is opposed to Christianity in its essential teachings. This holds good also of the reports issued in recent years. The lodge has come up time and again for discussion, and in every case the opinion, as stated, was unanimous.

The English District of the Missouri Synod was confronted with this issue in 1921. The resolutions adopted voiced forth the unanimous conviction of that District that the lodge cannot be tolerated in a soundly Lutheran congregation.

In the Atlantic District secret orders were likewise discussed on the floor of the convention. Not only was the lodge condemned without any reservation, but the strongest expressions fell from the lips of the younger ministry and the lay members. The laymen especially warned against the reception of congregations into membership of Synod which do not share our convictions regarding the lodge.

At the meeting of the Texas District, President Studtmann said in his opening address that the mixing of lodge and Church seen in the denominations about us is a "horrible substitution of Belial for Christ." This District, too, resolved to stand unalterably by its principle of yielding no membership right, either communicant or voting, to lodgemen.

The Minnesota District Report 1922, page 58, states our attitude over against the lodge. The essayist, Rev. H. Strasen, said at the time: "For one thing, we have taken over congregations in which there have been a number of lodgemen; and then it also happens that members will secretly join the lodge. In general, it can be said that our congregations do not shrink from the fight against the lodge, but take it up seriously and fight it through until the lodge-members have either left their lodge or are excluded from the congregation, when admonitions prove of no avail, as such who do not desire to obey the Word of God. If we have congregations among us that suffer lodgemen in their midsts for the time being, this is due to the fact that the congregations, with charitable regard for the weakness of such members, would go slow, hoping to gain them. At no time — this can be truthfully said — has the lodge been recognized in our congregations; never has it been regarded, as in some other church-bodies, as harmless and innocent, or even a 'good and profitable association.'"

In a paper delivered at the Oregon and Washington District convention in 1922, Dean Fritz of Concordia Seminary devoted a major portion to a discussion of the lodge, which culminates in the judgment that lodge-membership is incompatible with church-membership, since the lodge worships a false god and teaches a way of salvation by works. This paper was adopted unanimously by the District.

At the convention of the North Dakota and Montana District in the same year, Rev. P. Schumm read an essay on the dangers threatening the Evangelical Lutheran Church, in which he likewise quotes from the publications of various secret societies in support of his contention that the lodge is one of the powers which have risen in opposition to the Church in the latter days. This essay likewise had the full approval of the District.

The following resolution was adopted by unanimous vote of the Visitors of the Central District, October 10, 1922: "Be it resolved that this body pledges itself to work untiringly toward the maintenance of strictly Scriptural and unequivocal practise in regard to the lodge-question."

At the meeting of representatives of the mission boards of all the North American Districts of our Synod, held at River Forest, Ill., last year, "the position of a missionary in his dealings with lodge-members" was given careful consideration. Rev. W. Hallerberg writes: "This subject had already been discussed a year ago. At that time the mission boards passed a resolution not to organize a mission-congregation with lodge-members. During this meeting the method of procedure with regard to those who are now lodge-members was deliberated upon. The missionary must never create the impression that lodge-membership is something insignificant, but he should at all times regard a Christian's affiliation with the lodge as a menace to his Christian faith and life. It is a question of being for or against Christ. The lodge teaches salvation by works and therefore undermines the fundamental principles of the Christian religion. The Rev. F. Pfotenhauer, D. D., President of Synod, addressed the assembly as to the consistent attitude of our Lutheran Church with respect to the lodge-evil."

In 1916 the Western District Mission Board established a new mission at Southampton in St. Louis. The first communicant list recorded thirty-seven names when the church was organized in 1917. Of this number ten were excluded on account of affiliation with ungodly societies. When Hope Church laid the corner-stone of its fine new structure in December, 1921, it referred to this fact. Just a simple statement of fact, but characteristic of the old Missouri Synod way of preferring to start with a small congregation, but a consistently Lutheran one.

No one will deny that the LUTHERAN WITNESS has spoken in accents that could not be misunderstood on this same subject. It is a remarkable fact that within the last nine years the present staff has received one complaint from the subscribers, and one only, touching this matter. This was in January, 1922, when a pastor of the Atlantic District complained that, while we admonish and exhort as we ought, "the *reasons why* a Christian cannot be a member of the lodge have not been stated for a long time." It is inconceivable that a body from which not a single complaint signifying a pro-lodge attitude has come to the Editors in nine years should be to any considerable extent infected with secretism.

The Walther League, then composed of about 40,000 of our confirmed young people, at its convention in Milwaukee, in 1921, was called upon to state its attitude toward the lodge-question. A reporter in the *Cleveland Lutheran Messenger* writes: "How alive our young people were to the dangers of a compromise, how strong their conviction concerning their duty to God and their fellow-men, as expressed in many a brief address! The voice of the traitor was not heard. Unanimous were our 1,500 leaguers in recognizing and condemning the lodge as non-Christian."

I have limited myself, in the above, to the official expressions of our Synod and of organizations within it. If anything is clear, it is this, that there is perfect unanimity, as far as public and official expression is concerned, on the principle involved. If you know of pastors and congregations out of harmony with this principle, it does not seem logical to conclude that "we must come to it." Rather, we must acknowledge in that case that we have among us those who believe they can "get away with it" when they practise in a way which dishonors Jesus Christ and dethrones Him as Teacher and Savior. Let me come back to that later. But you can see from the above what one must think of the Lutheran preacher who last year spread the rumor in Australia that "the Missouri Synod now tolerates the lodge."

Affectionately yours,

G.

Editorial.

The Daily Newspaper and the Religious Periodical.

In a recent editorial of a St. Louis daily the writer remarked that "the Church in general will increasingly depend upon the daily newspaper for mirroring the growing light of religion." His reason for this prognostication he summarizes thus: —

"Moreover, the daily newspaper is filling more and more fully the demands of the churchman for matter relative to religion's activities. It admittedly is not possible to hold his interest to a weekly paper, even though devoted to his own denominational affairs, when the newspaper coming each evening to his home carries much the same matter, but in fresher and even more extended form."

The editor was moved to write this by an opinion expressed in a religious publication (*The Christian Century*) that "the religious press is doomed if it does not wipe out denominationalism. The denominational press is in jeopardy. The subscribers to it are few, and the few who subscribe do not even read."

What of this situation? Is it true, in the first place, that the subscribers of the church-paper "are few, and the few who subscribe do not even read"? And then, must the religious press wipe out denominationalism if it is to survive? Is that its only salvation? And finally, should the dying religious publication comfort itself with the thought that the daily will increasingly occupy the field of the religious periodical?

In reply to the first question we must admit that the church-paper is not as popular and influential as it should be. However, a discussion of the causes for this condition of affairs demands more space than we can give it at this time. We shall refer to it at some later day. But the other two questions are the ones which demand careful investigation, for in accordance with his answer to them every intelligent religious writer or publisher will shape his policy.

The man who wrote that "unless denominationalism is wiped out, the religious press is doomed" considers any one denomination too weak to produce a first-class religious journal. He therefore suggests to unite the large Protestant denominations; then, even if only a part of this immense body subscribes for, and reads, the church-paper, this part would constitute a very respectable list of subscribers, whose support should enable the publisher to put out an incomparably better paper. Perhaps the man also believes that denominational polemics is a hindrance to religious journalism, and that its elimination will make current religious literature more attractive. We are inclined to believe that he takes this view. But it is just this attitude and its constant iteration which has played havoc with the subscription lists of many religious journals. This weak catering to popular unionistic indifferentism has cultivated just this sin, till doctrinal indifference has assumed truly appalling proportions. And the goody-goody drivel which took the place of a vigorous defense of conservative positions cannot hold any large number of readers. It is exactly in this field of colorless interdenominational news-gathering and of superficial threading of glittering religious generalities that the church-paper cannot compete with the daily. The suggestion of the writer in the *Christian Century* is not at all a solution of the difficulty, but rather one indication of the desperate condition which prevails in the denominations about us. They have slidden down the path of religious pacifism until their momentum now has reached the point where they themselves despair of being able to call a halt. That is the result of stifling conscience, neglecting duty, bidding for popularity, and following the course of least resistance.

As for those religious writers and publishers who fear God and prefer martyrdom in the service of truth to the applause and the friendship of the world, there is but one course for them: they will choose rather to suffer affliction, if need be, with the people of God than to enjoy the wages of disloyalty and treachery. And who will maintain that those preachers and writers have no mission who teach all things whatsoever Christ has commanded? God Himself has given them their field of operation (there is none larger), and God's Word is pledged for their success.

As for the daily's filling the place of such a periodical, that is an impossibility. It is true, our dailies are bestowing more and more space to the popular discussion of religious topics, to reporting the news of the churches, and to the publication of denominational statistics, programs, and propaganda. Nearly every large city daily has a religious editor upon its staff. But all this neither meets the demand of any one church-body, nor does it satisfy the earnest Christian.

For, let the situation be as desperate as it will, there are still the seven thousand who have not bowed their knees to Baal, and these will never be satisfied with the necessarily superficial interdenominational page of the daily with its weak evasion of controversial questions. They want to hear the voice of the Good Shepherd; they want to hear Him who teaches with authority and not as the scribes and Pharisees.

And then, where is the daily that could devote itself to the details, so important to every denomination, of a large international Church with its various activities? The religious program of a daily must be both more narrow and more extended than that of a church-paper. It must be more narrow; for it dare not attack the peculiar views of any sect in the community. And it must be more extended; for it must include the activities of each of the churches and cults which are to any large extent represented in the town or neighborhood which it tries to serve. Nor can any daily devote itself to building up any one denomination. Why, the daily cannot even supply the place of a parish-paper. The denominational journal is the only paper which can act as the official spokesman of the Church which it represents. It alone can supply the official announcements, data, news, and comment. It alone can devote its columns to the careful instruction, edification, and direction of the body which it serves.

We are not opposed to the religious department of the daily when it is properly conducted. The Lutherans in the community wish to know what is going on in the other churches, and our neighbors look to the paper to inform them of our progress. But we shall look in vain for the daily to represent us properly or adequately before the public. No daily would print a verbatim report of such a sermon as Paul preached to the Galatians in his epistle to that congregation. No daily would print such a sermon as Jesus preached at one time at Capernaum. Pastors who have relied upon the daily to print their definite testimony on a distinctive subject have had sad disappointments. They should not have expected the daily to do the work which the religious journal alone can do. S.

Statistics 1923. — According to a communication from our synodical statistician, Rev. E. Eckhardt, our Synod has experienced a slight growth in 1923. The number of souls is now 1,041,514, an increase of about 17,000, of which about 5,000 is the increase of the Brazilian District. Communicant members: 638,951 an increase of about 10,000 (Brazil, 1,900). There are 164,014 voting members, an increase of about 4,000. The number of congregations is now 3,450 (+107), served by 2,597 pastors (+57). There are at present 120 vacant congre-

gations. Our theological schools graduated 109 candidates, 56 pastors resigned, 39 died (23 in active service), a net increase of 30. There are 1,090 non-voting congregations, and 846 which have less than 100 souls each. The communicant membership according to sex is 52.9 women, 47.1 men, compared with about 60 per cent. women in the Reformed churches and 51.9 women in the Catholic Church.

In 1922, 257 pastors accepted calls from one congregation to another. The average salary is $1,145 and free residence. At the present time 76,371 children (an increase of 3,127) are attending 1,345 day-schools (increase of 36 in the United States). They are instructed by 1,138 teachers (increase, 76) and 343 woman teachers (+23). The number of pastors teaching school is 460. In 855 (+143) Saturday- and summer-schools more than 18,000 children are being instructed; in 1,913 (+94) Sunday-schools, 127,736 children (increase, about 6,600).

There are at present in our synodical colleges 2,637 students, an increase of 279 for the last year and of 595 for the last two years. The States which furnish the largest number of students are the following: Illinois, 339; Wisconsin, 228; Nebraska, 212; Missouri, 203; Minnesota, 201; Indiana, 166; New York, 140; Michigan, 134; Kansas, 120.

The value of the congregational property is estimated at $53,000,000. Amount contributed through synodical treasurers for non-congregational purposes in 1922, $2,346,795. This figures out as $3.55 per year per communicant member, or about one cent a day. G.

The Financial Report.—In the next column the reader will find the carefully tabulated report of the Financial Secretary of Synod. Every cent is recorded and accounted for. That is as it should be. Synod's monies ought to be handled conscientiously, their receipts and disbursements carefully recorded, and an exact account rendered to Synod, showing the disposition which was made of every dollar. It is a joy to see the correct, comprehensive, and expert manner in which the finances of Synod are administered and reported.

The report informs us that in the first quarter of this year (1923) the sum of $140,592.37 was contributed for the various treasuries of Synod and its missions. Should not every Christian rejoice that through the work of our Synod such large sums are continually gathered and expended for the most blessed work and purpose for which men can work on this earth?

But there is indeed this to be deplored, that this sum is not as large as it should be. It is just about one half of what it should have been. Since that is the actual condition, we are glad that this report tells us of it. Brethren, let us ask, Why are we not contributing more for the Lord's work? Where is the fault? Do we spend too much money for the advancement of God's kingdom, or do we spend it unwisely? Every one who is acquainted with the expenditures of Synod knows that its employees are working for no more than living salaries. Not one of our institutions is equipped or operated in a wasteful or luxurious style. A number of them are entirely inadequate for housing the many students. We ought to advance, enlarge, and undertake new work, but the contributions do not even cover present expenses.

Where, then, is the fault? The fault, in the first place, is with those who have given little or nothing. They who are at ease in Zion while the work is hampered impede our progress. God does not expect the inmates of our poorhouses to give the money which the Church needs. He invites those to whom He has given the means to take part in this blessed undertaking. And God wants us to abound more and more. Our work will soon be over. Let us work while it is day. God is ready to reward us so richly that we shall be astonished at His goodness.

DETAILED QUARTERLY FINANCIAL REPORT.

March 31, 1923.

	Synodical Treasury.	Home Missions.	Foreign Missions.	South American Missions.	European Missions.	Deaf-mute Missions.	Indian Mission.	Jewish Mission.	Foreign-tongue Missions.	Imm. and Seamen's Mission.	Negro Missions.	Board of Support.	General Relief.	Total.	Net Deficit.
Budget 1923	$386,700.00	$125,000.00	$125,000.00	$60,000.00	$30,000.00	$28,000.00	$15,000.00	1) $1,500.00	$12,000.00	$4,800.00	$110,000.00	2) $150,000.00	$2,000.00	$1,050,000.00	—
Balance, Dec. 31, 1922	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Deficit, Dec. 31, 1922	10,993.83	13,498.58	17,945.03	30,139.13	8,779.25	7,378.98	238.15	2,490.61	6,072.36	1,332.89	—	76,019.22	2,010.48	81,853.20	—
Receipts, Jan. 1 to March 31, 1923	3) 63,517.48	10,749.91	4) 18,705.26	4,691.25	2,600.57	1,942.50	1,181.28	260.09	997.21	391.99	10,303.27	5) 24,121.31	6) 1,130.25	95,045.31	$ 13,192.11
Disbursed, Jan. 1 to Mar. 31, 1923	103,341.11	26,615.75	36,404.86	25,499.75	3,262.27	5,388.00	2,600.00	1,000.00	3,250.00	882.98	10,303.27	60,000.00	470.00	279,017.99	—
Balance, March 31, 1923	—	—	—	—	—	—	—	1,750.70	—	841.90	—	40,140.53	2,670.73	45,403.86	—
Deficit, March 31, 1923	50,817.46	29,364.42	35,644.63	50,947.63	9,440.95	10,824.48	1,656.87	—	8,325.15	—	—	—	—	197,021.59	151,617.73
Percentage of budget received to March 31, 1923	16.42%	8.60%	10.15%	7.81%	8.69%	6.93%	7.87%	17.39%	8.31%	8.16%	9.36%	16.08%	13.52%	12.89%	—

1) Actual requirements for 1923, $3,200.00. A credit balance of $1,700.00 was anticipated and deducted in establishing the budget.

2) Actual requirements for 1923, $200,000.00. A credit balance of $50,000.00 was anticipated and deducted in establishing the budget.

3) Includes $30,000.00 received from Concordia Publishing House, to apply on 1923 dividends.

4) Includes $5,008.48 received from Treasurer Lehr, not to be applied on budget.

5) Includes $10,000.00, or $^1/_{10}$ of 1922 Concordia Publishing House dividends.

6) Includes $860.75 received from Treasurer Lange, not to be applied on budget.

Theo. W. Eckhart, *Financial Secretary.*

Let us not talk methods, let us not accuse others, let us not quarrel and complain, but let us rejoice at the glorious opportunity which God is presenting to us, and let us keep right on being such cheerful givers whom God loves. 2 Cor. 9, 7. God does not get tired of giving to us, although we are not as conscientious as we should be in the use of all that He gives us. Should we give grudgingly to the work which glorifies the Savior and delivers man from eternal woe? How rich God has made us in preserving us from becoming mere paupers, who live on the charitable gifts of their fellow-Christians! He has placed us in a position where we are not only able to defray all our own expenses, but are also able to give to others. He has placed us in the class of benefactors to others. Let us ask God to preserve us and our children in this class of His Christians, and let us show Him that we enjoy disbursing, in accordance with His wishes, the money which He places in our hands from day to day. In three months more another one of these reports will be published in this paper. What shall it be? Brethren, we want it just as exact as this one, but we want it to speak better things of us. God grant it! S.

Two Important Truths as to Church Finances. — The issue of March 29 of the *Watchman-Examiner* has the following: "The financial year of the Northern Convention closes on April 30. If we are to reach our $10,000,000 goal, a vast amount must be collected in the next thirty days. This amount must come from hundreds of thousands of individual subscribers. The subscribers can be reached only through the pastors. Now, as always and everywhere in our denominational work, the pastor is the keyman. Are our pastors awake to the situation confronting us? Are we to go to Atlantic City with new debts added to our already crushing debts? The responsibility is with the pastors."

We also need to be reminded that the financial responsibility of the Church rests *with the local pastor,* and the monies must come from *individual* contributors. J. H. C. F.

Education and Religion. — Are these two, education and religion, incompatible? How can they be incompatible when "the fear of the Lord is the beginning of wisdom"? They who know what "the fear of the Lord" really is and what "wisdom" really is know that there can be no antagonism between education and religion, but that religion is the greatest educator in the world, and that there can be no true education without religion. Genuine education is the handmaid of true religion. Even to-day education's best institutions, teachers, and textbooks, are found in those countries in which Christianity blazed the path for true culture and learning.

The world ought to remember that before Christianity enlightened the minds of men, mankind hardly had learned the a b c of rational medicine, for instance. The most important modern inventions and the most advanced modern progress are both to be found among those nations where the Bible is known, taught, and read. Steam power, railroads, printing, electricity and its commercial application, the telegraph, the telephone, the wireless, the submarine, aerial navigation, chemistry, and the achievements of modern surgery, together with innumerable other things which make for human comfort, progress, and safety, have all been given to us by men who lived where the light of Holy Scripture shed its blessed rays into the heart of humanity. Especially the Holy Scriptures in the vernacular have given a powerful impulse to the spread of education among the masses.

How, then, can these two, education and religion, antagonize each other? They do not; but the corrupt and darkened minds of unbelievers, however well equipped with earthly knowledge they may be, misunderstand both education and religion and construe them to be antagonists.

An unbeliever never takes the right position towards education. He either despises it and lives a brutal, beastly life, or he idolizes it and makes secular education, the knowledge of the creature, his highest aim. Christians indeed esteem education very highly. God Himself has taught us to notice, to study, and to admire all His works, the whole of His wonderful creation. Ps. 136, 4—9; 139, 14. 17. 18. Our God has made us lords of creation. He has commanded us to subdue it and to have dominion over it. Gen. 1, 28. If sin had not interfered, all this would have been pleasant work and easily accomplished. Sin has caused our progress to be slow, painful, and attended with many disasters and misfortunes. And sin has caused many of our earthly accomplishments to be placed in the service of hatred for the ruin of man. Whereas the subjugation of the earth, its riches, powers, and energy, was to be a joy and a blessing to man, much that has been achieved has been used for the harm of man. Secular education itself, when it is divorced from the fear of the Lord, is corrupt and destructive rather than constructive. Even to-day the theories of a godless pseudoscience, which are nothing but old wives' fables, are ruining our youth, blasting their characters, withering their spirits, and damning their souls. The heathen culture and education of Rome and of Greece robbed these nations of their prestige, power, and wealth. In Moses, in David, in Solomon, in Paul, and in many other godly scholars the highest secular wisdom and education were joined with true fear of the Lord. This world has never seen better educated, wiser, and more useful men than these. In Voltaire, Byron, Paine, Ingersoll, and some other educated scoffers education and mental ability antagonized godliness and proved a curse.

In Luther, above many others, education and mental capacity were united with childlike faith and godliness, wherefore through him the world has been blessed in spiritual and temporal things to such an extent that even his enemies and detractors to-day are enjoying some of these blessings. God be praised that our Synod has followed Luther in nurturing and advancing *education and the fear of the Lord.* May we always pursue this course! May we never grow weary of building schools, colleges, and seminaries! S.

Will Instruction in Morality Suffice? — This is an important question, and its discussion has been given new impetus by the almost universal admission that there is something wrong with our present system of public education. It is held by some that the remedy lies within the sphere of possibility for the public schools and can be effected by a more thorough instruction in morals. Our readers will be interested in what Dr. John James Tigert, United States Commissioner of Education, said on this subject in an address delivered last year at Chicago before the Religious Education Association. We quote a few pertinent statements: —

"Ethical teaching and morality, though helpful, will not suffice. Moral philosophy may be similar to other knowledge, the product of man's mind, but not a force which controls his acts. There are abundant examples of the failure of ethical teaching to affect life. France has given non-religious moral training a more thorough trial perhaps than any other nation. And yet, says an eminent authority, 'in fifty years criminality has increased threefold, though there was scarcely any increase in population.' This statement was made before the war and does not comprehend the violent increase of crime since the war. One French professor complained, 'My prize pupil in morals is the biggest knave of the lot.' . . . Moral instruction requires the reenforcement of religious teaching and feeling. The Church becomes the supplement of the school for this purpose. In private, parochial, and church-schools religious instruction can be given with secular teaching, but it cannot be

given in publicly supported institutions. . . . Morality is, indeed, the worthy helpmate of religion, but history and experience reveal over and over again that it cannot be substituted for it. Ethical societies have failed to supplant the Church."

What application we who have schools of the kind needed should make of the remarks of Mr. Tigert is so patent that it need not be pointed out. A.

True Doctrine, Saving Faith, and Good Works. — One of our readers, a layman, was prompted by one of our recent editorials to write us. We quote some of his remarks: "A living, saving faith cannot exist for a very long time without being exercised by good works. We have wonderfully clear doctrinal teaching in our Synod, but good works, I fear, are very much neglected by some of us. In an extreme case such neglect may even be due to the fact that some of us have never had true and living faith or have again lost it. Let us not forget that the true, living faith always brings forth good works as its fruit, and that thereby the Christian shows his appreciation of God's saving grace. A faith of the head and the mouth only is no more than a mere knowledge of the fact that there is a Savior. Nor ought a Christian to neglect the very first opportunities to exercise his faith, for if the first opportunities are not improved, then later opportunities will be more readily neglected, and soon one's faith may die. We go forward or go backward, go up or go down, live or die; there is no stopping-point where we can remain neutral. Without the Holy Ghost we cannot go forward or live, and if we grieve Him by refusing to walk in the ways of holiness, we shall drive Him from us. Of course, if we should so speak of good works as to lead people to believe that their works can save them, then we would go back where the world was when God sent Luther to preach the doctrine of salvation by grace. Of this we must beware. But we ought not to go to the other extreme, letting people believe that he who is saved by grace need pay little or no attention to good works *as far as his Christian life is concerned.* Works are not necessary for salvation, for faith alone saves us; but works are necessary as the fruits of saving faith."

Thus far our layman. What he says is good Biblical and, therefore, good Lutheran theology. Paul says: "We conclude that a man is justified by faith, without the deeds of the Law." Rom. 3, 28. James says: "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone." Jas. 2, 14. 17. Both Paul and James agree. Paul answers the question, How are we saved? His answer is, By faith. James answers the question, How does a man give evidence of having saving faith in his heart? His answer is, By good works, which are the fruit of faith. Luther, in his tract *On the Liberty of a Christian Man,* says: "Gute, fromme Werke machen nimmermehr einen guten, frommen Mann; sondern ein guter, frommer Mann macht gute, fromme Werke" (Good and pious works cannot make one a good and pious man; but, conversely, a good and pious man will do good and pious works).

What our lay brother had particularly in mind was that many of our Christian people are not giving liberally for the support of the Church and are in this way not showing that their faith is very active and their love to Christ very intense. Such — and there are many of them — we trust will profit by reading what he has written us. A greater evidence of our love to Christ and to His Church is very desirable for our own sake, for the Church's sake, and for God's sake. J. H. C. F.

Influence. — Influence is the effect which our character, our words, or our deeds have upon other persons. We often speak of men of influence, thereby singling out from the many millions of people in this world certain few who exert a large influence upon their fellow-men. The fact, however, is that we are all men of influence. Every one exerts some influence, the only question being how far-reaching it is and whether it is for good or for evil. Nor is it necessary for us to come into direct contact with a large number of people in order to exert a large influence. The influence which we exert upon a few may by them be carried to the masses. We all, perhaps, exert a more far-reaching influence than we imagine. When Luther nailed his Ninety-five Theses to the doors of the Castle Church of Wittenberg, he little thought of the tremendous influence which he thereby would exert upon the world at large to the present time, and no doubt, until the end of days. We exert an active or voluntary influence upon others when we consciously endeavor to sway others by instruction, by argument, by persuasion, by threats, by offers, or by promises; we exert an unconscious influence upon others by our very character. The influence which we exert unconsciously will almost never disagree with our real character. This fact should not be lost sight of. We should also remember that the influence exerted by our character may counteract that influence which we voluntarily try to exert. If we ask others to be or to do what we by our own character deny, it is likely that the influence which our character exerts upon others will counteract any other influence which we try to exert. In any case, we ought to be very careful to exert only a good influence. To do this we must cultivate a Christian character, a Christian life, and good habits. Especially careful should parents and teachers be as to the influence which they exert, not only because children, on account of their plastic nature and their instinct of imitation, are more easily influenced than grown people, but also because the influence exerted upon a child's life will shape that life for years to come. Because we are largely influenced by those with whom we associate and in whom we place confidence, we ought to be careful as to our choice of friends. Let us not only for our own sake, but also for the sake of others, pray God to grant us the influence of His Holy Spirit. J. H. C. F.

"Be Ye Separate!" — Speaking of the attitude maintained by Nehemiah and his coworkers, when they were rebuilding Jerusalem, toward the heathen about them who wished to join in the great undertaking, but were not permitted to do so, the *Presbyterian* says: "This [refusal on the part of the Jews] is in harmony with the New Testament doctrine of separation and is in violent contrast with the spirit of our times, which seeks to break down the lines of separation between the Church and the world with its hybrid religions, and which is ever seeking to gain the support of the generous, friendly citizens and to interest the inhabitants of No Man's Land. When the Church accepts the friendship of the world, she pays for it by the yielding of her principles and the covering of her testimony." In other words, the Church pays a terrible price whenever she employs the friendship of the world to extend her influence. The price is that she herself becomes worldly and obnoxious in the sight of God. Including lepers in your regiment will increase the number of soldiers, but do not forget that it will soon prove the ruin of the whole force.

At the same time, as the *Presbyterian* points out, Nehemiah and his brethren had "a mind to work." "They came back home, and they loved God and His city and His house. Their inspiration was from within and not from without. With their minds and hearts, their intelligence and love, they set upon their work and high purpose, and quick and accurate invention was always present. It would be well if more of this spirit prevailed in the Church to-day, and that the work was carried on by the conviction and faithfulness of the individuals sep-

arately and the people as a whole." Where the "mind to work" exists, where there is a holy zeal for God's cause, the need of assistance from the world will not be felt at all. If we ever cast longing looks upon the bags of gold which the world possesses, and begin to inquire whether we could not receive aid from those quarters, is it not high time that we should ask ourselves whether we are really willing to do the work God has called us to do? A.

The Line of Least Resistance. — Dr. Wishart of the United Presbyterian Church is quoted as having said: "Almost every individual Christian leader is now ready to admit that our system of competing denominations is entirely out of harmony with the spirit of Jesus and the spirit of present progress and is daily becoming more intolerable. Strangely enough, when these individuals get into the mass-meeting, when they come into church courts and religious parliaments, they hesitate and hold back and refuse to sanction any measures that will bring about the union of these great bodies that hold our common faith. We all magnify the spirit of cooperation and write singularly beautiful resolutions about the unity and the union of the churches, but when it comes to action, we are not willing to lose our denominational identity nor let our little denominational rushlights be swallowed up in the glory of the united Church of Jesus Christ."

It seems to be the opinion of Dr. Wishart that it is a difficult matter to bring about a union of denominations. It strikes us that the very opposite is true. Not the getting together, but the remaining separate, is the difficult thing nowadays. Unionism is in the air. The men and women who endorse and practise it are popular; those who oppose it are decried as bigoted and narrow-minded. Surely it does not require much heroism nowadays to work for a union of denominations. To do so is simply an instance of following the line of least resistance. But following the Scriptural precept to avoid false prophets is an altogether different thing. To "dare to be a Daniel, to dare to stand alone," is what is needed in these days of indifference and unfaithfulness. Among those who follow Daniel's noble example you may look for exhibitions of true spiritual courage. A.

An Unaccountable Neglect of Souls. — We have referred more than once to the strange inconsistency involved in the pastoral neglect of parishioners who move to other cities. A pastor will devote himself to his school in the most sacrificial spirit, will conscientiously instruct his class for confirmation, will spend an hour a week with his Bible-class, and when the young man or girl moves to another city, he will treat them as though they had dropped into space. In spite of every official and unofficial encouragement he will not notify the neighboring pastor of the presence of his member. In spite of appeals from our educational centers even now thousands of Lutheran young people are attending university and college of whose presence the local pastor knows nothing because he has not been notified. In the last issue of *Der Lutheraner*, Professor Fuerbringer devotes more than two columns to a discussion of this unaccountable neglect of pastoral duty. He quotes an instance of one Western city in which in one year 15 families, consisting of 65 souls, were lost to our Church because the local pastor was not notified of their presence. In another locality, in which six families had settled, only by good fortune a traveling missionary heard about them and preserved these families for our Church.

Professor Fuerbringer mentions other instances of losses due to the neglect of parishioners once they leave the home congregation. That this neglect is not to be traced to a lack of interest in the souls of our youth goes without saying. No one would say that a Lutheran pastor has an interest in those whom he has instructed and confirmed only so long as they reside in his parish. What, then, is the explanation of this wholesale, ruinous neglect of parishioners who remove from the parish? Frankly, we don't know. G.

Reconstructing Fossils. — Another fossilized human skull has been found, this time in Argentina. It is said to be possibly half a million years older than the ape-man's bones found in Java thirty years ago (and ever since held under lock and key by the finder, who does not even permit scientists to examine them). These bones are now said to "upset all accepted scientific views regarding the antiquity of man."

Any one who has visited the great museums of natural history has seen the weird animal forms which scientists construct out of half a shin-bone, three teeth, and a claw.

A contributor to the *Kiwanis Magazine*, speaking of the ignorance of scientists regarding the ocean floor, illustrates his statement by supposing that an inhabitant of Mars approaches the earth to within five miles in a flying-machine and then begins to dip down to investigate the surface of the globe, as the oceanographer lets down sounding-lines to bring up bits of matter from the bottom. "The visitor from Mars cannot approach closer than five miles because he cannot live in air (just as the oceanographer cannot live in water). Our Martian lets down a sounding-line to the surface of the earth he cannot see. Repeated grapplings reward him with a dead cat, some pink silk underwear, a straw hat with a hole in it, a garden party's Chinese lantern, and a wheelbarrow.

"From this collection the Martian proceeds to reason what the inhabitants of the earth are like. Obviously, since he has one, he concludes that they are limp, furry creatures, very small when young. They must be large when grown, because the clothing is for a large animal. The climate is very mild, because the clothing is thin. The grown animals have horns on their heads, because the headgear has a hole in it. It is dark on the earth, because the large, furry, horned animals use lanterns. The civilization is slight, because the lantern is crude. There is little gravity on the earth, because a one-wheeled vehicle will travel over it. The earth is smooth, because the vehicle has no springs."

A reader sends us the above, asking whether these are not precisely the methods of the evolutionists when they try to reconstruct the past on the basis of fossil remains.

Pass it along. G.

The Identity of George. — The correspondence which has sprung up as a result of our "Letters to a Masonic Friend" contains reference to the "fictitious George." We would not so readily see our friend robbed of his identity. George exists. While not an individual person, he is nevertheless real. We have met him time and again, and more than one of our readers says that he recognizes him.

In other words, the arguments quoted in George's letter, the fourth in the series, are not a defense of lodgism placed into the mouth of some fictitious person. This letter is made up of literal quotations from the lips of lodgemen whom we have met, and from the letters which they have written us. This series of articles is addressed to actual, real, breathing, living, thinking people. Moreover, what we still have to say will, we are free to assert, be so convincing that George will have to quit reading the LUTHERAN WITNESS, or quit the Order, or remain in it with a seared conscience. G.

CHRISTIANS are set apart from all other people upon earth solely by this, that they love Christ and keep His Word.

Luther.

Outlook and Review.

Correspondence.

DETROIT DOINGS.

The congregations of Greater Detroit belonging to the Missouri and the Wisconsin synods may look back with satisfaction to what was their greatest publicity effort since the publicity idea gained popularity among us. The effort was made in connection with the Noonday Lenten Services arranged for Holy Week in down-town theaters by these congregations. Not that this was something new in Detroit, — these services having become an established custom, — but it was something new to advertise them on a large scale.

The following data will give an idea of the scope of the publicity campaign: 200 banners on street-cars and 500 "danglers" in the inside of the cars advertised the "Lutheran Noonday Lenten Services at the Orpheum, opp. Post Office" and invited the public to "Hear the Old Gospel." This slogan was used throughout the entire campaign, and was placed on every piece of advertising. Paid "ads" were, of course, inserted in all the newspapers on Saturday before Holy Week, and in some of them on each of the five days when the services were held. The Lutheran Brotherhood of the other synods also came out with a fifty-inch "ad" on the Saturdays before Palm Sunday and Easter, in which, of their own accord, they advertised our churches and Noonday Services as well as their own. Thus, together with our own advertising, the Lutheran Church was the most prominent on the Saturday Church Pages of the newspapers. Our advertising committee also distributed 15,000 folders and 12,000 cards. Distributing teams worked down-town every day, giving out the literature in the office buildings and stores and on the streets. The advertising copy was prepared with a view of giving publicity not only to the Noonday Lenten Services, but also to the Biblical position of the Lutheran Church. The only purpose was to use modern means of "going out into the streets and lanes of the city and compelling them to come in."

The expenses of the Noonday Services amounted to almost one thousand dollars. This amount was more than covered by Lenten offerings for this purpose in the participating churches and by the collections at the theaters.

We say "theaters" because on Good Friday two theaters were used, two services being held in both during the three-hour closing. Both theaters were filled, although five other down-town theaters were used at the same time for the same purpose. The attendance was gratifying. The return of winter during Holy Week no doubt had kept many from attending on the first days of the week.

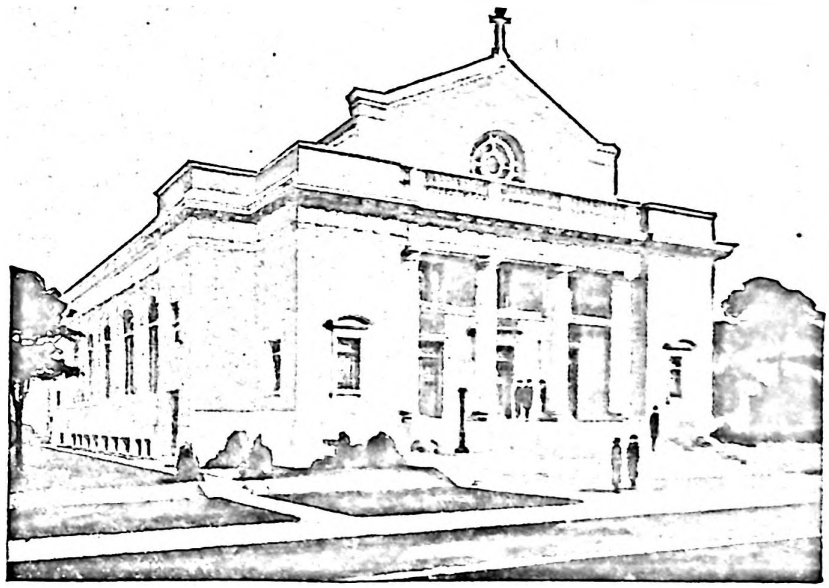
Looking into the future, the next big event which will engross the attention of Lutheran Detroit is the harboring of the International Convention of our Walther League, scheduled for July 15—19 and said to be the largest convention booked so far for the coming summer. An attendance of about four thousand is expected, approximately six hundred delegates, the rest being visitors. The delegates and pastors attending the convention will receive free lodging in the homes of our people, while eight hotels are reserving rooms for the visitors. The headquarters will be at Hotel Tuller, while the sessions will be held at the Graystone Auditorium, which seats 4,000 people. That the Convention Committee is having its hands full no one will doubt, even though it is being assisted by 17 subcommittees.

All this is big news, we believe. Here is a little item which is also big. A few weeks ago one of the youngest members of the Detroit Pastoral Conference, who is the pastor of a mission at the eastern city limits, announced that he had decided to open a parish-school next September, which caused the conference to pass a vote of appreciation and approval. He now reports that circumstances have induced him to open the school immediately, which he did with 11 pupils; more are expected as soon as he begins to "work" for his school. Yes, indeed, "the best way to get a school is to start one." More power to the young brother! May his tribe increase!

Detroit (Hamtramck), Mich. CARL A. GIESELER.

DEDICATION OF ST. MARK'S, DETROIT, MICH.

What was said of Israel of old at the dedication of the walls of Jerusalem after their return from the Captivity: "God had made them to rejoice with great joy; the wives also and the children rejoiced," may be said of St. Mark's when it dedicated its new church to the glory of the Triune God on February 11. The new church, though it has a seating capacity of 1,200, was crowded to the doors, and many stood both in the morning and in the evening services. After a brief service in the Sunday-school room, led by the pastor, the procession formed and made its way to the church-door. The dedication services were conducted in accordance with the beautiful form in our *Agenda*. The choir and the congregation, accompanied by the powerful organ, had tuned their voices to exultant song, and if you can for one moment imagine what it means for a congregation to have been without a church for three years, in the mean time bringing all of its spiritual and physical thews into action, you may get an idea of the chorus which rose in grateful song of praise in the words, "Praise to the Lord, the Almighty, the King of creation." Pastor D. H. Steffens, of Martinsville, N. Y., who organized the congregation, preached the morning sermon on Matt. 20, 18, and Matt. 28, 18. Uncompromising both in the logical prosecution of the text and in clearness of thought, he held before the congregation the One who alone builds churches, and who alone makes it possible to do the seemingly impossible, to build congregations by means of His Word and the Sacraments, congregations composed of such as by nature rebel against His Word. In the evening service Rev. Schuessler, of Chicago, filled the pulpit. "Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth," was the text chosen. He urged, while the congregation sat in breathless attention, to "hold fast the Word and be a leaven, and so to help in this farrago of religious thought to rescue a sin-sick world and bring it back to Him who has given us the means of doing it — His Word and the Sacraments." We shall not so soon forget the day of dedication.



St. Mark's Church, Detroit, Mich.

On Monday evening the Sunday-school held a special service, in which the pastor explained to the children the symbolical meaning of the altar, pulpit, lectern, baptismal font, and the common service, in order to show them that everything in the furnishing of the church stands for something, above all, however, that all tends to give expression to what marks a true Lutheran church — the pure Word and the unadulterated Sacraments. Finally he impressed upon them the truth that "God is a spirit, and they that worship Him must worship Him in spirit and in truth." On Tuesday evening a social gathering was held under the auspices of the Y. P. S. Speeches recalling the hard days, from the beginning to the present, were made, and the social side of the congregation here received full recognition. The next day was Ash Wednesday, and a congregation which nearly filled the new church assembled to mark the beginning of Lent in a service of humiliation and prayer. Lord, we

are "not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servants," was the keynote of this service.

The new church, a magnificent structure after the basilica type, and exceptionally happy in its location on East Grand Boulevard, is a fine testimonial to Lutheranism. The exterior, with its immense stone columns, is inviting. The interior is held in silver gray. With circular seats and inclined floor, leading to a spacious altar platform, it presents the additional feature of having no columns to obstruct the view. Modern architecture makes it possible to do away with these by having large, long iron beams, on which rest the side walls and the roof spans. Careful attention was given to the acoustics, and enough felt has been used to deaden the sound and to make speaking easy. The altar and font are of Indiana limestone. Above the altar, in a large window, tone is given to all by a reproduction of Bierman's "Ascension." The concrete floor is covered with battleship linoleum, and the aisles are of linotile. A large basement will house the social activities of the church; it is equipped with all modern conveniences. In short, here we have a modern church well placed and ready to continue the work it has been doing for the past twenty-seven years. The pastor's study in the church, equipped by the Y. P. S., is a feature and stands a feature both in appearance and comfort.

On Sunday, February 18, we dedicated the organ in a special service. A select program had been arranged, and since everything is sanctified by the Word of God and prayer, it was thus set aside to serve the congregation in its praise of God by song. An immense congregation attended, and for about two hours and a half we sat in service, loath to leave because the songs rendered by both choir and congregation had made the time seem so short. The organist had arranged a special program, in which all the excellent features of the organ were exhibited, and all were convinced that we had an instrument on which the works of the masters might well be heard. The pastor preached on Ps. 150. The choir has paid for its furnishings and music and vestments; it is an organization existing for the sole purpose of helping to beautify the services and spreadding the Gospel. St. Mark's is fortunate in having such a choir. If any one desires to join the choir, he begins by taking vocal lessons at his own expense, and then he offers his services to the choir. Blessed congregation in which such a spirit fills the choir! Three members of the choir have served for twenty-seven years and many for over fifteen years. — The organ is a Johnson instrument, added to by the Moeller Co. and entirely rebuilt for St. Mark's by the Casavant Co. It has been placed in various parts of the church, all controlled by the console in the front of the church. It was a gift of the Ladies' Aid. Want of space, or rather fear lest we take up too much space, forbids a more detailed account.

St. Mark's was organized in 1896. For four years it was served by Pastor D. H. Steffens. It worshiped first in a church leased from the Scandinavians. A new church was built in 1900. Pastor J. A. Detzer served the congregation in the new church from 1900 to 1909. In the fall of 1909 Pastor Ruesskamp was called from Calvary Church, Buffalo, N. Y., and has served it since. — The war had made an impression on the neighborhood about the old church; thousands of colored people from the South flocked into it. There was no alternative; with heavy hearts we sold the old church to a colored congregation. October 15, 1919, the pastor preached the last sermon in the old church. He said: "We may have no church-building, but we have what makes a church — Word and the Sacraments; these go with us, and so we launch out, fully trusting that God will guide us on in our work." The next Sunday we held services in the Rialto Theater, and we saw God's hand with us in every hour of worship. Those were hard days; but St. Mark's, under divine benediction, weathered the storm. In 1921 the corner-stone for the new church was laid. As soon as the roof was over the building, we moved into the new church. But it was an experience to sit between the rough walls and on a concrete floor and worship. We shall not forget what this meant to us.

We close this account of our dedication with the words: "Let the beauty of the Lord, our God, be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it!"

Detroit, Mich. C. H. Ruesskamp.

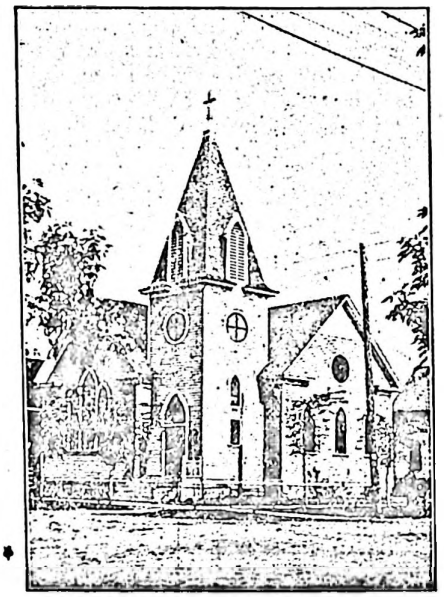
FARGO, N. DAK.

Grace Lutheran Congregation of Fargo, N. Dak., dates back to 1891, when Mr. and Mrs. Aug. Koenemann (now members of Rev. Seltz, St. Paul) opened up their modest home for services, Rev. C. C. Metz serving as missionary pastor. In 1898 the congregation was formally organized with four charter members. On August 13, 1911, Mr. J. Toenjes was installed as teacher of the parochial school and later succeeded by Miss Laura Bohnsack (now Mrs. Rev. Mackensen) and Mr. Arthur Eissfeldt.

Since 1918 Rev. J. C. Nauss is serving the congregation. In his dedication of the latest issue of *Directory* he concludes as follows: —

"We are not only satisfied with the name 'Lutheran,' but adhere conscientiously in doctrine and practise to the confessional writings of the Evangelical Lutheran Church as enumerated in the constitution, paragraph 2. We do so in spite of being called 'bigoted and narrow-minded.' Our sole business is to preach and teach the Gospel, and thus to answer the most important question: 'What must I do to be saved?' absolutely in accordance with the Bible. Our central doctrine, therefore, is and always must be: 'Saved by grace through faith in Christ Jesus.'

"Faithfully and conscientiously clinging to the Bible and attending to our business has not hurt nor harmed us. On the contrary, we have experienced the truth of God's promise: 'My Word shall not return unto Me void.' Our congregation is growing and flourishing, and will continue to do so as long as it lives up to, and clings to, its motto: 'We preach Christ and Him crucified,' since that insures to it God's blessing."



Grace Lutheran Church, Fargo, N. Dak.

This congregation has now, by the grace of God, celebrated its twenty-fifth anniversary, at which Prof. E. Zucker, of Fort Wayne, Ind., a former pastor, and Rev. W. Friedrich, of Fergus Falls, Minn., were the principal speakers. The church-building was neatly decorated for the occasion, and the choir rendered special selections. There was much joy throughout the festivities all day and evening, and there are many good reasons for this: In the midst of a mocking world this congregation has again raised thankful hands to God, free from material debt and free also from the pollutions (unionism and lodgery) of the other "Lutheran" churches in the city. May God bless our pastors everywhere and grant both them and their congregations grace to continue to fight the good fight of faith!

Fargo, N. Dak. B. M. Holt.

PROGRESS IN TEXAS AND IN OLD MEXICO.

Texas — what pictures present themselves in the minds of many when they hear this name! When they think of Texas, it is of a place where in their opinion everything is wild, where civilization has so far been unable to hold victorious sway. But when such people have occasion to visit this State, they fail to find the conditions they have imagined, because Texas is just as civilized as any other State in the Union.

And what about the Lutheran Church in Texas? The Lutheran Church is by no means a weak organization in Texas.

When during the recent session of the Legislature a bill was introduced which was to terminate the existence of private schools for children, it was recognized by the political powers that Texas is a stronghold of Lutheranism, and this fact, next to the grace of God, was a powerful factor in defeating this bill. The Lutheran Church in Texas is a working Church. This may be said with especial force of our Missouri Synod. At the recent conference at Thorndale, April 5—9, forty missionaries, all working under the Mission Board, were in attendance; several missionaries were unable to be present. These missionaries are working in every section of the great State, in the cities as well as in the rural districts. One missionary working in Old Mexico was also present. It is interesting to hear what Missionary Frieling reported to the conference with regard to his missionary endeavors in Mexico.

January a year ago Missionary Frieling left for Mexico. His first stop was at Monterey, where he preached the Gospel to a number of German settlers. He then visited Saltio, Tampico, Gonzales, San Luis Potosi, and finally Mexico City. At all places he found Lutherans, and all offer opportunities for mission-work. The most promising place, according to the missionary, is Mexico City. Here he found a German colony of nearly four thousand people, half of whom call themselves Lutherans. The center of the social life of these people is a school, supported and controlled by the colonists. Before the war this school was controlled and supported by the German government. 900 pupils are now in attendance. The laws of Mexico prohibit the teaching of religion during the regular school-hours, but after these hours religion may be taught. The missionary obtained permission to instruct the children at this school in religion, and he has succeeded in obtaining fifty-five children for such instruction during the early hours of the afternoon. Prominent people, including the Attorney-General of Mexico and the German ambassador, are sending their children to these instructions. Since Mexican laws prohibit corporal punishment in school, the discipline is not what it ought to be, but the missionary reports that the teaching of the Word of God has worked wonders with some of the children, and that in general the discipline is improving.

The missionary also preaches in Mexico City, but the inopportune time for services has curtailed the attendance. He is using the church-building of another denomination and is forced to conduct services from 5.30 to 6 o'clock in the evening. The average attendance at services is between thirty and thirty-five. The missionary reports that organizing a congregation according to our principles of church polity will be attended with difficulties. The isolated position of these people in a foreign country, their education and citizenship (they are nearly all German citizens and intend to remain so), has imbued them with the idea that their colony constitutes a congregation, and this human organization is considered sacred. These people are not unbelievers,—they believe in the Bible,—but they lack religious instruction. The lodge does not prove a great barrier to mission-work. Some of the people are Masons, but they are in the minority.

The missionary placed great stress on the efforts he has so far put forth in Mexico City. He is of the opinion that, if we gain Mexico City, we shall gain the entire country. The Mission Board has decided that Pastor Frieling is to restrict his efforts to Mexico City, while another missionary will be called to take care of the places visited by Pastor Frieling before he came to Mexico City. Thus we have reason to believe that our mission in Mexico is prospering. Let us ask God to continue to bless it.

Another matter of interest brought before the conference at Thorndale was the college question. It was decided that the Texas District pledge at least thirty thousand dollars for a new college, and that this pledge be presented to the convention at Fort Wayne.

The essays, the sermons, and the remarks on the floor of conference showed that the brethren in Texas are one in mind and spirit with respect to furthering the cause of Lutheranism in Texas.

Houston, Tex. G. H. Hillmer.

TITHING.

The following experience gives food for thought for all Christians. A certain young Lutheran in our circles was shown in a conversation the result of tithing, or giving one-tenth of his income to the Lord's cause. Being married and having a family to support, he felt he could not afford it. At the end of the year, however, his employer came to him to discuss the coming year's business. He finally made the statement that business had been exceptionally good the year that was just closing, and he felt it was partly due to the services of this Lutheran that he had been so successful, so he voluntarily gave him an increase in salary. On the way home our friend pondered over the matter as to whether this was not an opportune time to lay by one-tenth of his income for the Lord's cause. Arriving home, he talked the matter over with his wife, and they both decided to do so. He drew his salary at the end of each month, and as the time drew near, he pondered quite a bit how he would handle this matter. Fearing that he might not keep his promise faithfully, he decided to open up an account and credit one-tenth of his salary to this account just as soon as he had received it.

The last day of January had come, and he, being in charge of the books, had opened up an account to which he was to credit one-tenth of his earnings. Hardly had this been arranged for when his employer came in and talked about the increased salary he had promised him for the next twelve months. He finally mentioned the fact that circumstances were such that he could give him a further increase, and, strange to say, this second increase was the exact amount which our friend had decided to give to the Lord's cause.

That young man surely experienced the truth of the promise of Christ: "Give, and it shall be given unto you." Since then our friend has kept up tithing and is now a successful business man, operating a business of his own. He says it is so easy now to contribute for any specific purpose as the only question with him now is how he shall apportion the money that has already been set aside for this purpose.

Seymour, Ind. Albert H. Ahlbrand.

AUSTRALIAN NEWS LETTER.

The triennial General Convention of our Synod is to take place at Tweedvale (formerly Lobethal), South Australia, March 2—7. This will be the seventh convention since the establishment of the General Synod, which was reconstituted in 1899. In the years 1915 and 1918 no conventions were held. Synodical affairs returned to their normal state in 1920, when, after an interval of eight years, the sixth General Convention was held at Kirchheim, near Minyip, Victoria. All pastors, professors, and teachers, the officers of General Synod, and two delegates from each parish belonging to Synod are required to attend.

It will be the last time that we shall assemble under the chairmanship of Pastor Th. Nickel, who has been our General President for twenty years. He has accepted a call to Wittingen, Germany, and intends to leave Australia in May, traveling by way of the United States, where he hopes to attend the Delegate Synod in Fort Wayne. A proposition to the effect that Pastor Nickel be appointed official representative in Europe of the Australian Synod will be submitted to the forthcoming convention by the Pastoral Conferences of Victoria and South Australia.

The most important feature of this year's convention will be the discussion of plans for extending the work of Concordia College, Adelaide, our combined college and seminary. At present our college is still on its original footing. New pupils are received every third year; when one class graduates, a new one enters. All lessons and lectures in the two departments of the school are given by four teachers: Director C. F. Graebner; Professors G. Koch, M. T. Winkler, and W. Zscheeh. The college course of six years includes preparation for the Junior and Senior public examinations conducted by the Adelaide University, and two years of post-Senior work. The theological course is absolved in three years. During the war, when our very existence as a Church was threatened, no alterations were made in connection with our Concordia. Though by no means dormant, our Church was, in a sense, quiescent. But now it is proposed to extend our college, both as to the number of classes and of the teaching staff.

Reports on General Synod's Home Mission work in Queensland, Western Australia, New South Wales, and New Zealand will be submitted, and the Foreign Missions of the Missouri Synod in India and China will also be reviewed. With three Australians at work in these last-mentioned fields, more and more interest is being shown by our members for these American

Lutheran missions. Our own heathen mission at Koonibba, South Australia, hitherto under the control of the South Australian District, may now become one of General Synod's departments.

Earnest and prayerful consideration will also be given to the question of our Lutheran schools, *viz.*, their maintenance where they still exist (Victoria and New South Wales) and their establishment or reestablishment in the other synodical Districts. In South Australia all Lutheran schools were closed by Act of Parliament in 1917. The existing schools are not being threatened at present, but the anxious question we are putting is how to secure teachers for them in the future. There is no teachers' class at Concordia. It may be noted, in passing, that in Victoria all private and church-school teachers must be registered by the State Education Department, and to be able to secure registration they must not only possess the prescribed literary qualifications, but also prove their fitness to teach by passing examinations in the theory and practise of teaching.

Our Synod is also taking a lively interest in the work of our sister churches in Europe. Liberal contributions have been made during the past year for their church-building, orphanage, and other treasuries. The convention will be urged to pass a resolution to the effect that this feature of our church-work be conducted still more sympathetically in the future.

Two short essays, one on a question of doctrine, the other on a question of Christian conduct, are to be submitted. A General Conference of all pastors of our Synod has been called for the two days preceding the opening of the convention. Not all will be able to come, but every synodical District, including New Zealand, will be represented. Strenuous days are ahead of us. May the prayers of our brethren in other countries support us!

Minyip, Victoria, February 22, 1923. J. Darsow.

NOTES AND NEWS.

The Rev. W. J. McNamee, pastor of St. Patrick's Cathedral (Episcopal), delivered a sermon January 2, 1923, on the need of opera in English, urging his congregation especially to attend the performance of *Corsican Girl*, given at a Chicago theater.

Mr. Edward Young Clarke, former Acting Imperial Wizard of the Ku Klux Klan, is charged with violation of the Mann act and a nation-wide search is being made. We wonder whether Mr. Clarke sufficiently believes in K. K. K. principles and methods to apply to himself a coat of tar and feathers.

Readers who are being told that Soviet rule in Russia, while not ideal, is still a very successful form of government, which has a bad reputation only as a result of capitalistic slander, should order the literature of the Association Unity of Russia, a committee composed of Russians with headquarters at 438 E. 14th St., New York City.

The following four-page leaflets by Mr. B. M. Holt, 111 Eighth St., N., Fargo, N. Dak., must be classed among the most effective antilodge literature: *Lodge Treatment of Sin, Masonry and the Bible, Congregational Duty to Lodge-members, Masonry versus Parochial Schools, Masonry versus Jesus Christ, Masonry versus Christianity.* Order from the author directly, who will quote prices.

The *American Lutheran Survey* in its January issue contained an article on "The Approach to Lutheran Unity." Very clearly the author recognizes the differences between the United Lutheran Church and the Missouri Synod (the lodge-question, unionism, and the doctrine of conversion). While the solution suggested is not a feasible one, the more moderate tone with which Missouri is here discussed promises well for the future.

The *Lutheran Companion* quotes a few examples from the reports of a committee which recently investigated the growing craze for Spiritism: "A mother drowned her babe in a bathtub and gave as the reason for her act that 'the spirits had told her to commit the act.' A young man attempted to kill another man as he came out of a store. When questioned by the police, the would-be murderer said that 'the spirits had told him to watch at that place and to kill the first person who came out.'"

How do the millennial sects manage to sell their literature to our people? We once found a morocco-bound and gilt-edged copy of Seventh-day Adventist *Bible Readings*, containing 638 pages of Mrs. Ellen White's revelations, in a home in which we had tried in vain to place *Der Lutheraner*. One of our pastors just reports that a young parishioner showed him a Russellite book of answers and questions for which he had paid $5. Usually the kind of members who consider themselves victims of a hold-up when asked to make a contribution for missions will lay down $5 for heretical literature, yes, give $10,000 for worthless oil stocks.

The United Lutheran Church is about to engage in a campaign for a $3,000,000 Endowment Fund for Ministerial Relief, a pension fund for incapacitated pastors and for pastors' widows. In connection with this effort the *Lutheran* says: "The Methodists and Baptists have already each about $18,000,000, the Episcopalians $14,000,000, the Congregationalists $8,000,000, the Presbyterians $7,000,000, and the Augustana Synod has raised $5,000,000, while the Missouri Synod has over $2,500,000. The Augustana Synod is now paying pensions of $500 and expects soon to make it $600, while the Presbyterians are striving to make theirs $1,000."

Referring to what he calls "the present disastrous condition in the synodical treasuries," Mr. O. C. E. Matthies, of Hammond, Ind., suggests that until our congregations accept Synod's needs as an obligation which must be met out of the congregational treasury, no improvement will be made. He adds: "Whatever means the congregations wish to adopt to reimburse their treasuries is a matter between the congregational organization and its membership. The Synod should not be required to wait until the congregations have completed special collections, nor is it fair to offer to the Synod only such amounts as the congregations have been able to collect for this distinct purpose."

G.

Obituary.

† REV. FREDERICK WAMBSGANSS. †

After an untiring and uninterrupted service of almost forty-six years a faithful servant of the Lord, the Rev. Frederick Wambsganss, departed this life on February 25, shortly after midnight, after two weeks' illness, dying of paralysis.

Pastor Wambsganss was born in Bingen, Adams Co., Ind., April 27, 1854. He received his education at Concordia College, Fort Wayne, and later at St. Louis, graduating from Concordia Seminary there in 1877. His first charge was at Allegheny, Pa., where he served until 1888, when he accepted a call to St. Paul's Congregation at Indianapolis. In 1903 he followed the call of St. Peter's Congregation at Columbus, Ind., where he labored successfully for seventeen years. Believing that he could no longer serve this large congregation, he accepted the call of St. Paul's Congregation at Clifty, four miles east of Columbus.

During the forty-six years of his ministry Pastor Wambsganss was one of the most able and successful pastors of the Central District, serving in the capacity of first vice-president of the District from 1904 to 1915 and for many years as visitor of the Indianapolis-Columbus circuit. At the time of his death he was a member of the electoral board of Concordia College at Fort Wayne and secretary of the board of Foreign-tongue Missions.

On April 25, 1878, the deceased was married to Miss Sophia Werfelmann. Their union was blessed with four children. Two sons died in their infancy; one son, the Rev. Louis Wambsganss, and one daughter, Mrs. Frank Fechtmann, and the widow survive him.

February 28 impressive services were held at Clifty. President Matthius addressed the large audience in German, basing his remarks on the text chosen by the deceased, 1 Tim. 1, 15. 16, and the undersigned in English, on Dan. 12, 3. In the evening a memorial service was held at Columbus. The Rev. E. H. Eggers, of Seymour, addressed the audience on a text chosen by the deceased as a parting word to his friends. Thursday afternoon the remains were laid to rest in the Lutheran cemetery at Indianapolis after a service in St. Paul's Church, in which President Matthius spoke in German and the Rev. H. M. Zorn in English.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Dan. 12, 3.

Columbus, Ind. Aug. E. Brauer.

(According to a news item received, the widow of the sainted Pastor Wambsganss, Mrs. Sophia Wambsganss, passed away in Indianapolis of heart failure during the second week in April. — Ed.)

† OEJI SANDERS ZIMMERMANN. †

Forty years in the Lord's service as a minister, this is the record of Rev. Oeji Sanders Zimmermann, who passed away on March 12, 1923, at the age of nearly 74 years. The deceased served three congregations: Algoma, Wis., 1873—79; St. Louis, Mo., 1879—90; Darmstadt, Ind., 1890—1912. Failing health induced him to seek recuperation in the mild climate of Southern California. Here he continued his labors in the Lord's vineyard, serving the congregation at Oxnard for one year and nine months. — The funeral service was held in Trinity Church, San Diego. The undersigned preached in German, basing his sermon on John 12, 26. Rev. C. Damschroeder addressed the assembly in English. The congregation, of which Rev. Zimmermann during his last years was a faithful and esteemed member, sang his favorite hymn, and two solos were rendered. The deceased was then laid to rest in Mount Hope Cemetery, San Diego. He is survived by his wife, *née* Katharine Kadel, seven children, and six grandchildren, as well as by a brother and sister living at Terre Haute, Ind. May the memory of this departed servant of the Lord be blest among us!

San Diego, Cal. K. KNIPPENBERG.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 3d Sunday in Lent: The *Rev. A. J. Schliesser* in Zion Church, Lincoln, Ill., by Pastor J. Barthel. — The *Rev. F. A. Kiess* in the congregation at Reynolds, Ind., by Pastor P. G. Schmidt.

On 5th Sunday in Lent: The *Rev. V. M. Keiper* in St. Peter's Church, Dorchester, Wis., and on the following Sunday in St. John's Church, Town Holton, Wis., by Pastor W. Piehler.

On Palm Sunday: The *Rev. W. Bartz* in Immanuel Church, Odebolt, Iowa, by Pastor A. A. Brauer. — The *Rev. A. H. Schleef* in the congregations at Chambers, in Conley Tp., and in Holt Creek, Nebr., by Pastor W. Sprandel.

B. *Teachers:*

On 1st Sunday after Epiphany: *Teacher E. A. Harks* in Grace Church, Chicago, Ill., by Pastor A. Jarus.

On 3d Sunday after Epiphany: *Teacher H. W. Osiek* in Salem Church, Forest Green, Mo., by Pastor M. O. Mueller.

Dedication.

On 5th Sunday in Lent, Our Savior Church, *Chicago*, Ill. (the Rev. G. L. Luecke, pastor), dedicated its new church to the service of the Triune God.

Conference Notice.

The Black Hills Local Conference will meet, *D. v.*, May 1 and 2 in Zion Congregation, Rapid City, S. Dak. (the Rev. B. Schwarz, pastor). Announcement, please! T. KLEINHANS, *Sec.*

Announcement.

The *Rev. P. L. Dannenfeldt* has been appointed successor to the Rev. Jeske in the Advisory Mission Board for Southern Indiana.

Indianapolis, Ind., April 12, 1923. J. D. MATTHIUS,
President of Central District.

Free!

Six good oil lamps. Want to give them to some mission, preferably to Colored Mission. You pay the freight. For particulars write
REV. H. F. MEYER, 815 Johnson St., Springdale, Ark.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Mount Calvary, St. Louis, $10.40; Trinity, East St. Louis, 5.50. ($15.90.) *Church Extension Fund — District:* First English Lutheran Church, Missoula, Mont., 10.00; Redeemer, Baltimore, 15.50; Mount Calvary, St. Louis, 5.20; Trinity, East St. Louis, 2.75. ($33.45.) *Budget Treasury:* Our Redeemer, St. Louis, 284.00; First English Lutheran Church, Missoula, Mont., 41.95; Pilgrim, Kenmore, Buffalo, 10.38; Our Savior, St. Louis, 10.71; Calvary, Buffalo, 100.00; Grace, St. Louis, 550.00; Faith, Cleveland, 202.20; Mount Olive, Chicago, 161.33; Redeemer Sunday-school, North Tonawanda, 12.00; Our Savior, Brooklyn, 68.01; St. Paul's, Taylorsville, N. C., 10.00. ($1,450.58.) *Deaf-mute Missions:* Grace Sunday-school, Elyria, O., 9.46; Mount Calvary, St. Louis, 2.34; Trinity, East St. Louis, .91. ($12.71.) *District Budget:* Our Redeemer, St. Louis, 236.60; Our Savior, Cincinnati, 73.07; Pilgrim, Kenmore, Buffalo, 8.52; Our Savior, St. Louis, 7.00; Grace, Elyria, O., 42.86; Mount Olive, Detroit, 30.00; Grace, St. Louis, 450.00; Our Savior, Chicago, 19.48; Redeemer Sunday-school, N. Tonawanda, 10.00; Our Savior, Brooklyn, 92.27. ($969.80.) *District Treasury:* First English Lutheran Church, Missoula, Mont., 5.00; Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, 1.37. ($8.97.) *European Missions:* Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, .69. ($3.29.) *Foreign-tongue Missions:* Trinity, East St. Louis, .55. *Immigrant and Seamen's Missions:* Trinity, East St. Louis, .28. *Foreign Missions:* Messiah, Detroit, 87.28; Grace Sunday-school, Elyria, O., 11.65; Mount Calvary, St. Louis, 10.40; Grace, Harrisburg, Pa., 5.00; Trinity, East St. Louis, 4.95; Calvary Sunday-school, Buffalo, 10.00. ($129.28.) *General Home Missions:* Redeemer, Baltimore, 31.00; Mount Calvary, St. Louis, 10.40; Miss Adele Munsch, St. Louis, 15.00; Trinity, East St. Louis, 4.68. ($61.08.) *Indian Mission:* Grace Sunday-school, Elyria, O., 11.25; Trinity, East St. Louis, .68. ($11.93.) *Jewish Mission:* Messiah, Detroit, 1.50. *Ministerial Education Fund:* First English Lutheran Church, Missoula, Mont., 34.22; Pilgrim Sunday-school, St. Louis, 41.65; Redeemer, Baltimore, 12.40; Grace, Harrisburg, Pa., 5.00; Trinity, East St. Louis, 1.38; Calvary Sunday-school, Buffalo, 10.00. ($104.65.) *Missions—District:* First English Lutheran Church, Missoula, Mont., 100.00; Windsor Park, Chicago, 94.60; Faith Sunday-school, Cleveland, 10.33; Mount Calvary, St. Louis, 52.00; Berea Sunday-school, Riverview Gardens, Mo., 20.00; Grace, Harrisburg, Pa., 5.00; Our Savior, Port Huron, Mich., 16.90; Trinity, East St. Louis, 27.50; Calvary Sunday-school, Buffalo, 10.00. ($336.33.) *Colored Missions:* Mount Calvary, St. Louis, 9.36; Miss B. C. Martin, Genoa, Colo., 8.00; Our Savior Sunday-school, Port Huron, Mich., 3.00; Trinity, East St. Louis, 4.49. ($24.85.) *Colored Missions — Jubilee:* Mount Calvary, St. Louis, .10. *General Relief:* Messiah, Detroit, 2.25; Trinity, East St. Louis, .27. ($2.52.) *South American Missions:* Mount Calvary, St. Louis, 5.20; Trinity, East St. Louis, 1.79. ($6.99.) *American Lutheran Publicity Bureau:* Redeemer Sunday-school, North Tonawanda, 4.49. *Synodical Building Fund:* First English Lutheran Church, Missoula, Mont., 79.69; Windsor Park, Chicago, 42.50; Mount Calvary, Lancaster, Pa., 4.00; Mount Olive, Milwaukee, 600.00; Mount Calvary, St. Louis, 317.00; Miss Adele Munsch, St. Louis, 5.00; Grace, St. Louis, 1,200.00; Our Savior, Port Huron, Mich., 18.05; Miss C. Braun, Messiah, Detroit, 10.00; Grace, Jersey City, N. J., 174.40; Grace, Akron, O., 105.00; St. Paul's, Taylorsville, N. C., 15.00; Salem, Taylorsville, N. C., 14.00. ($2,584.64.) *Synodical Treasury:* Mount Calvary, Lancaster, Pa., 20.10; Layton Park, Milwaukee, 173.36; Mount Calvary, St. Louis, 24.18; Trinity, East St. Louis, 17.26. ($234.90.) *Buffalo Institutional Missions:* Calvary, Buffalo, 60.00, from Sunday-school, 10.00. ($70.00.) *Buffalo Mission Society:* Calvary, Buffalo, 50.00. *Children of Europe:* Trinity, Oak Park, Ill., 5.00. *Concordia College, St. Paul — Mess Fund:* First English Lutheran Church, Missoula, Mont., 12.25. *City Mission in Cincinnati:* Our Savior, Cincinnati, 50.00. *European Relief:* Chas. Von Behren, Our Savior, St. Louis, 12.00. *City Mission in St. Louis:* Our Redeemer, St. Louis, 39.76; Mount Calvary, St. Louis, 2.30; Trinity Ruth Circle, East St. Louis, 5.00. ($47.06.) *German Child Feeding:* Mrs. Louise Miller, Bethany, Chicago, 5.00. *Hindu Student:* Calvary Ruth Guild, Buffalo, 35.00. *Orphanage in Des Peres:* Our Redeemer, St. Louis, 37.86. *Home for the Aged in St. Louis:* Our Redeemer, St. Louis, 15.14. *Hospital in St. Louis:* Our Redeemer, St. Louis, 9.46. *Pension Fund:* Northwestern Conference, Chicago, 28.00. *Home for Feeble-minded in Watertown:* First Engl. Lutheran Church, Missoula, Mont., 5.00; Windsor Park, Chicago, 12.83; Pilgrim Sunday-school, St. Louis, 10.00. ($27.83.) *Mileage Fund:* First English Lutheran Church, Missoula, Mont., 15.01. *Society of Missouri for Homeless Children:* Our Redeemer, St. Louis, 5.68. *Chicago Loop Lenten Committee:* Mount Olive, Chicago, 13.00. *Walther League Mission Fund:* Grace Y. P. S., Elyria, O., 1.10; Grace Alliance, Jersey City, N. J., 5.60; St. Andrew's Missionary Guild, Pittsburgh, 125.00; Coyner's Walther League Society, Waynesboro, Va., 35.80; Trinity Walther League, Missoula, Mont., 1.68. ($169.18.) — GRAND TOTAL: $6,606.26.

April 14, 1923. WM. E. JUNGE, *Treas.*,
3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT. — March: Synodical Treasury, $516.28; Synodical Building Fund, 410.96; Seminary Building Fund, 552.90; Missions, 5,211.01; Miscellaneous, 2,855.79. — *Total*, $9,546.94.
H. E. SIEKER, *Treas.*

CENTRAL DISTRICT. — March: Synodical Treasury, $2,760.60; Synodical Building Fund, 3,773.86; Missions, 3,299.78; Miscellaneous, 3,661.55. — *Total*, $13,495.79. P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT. — March: Budget, $1,485.04; Synodical Treasury, 294.63; Synodical Building Fund, 799.75; Missions, 177.24; Miscellaneous, 611.43. — *Total*, $3,368.09.
E. C. BECK, *Treas.*

IOWA DISTRICT. — February and March: Budget Treasury and funds of the Budget Treasury, $3,029.23; Synodical Building Fund, 2,079.14; miscellaneous items, 3,390.97; H. Goeppinger legacy, 10,000.00; W. Holst legacy, 1,457.00. — *Total*, $19,956.34. P. F. FIENE, *Treas.*

NORTHERN NEBRASKA DISTRICT. — January, February, March: Budget Treasury — General: Through Treas. Aug. Schuelke, $1,094.26, through the undersigned, 2,013.74 (3,108.00); Budget Treasury — District: Through Treas. Schuelke, 5,667.10, through the undersigned, 2,814.14 (8,481.24); Building Fund: Through Treas. Schuelke, 1,070.31, through the undersigned, 3,081.05 (4,151.36); Seward Addition: 1,086.28; Sundries: Through Treas. Schuelke, 301.98, through the undersigned, 3,373.82 (3,675.80). — *Total*, $20,502.68.

W. G. BROMMER, *Treas.*

NORTH WISCONSIN DISTRICT.—March: *Group I:* $1,107.63; *Group II:* 43.20; *Group III:* 356.63. — *Total*, $1,507.46.

W. H. DICKE, *Treas.*

SOUTH DAKOTA DISTRICT. — January, February, March: Synodical Treasury, $1,140.97; Synodical Building Fund, 517.30; Missions, 549.93; Sufferers in Europe, 433.25; Miscellaneous, 279.44. — *Total*, $2,920.89. R. DEWALD, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — March: Synodical Budget, $663.57; Synodical Building Fund, 646.99; Miscellaneous, 529.71. — *Total*, $1,840.27. G. A. WEISS, *Treas.*

SOUTHERN NEBRASKA DISTRICT.—March: Synodical Treasury, $570.83; Synodical Building Fund, 541.75; Missions, 1,679.94; Miscellaneous, 1,245.59. — *Total*, $4,038.11. A. SCHUELKE, *Treas.*

Contributions Sent Direct to Treasurer of Synod.

Per C. P. H., from H. Holst for Colored Missions, $5.00, for Suffering in Germany, 10.00. Mrs. K. Katie for Seward Dormitory, 10.00. N. N., California, for American Lutheran Board for Relief in Europe, 107.33, for Church Extension Fund, 1,000.00. Ph. Stockinger, Bremen, Ind., per W. T. Vogel, for Poor and Suffering Children in Germany, 10.00. Mrs. B. W. Briggs, Stonington, Ill., for Building Fund, 3.00. Per C. P. H., from Rosa Studer, Colby, Wis., for Orphanage Sperlingshof, .50. N. N. for Synodical Treasury, 16.93. Per Dean Fritz, from Oscar W. Krug, St. Paul, Minn., for Building Fund, 5.00. Per C. P. H., for Orphanage Sperlingshof from A. Schutz, Bayfield, Colo., 2.00; W. H. Riefsthal, Erie, Pa., .25; Mrs. F. Osius, Plymouth, Wis., 1.00; F. K. Ruenschmiedt, Custer City, Okla., .35; Renken family, Gibson City, Ill., 2.00; Otto Geichen, Ottawa, Ont., Can., 5.00; Geo. L. Schumm, Akron, O., 1.00; Otto Oldenburg, Sheboygan, Wis., 1.00; for Building Fund from Mrs. Jos. Rummert, Fort Wayne, Ind., 1.05; "where needed most," from Tjernagel Bros., Story City, Iowa, 1.00. Per T. W. E., from a Lutheran in Ogden, Iowa, for St. Louis Seminary, 20.00. Per First National Bank of Coon Rapids, Iowa, from Carl Boxmann, bequest for Colored Missions, 500.00. Per T. W. E., from Arthur C. Dieckman for St. Louis Seminary, 100.00. Per Fred Brand, Mt. Retreat, 12.00; per Mrs. E. B., for sold laces, 9.00. Per C. P. H., from N. N., Quincy, Ill., for Colored Missions, 2.00. E. G. Sihler, for Synodical Treasury, 2.24. Rebekka Freitag Bequest, for Budget Treasury, 2,455.14, for Special Seminary Fund, 2,000.00. Per Mrs. Geo. P. Horch, from Ladies' Aid Society of Zion Church, Columbus, O., for Relief in Germany, 100.00. Henry Lothmann per Conklin and Withers, from estate of Jacob Beer, 1,000.00. Per J. C. Schuelke, collection raised at Golden Wedding Anniversary of Mr. and Mrs. Fred Krause, for Sufferers in Europe, 34.00. Per Fred Brand, from Mrs. Ida J. Hanser for Chinese Students, 12.00; Rev. M. J. Heinecke for Foreign Missions, 10.00. Per Rev. Rich. Kretzschmar, from Wittenberg Ladies' Aid for Mountain Retreat, 5.00.

E. SEUEL, *Treas.*

Acknowledgment.

The receipt of $250.00 from Mrs. Marie Ebelke of Baltimore for the new seminary at St. Louis is hereby gratefully acknowledged.

TH. GRAEBNER.

Fritz: Church Finance.

A prominent Lutheran layman bought a large number of copies of this book and authorized us to give them free of charge to any pastor in the Missouri Synod. Our original announcement, it seems, was not sufficiently clear or was overlooked. We still have a limited number of copies for free distribution. If you are a pastor of the Missouri Synod and do not yet know of, or possess, this book, but desire to have a free copy, send us a postal (we need just these postals for the purpose of checking up with the donor) containing the simple message: "The undersigned will accept with thanks a free copy of Fritz's *Church Finance* under the terms of your advertisement." Add your name and post-office address. The available supply is limited, and after it is exhausted, no more free copies will be distributed.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

Change of Addresses.

Rev. K. J. Durdel, Langenburg, Sask., Can.
Rev. R. Eirich, 4213 Vermont Ave., Baltimore, Md.
Rev. H. C. Jaus, Holloway, Minn.
Rev. W. Rueter, R. 2, Horicon, Wis.
L. O. Keup, 807 Grant St., Wausau, Wis.

Concordia Home and Teachers' Bible.

Concordia Publishing House, St. Louis, Mo.

The appearance of this Bible we do not hesitate to regard as an event of great importance in our circles. The publishers describe it as follows: "The text is the authorized King James Version in fair-sized, self-pronouncing type, with marginal references. The helps are about what is usually offered in teachers' editions of Bibles, except that they have been most carefully revised and, in large part, entirely rewritten by Prof. Theo. Graebner. Bound in with the book is a combination Concordance, a Dictionary of Proper Names, and a Subject Index; also 12 standard Biblical maps."

The helps referred to consist of "The Concise Bible Dictionary with numerous illustrations based upon the Illustrated Bible Treasury written by leading scholars in America and Great Britain, edited and revised by Theo. Graebner, Professor of Theology in Concordia Seminary, St. Louis, Mo." Professor Graebner's revision consisted in eliminating what was wrong or antiquated, and in substituting our Lutheran teachings and the results of recent research, as far as such have been definitely established. Here, then, we have an edition of the Scriptures which contains a much-desired Bible Dictionary based on thorough scholarship and treating doctrinal and critical questions from the Lutheran point of view. Every intelligent student of the Scriptures knows how valuable a dictionary of the Bible is in the study of the sacred volume. At the same time the importance of having here as trustworthy a guide as possible is evident. Considering all this, we agree with the publishers when they term the preparation of this Bible one of their most useful undertakings. The book may be had in three styles.

Silk cloth, red edges	$2.50
Leather-grained cloth, gilt edges	$3.00
Full divinity circuit, leather, gilt edges	$4.75

A.

Reduced Rates for Delegate Convention at Fort Wayne, Ind.

Reduced fares on the basis of one and one half fare, on the certificate plan, will be granted by all roads to all who atttend the meeting of Delegate Synod, provided 250 or more present certificates showing the purchase of one-way tickets from points from which the local one-way fare to the place of meeting is 67 cents or more.

Full fare will be paid on the going trip, and tickets for the return journey will be sold at one half fare, via the same routes as traveled on the going trip.

Tickets for the going trip may be obtained from June 16 to 22, but not before or after these dates. Return tickets must be purchased not later than July 4.

When purchasing going ticket, be sure to request a *certificate*. Do not make the mistake of asking for a "receipt." Request a through-ticket to Fort Wayne, Ind.

Certificates and through-tickets are not kept at all stations; therefore request your local agent either to procure a through-ticket for you, or to inform you at what nearest station you may obtain one. In the latter case purchase a local ticket to the station which has through-tickets and certificates in stock, and there purchase both. But be sure to ask for a *certificate*. Bring this certificate with you to the meeting and hand it to the undersigned for validation.

A special train on the Nickel Plate Railroad will leave Chicago for Fort Wayne on June 19, 11 A. M., arriving in Fort Wayne, Ind., at 3 P. M., provided not less than 125 passengers can be secured. All those wishing to use this special train will kindly notify the undersigned *immediately* by postal card.

All who wish to travel via St. Louis, Mo., will kindly get in touch with Rev. W. Hallerberg, 3925 Sullivan Ave., St. Louis, Mo.

Those coming from points east of Fort Wayne will please communicate with Rev. O. Graesser, 602 E. Ninth St., New York City.

For any additional information apply to

REV. E. G. NACHTSHEIM, *General Railroad Secretary*,
2209 Girard Ave., N., Minneapolis, Minn.

P. S. Pastors having no Eastern clergy certificate would do well to inquire from their local agent whether the certificate plan would not be cheaper, as all roads west of Chicago grant only ⅓ reduction of the regular fare to the clergy.

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "April 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested). CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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The Comforter.

Holy Ghost, with light divine
Luminate this heart of mine;
Guide me in the righteous way
Leading to eternal day.

Holy Ghost, with grace divine
Sanctify this heart of mine;
Purify each word and thought
Till I see Thee as Thou art.

Holy Ghost, with hope divine
Cheer this fainting heart of mine;
Make me trust the Master's will,
Knowing He doth all things well.

Holy Ghost, with power divine
Rule this wayward heart of mine,
Leading captive every thought
That would over Thee exalt.

Holy Ghost, with faith divine
Help this doubting heart of mine;
Let Thy holy Gospel Word
Full assurance me afford.

Holy Ghost, with love divine
Overwhelm this heart of mine,
That in thought and deed and word
I may ever please my Lord.

Cascade, Mo. L. M. WAGNER.

Christ's Ascension: Its Meaning and Comfort.

Each year, in a special festive service, the Christian Church joyfully commemorates Christ's ascension into heaven.

That our Savior's ascension into heaven is an act both vital and consolatory is amply attested in Holy Scriptures. In the Old Testament it was typified by the deathless removal from this earth of pious Enoch, by the miraculous ascension of Elijah, and by the annual entrance of the high priest into the Holy of Holies. In addition, it was directly and clearly foretold. Its meaning and comfort are distinctly and emphatically set forth in Ps. 68, 19 and Ps. 47, 6. The Lord, who ascended on high, has led captivity captive, has received gifts for men, and sitting upon the throne of His holiness, as King of all the earth, now dwells among men. In the New Testament Luke gives us a detailed account of the glorious act. It occurred just forty days after Christ's resurrection, on the Mount of Olives, where, in the Garden of Gethsemane, Christ had once knelt and agonized. Acts 1, 3. However, long before it took place, the Savior had spoken of it, making it the subject of His earnest appeals and the chief topic of His farewell discourse addressed to His disciples. John 3, 13; 16, 5. 28. After His resurrection Christ urged it upon Mary as an important act in connection with His redemptive work. Immediately before His ascension the Savior gathered His disciples, reproved their unbelief, and instructing them with regard to His spiritual kingdom, assigned to them their work as His apostles. Acts 1, 6—8. Then "when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1, 9. Christ's ascension was, therefore, not a meaningless event, a sudden, quiet withdrawal of His presence, or a mere concealing of His body before men, but His most solemn and majestic departure, by a visible and local motion, toward heaven, where He was veiled in a cloud of glory, and received by multitudinous hosts of rejoicing angels. Visibly, bodily, quietly, and gloriously the God-man, in the inseparable union of His human and divine natures, the same Savior who was born of Mary, died on Calvary, and rose from the dead on the third day, now ascended into heaven.

Surely, an act so solemn, and narrated with so much detail must possess some vital, glorious significance. And so the Scriptures declare. For Himself Christ's ascension was His visible and glorious triumph as Victor over Satan, sin, hell, and death. By it "He spoiled principalities and powers, and made a show of them openly, triumphing over them in it." Col. 2, 15. By His ascension "God hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2, 9—11. By His ascension "He was received up into heaven, and sat on the right hand of God." Mark 16, 19. Christ's ascension is the full participation of His human nature in the divine rule over all things in heaven and earth. The Father of glory "set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and

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gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." Eph. 1, 20—23.

Our Lord is risen from the dead;
Our Jesus is gone up on high;
The powers of hell are captive led,
The Victor rises to the sky.

However, it is for our benefit and eternal gain that Christ has ascended into heaven. As He died for us, as He rose for our justification, so He also ascended on high for us. To us Christ's ascension is therefore a source and cause of perpetual joy. It assures us that His work of atonement has been fully accepted by the Father. God has elevated to His right hand our Brother and has thus fully approved our redemption by word and deed. Again, Christ's ascension certifies that all that is needed for the application of that glorious salvation will be done. Our divine Savior, the Son of Man, is the Head of the Church, "which is His body, the fulness of Him that filleth all in all." Eph. 1, 23. Elevated to the right hand of God, He, as our Prophet and King, graciously bestows upon His Church His apostles, prophets, evangelists, pastors, and teachers for the perfecting of the saints and for the edifying of His body. Eph. 4, 11. 12. By means of His Word and Sacraments He, through His Holy Spirit, applies to men His redemption, calling them by the Gospel and enlightening them with His gifts. For He is our ever-present Savior and Lord, all the more surely present because He is exalted to the right hand of power, glory, and majesty on high. Ruling and ordaining all things, Christ at the right hand of God so governs all events that all must work together for good to them that love God. Rom. 8, 28. As our High Priest, Christ, at the right hand of God, continually *makes intercession* for us. Rom. 8, 31—34. At the right hand of God He graciously *dwells* in us, as He has promised: "If a man love Me, He will keep My words; and My Father will love him, and We will come unto him and make Our abode with him." John 14, 23. At the right hand of God our exalted Savior finally prepares places for us in heaven, in order that His servants may be where He Himself is in eternal glory. John 14, 1—3.

This is the blessed and precious comfort assured to us by Christ's ascension. Christ has ascended into heaven to sit in power at the right hand of God, to be forever our powerful King, Prophet, and High Priest, to bestow upon His Church upon earth the promised gift of the Holy Ghost, to send down His Word, to be present with us through that Word, to intercede for us, to foreshadow our own ascension into heaven, to prepare a place for us in the eternal mansions of God, to be our Lord adored by all saints and angels, and finally, to come again in glory, to reward the righteous and to condemn the unbelieving, and then to rule forever in the midst of His adoring hosts of saints to all eternity.

Surely, with these facts assured, Christ's ascension must be to every Christian a source of purest consolation, a cause of truest praise, and an incentive to a life of faith and holiness. Though all unbelievers deride this blessed truth, Christians will nevertheless believe and confess it; and looking for the coming of their victorious Lord, they walk as citizens of their true home, the heavenly kingdom of their ascended Savior, keeping their minds directed to where their greatest treasure is, and where forever they have their conversation.

They suffer with their Lord below,
They reign with Him above;
Their profit and their joy to know
The mystery of His love.

J. T. M.

Parents *of* Children and Parents *to* Them.

There is a vast difference.

It is an honorable and God-given privilege to be a parent of children. "At their noblest and best," one writer says, "their natures demand children as the needle demands the pole. Only the child satisfies the normal yearnings of the heart. It is the babe that fills empty arms as nothing else can do."

But there is another realm of parenthood, that of being parents *to* the children. Physical parenthood ends with the birth of the child, and it is here that another parenthood sets in, which, for want of a more suitable term and in contrast to the word "physical," we might call spiritual, using the word in its wider sense. The relationships of spiritual parenthood are not only of vastly greater importance, but also of longer endurance than physical parenthood, and end only with life itself. It is in this realm that parents prove their real worth. The child is there; now, how will you treat it? What will you do for it? In what way will you acquit yourself of your parental duties? The child's future, physically, intellectually, and spiritually, will depend in the greatest measure on your parental policies and actions. Do you know what you want? Have you set your goal? Will you give up when you have barely started? Is your child assured of the best that is in you? Can you be entrusted with its physical, intellectual, and spiritual care? Are you more than a *physical* parent?

There are few subjects about which most of us know so little as about our children, or that get so little attention and study. We are inclined to take them as a matter of course. To be sure, we are with them constantly, or at least frequently, and can lay claim to a general knowledge of them; in fact, they are not known more intimately by any one else. But, actually, do we know them as we should? Do we know them as well as our business or profession? Do they receive the same or even closer attention?

How far do we understand the child physically? Barring all commonplace things, parents often know very little about the child's body and its care. A father will study the intricacies of his automobile, but he may not know what to do when his child suffers ordinary colic. He will know how to adjust the carburetor, but is helpless when his child develops a headache. A mother may know all about the complexities of needlecraft and fancy-work, but find herself ignorant on child diet and the customary ailments of chil-

dren. She may be an artist when it comes to cooking and baking, and yet lack vision and knowledge in the physical care of her children. Men will "read up" on their particular line of business, industry, or profession in journals, magazines, and books, and do other things to perfect themselves in their work; women, at times, will form clubs and social circles for the purpose of informing themselves on sundry matters, including public welfare, art, music, and even politics; but, looking over their programs, their literature, their libraries, one will discover very little, if anything, on the study of the child.

And what do most of us know about the intellectual phase of child life? "What does our child's mind require in the way of environment and education in order that it may reach its fullest powers? What instincts and impulses ought to be checked, and what ones stimulated, if the native promise of this new life is to be fulfilled? What are the foundations of morality that must be established if our child is to reach a strong and beautiful character? How and when must it be taught in religion if reverence for God is to be developed and uprightness of life secured?"

"Shall we say that these problems are too deep for us, and that we will turn them over to the school and the church? Vain attempt at escaping the responsibility of parenthood! These problems are first of all *ours*. We shall, of course, call on the teacher and the church to help, but the child will have received the most important part of its education before the age of going to school. The most fruitful instincts and impulses ripen during the early years. The moral standards and tendencies developed in childhood are the basis of all later growth in morality. The early impressions of religion are the ones carried on into adult life. These responsibilities are ours, and we must face them. We have the first chance to sow seed in virgin soil and cannot escape by paying school tax and parish fees." (Quoted from *Parenthood and Heredity* by George Herbert Betts.)

Finally, what do we know about the religious training of the child? Are we very intent on finding out what Biblical principles underlie the Christian training of a child? Is it our goal to become masters and mistresses in the spiritual care of our children? Are we anxious to find out the correct Biblical standards of training in order that we might apply them? Have we made an earnest study of the dangers of the movies, evil companionships, the child's environment in school, in the street, in the office, in the factory, in the store; of questionable literature, jazz and ragtime music, the Sunday paper, the dance, and the innumerable other evil influences of a wicked world? Are we planning to guard our children against such dangers? How are we treating the adolescent child? Do we understand him? What is our method in handling the wayward child?

Do we really know the value of a Christian day-school? Are we trying to find out just why it really pays to maintain it in addition to the public school? Do we know why we send our child there, or is that merely a custom with us? Or is it done because the pastor thinks it best and would be much displeased if we did otherwise? Do we know the real value of daily home devotion? Or is this another thing done to please the pastor? Are we able to judge clearly between the various methods of child training on the part of the church? Are we clear on the matter that the home is by far the greatest factor in the training of the child, and are we taking steps accordingly? Do we know our full responsibility? What grade would we make if we were to pass a series of examinations on Lutheran parenthood and Christian training?

Let those of us who are parents *of* children inquire: Just what are we doing to be parents *to* our children?

Indianapolis, Ind. A. C. STELLHORN.

Stories of Mission-Work.

In the *Western District Bulletin* of April the Rev. F. Herzberger, who is still the faithful missionary of St. Louis, Mo., begins to tell the authentic story of his pioneer days in Arkansas. He writes:—

"It was a few days before Palm Sunday, in 1882, that I first set foot on the red and often rocky soil of the old Southern commonwealth. Rev. H. Frincke, now pastor at Monroe, Mich., Rev. H. T. Rauh, of Ballantine, Mont., and myself were sent out in March, 1882, instead of June, as the cry for laborers was so great in the fields assigned to us. Never will I forget the ankle-deep mud through which I had to wade from the railroad station to the sainted Rev. C. F. Obermeyer's parsonage on East Eighth St. in Little Rock, the capital of the State.

"Pastor Obermeyer received the young unknown first 'Lutheran Arkansaw Traveler,' or missionary, in his customary jovial and brotherly way and gave him bed and board in his own home until he could find a room to rent and 'set up' for himself. In fact, it was Pastor Obermeyer who had persuaded our Western District Mission Board at the time to send a traveling missionary into the State. He with his three main members, Messrs. C. F. Penzel, Geo. Reishert, and John Geyer, were the local Mission Board under whose supervision I was to work. All of these dear old friends, who proved to be so kind to the inexperienced young missionary, have long since gone to their heavenly home.

"The first missionary trip on which Pastor Obermeyer sent me was to Stuttgart, a German Lutheran settlement in the eastern part of the State, of which Pastor Obermeyer had heard some time before. At that time there was no railroad in this undeveloped part of the country. It was all unbroken prairie and rich bayou land into which the cattle herds from Texas were sent to graze. The Little Rock and Memphis Road went only to Duval Bluff, where the passengers were transferred by steamer to Memphis.

"I had to leave the train at Carlisle and get into the rear of a farmer wagon, which was loaded with groceries for the settlement, thirty-five miles away, and drawn by two sturdy oxen. The trip consumed the entire night, but I did get an hour's sleep at Mr. Ritzman's house before services began. When from my little bedroom I stepped into the large living-room, which was crowded with men, women, and children, wearing my gown and holding Bible and Liturgy in my hands, the whole audience burst into tears. It was the first time in four or five years that they had seen a pastor and heard a sermon. They had chiefly come from congregations in Ohio and Indiana and been enticed to settle in this part of Arkansas by a pastor (not of our Synod!), who finally had forsaken them. Numbers of them had died of malignant swamp fever and for the lack of a pastor had been given no burial with Christian rites; others lay sick, even dying, in their homes. I preached, instructed the children in the Catechism, visited the sick and prayed with them, and the next day returned in the ox-wagon to the railroad station.

"How lovely the wide-stretching, flowering prairie looked with its numerous grazing cattle! But what is that? Sure enough, here comes an infuriated bull charging our peaceful oxen. In my fright I opened my black umbrella and, holding it toward the onrushing beast, tried to frighten him away. The ruse succeeded, and we could peacefully continue our trip. We talked on church-matters and conditions in the settlement and became incensed at the cruel slaughter of the inoffensive deer, numbers of which we saw grazing among the cattle and which hunters from St. Louis were charged with wantonly killing. With our slow mode of travel we did not always make con-

nection with the train at Carlisle when returning from Stuttgart. Often we had to camp out 'all by our lonely' at night on the prairie and then would appreciate the lunch given us along by Mother R."

That was in 1882. At that time Pastor Chas. F. Obermeyer was the only Missouri Lutheran pastor in Arkansas; to-day we have not only thirty congregations and mission-stations in that State, but our pastors there are carrying on the work with vigor and persistency. Withal, they are circumspect and watchful. Several months ago a bill was introduced into the Arkansas Legislature to abolish all private and church-schools. Our brethren acted at once. We are told that the prospect for our cause was gloomy. A committee was sent to appear before the Senate committee. After our committee left, Pastor Adolph Poppe was given charge of our interests. He went after the bill like "a mighty hunter," and he brought home the game — the bill is dead. The *Bulletin* states that, while Pastor Poppe does not want any credit, no one doubts that it was in large part due to his vigilance, influence, and activity that the danger was averted. Pastor Poppe did more. He spoke to his congregation, and those good Lutherans of Little Rock will bear the greater part of the expense which was incurred.

But there are a few other fires, such as Jesus delights in seeing (Luke 12, 49), burning in Arkansas. One of our pastors, J. Dvorovy, writes concerning Helena, Ark.: —

"Helena, Ark., has a population of about 16,000. It is situated on the Mississippi River, about fifty-five miles south of Memphis. It is a thriving place, and I am certain that it is a very promising field, a field which hitherto has been neglected. I spent three days there looking up people and viewing the field preparatory to starting a mission. Among the many people I came into touch with quite a few showed a general interest in our Church. Many did not know anything about the Lutherans. However, there are two families living there, Lutherans, who are more than willing to cooperate with me in the work. I distributed tracts wherever I could do so, and am following this up with tracts by mail. I just ordered 2,000 tracts, which I shall use for intensive mission-work at Helena. I shall start services as soon as possible. I am also planning to make a house-to-house canvass as soon as time will permit. Also at Marvell I found some people who profess to be Lutherans. I am contemplating a trip there also to investigate matters more thoroughly."

Another pastor, Martin Gassner, writes: —

"This being the first Christmas program ever rendered at Alexander, Ark., my people thought it was the nicest thing they had ever heard. Mr. C. said it was the best he had heard since he left the old country. I claim no credit for the success of that service, but must compliment the children for working so hard and enthusiastically and the parents of these children for their patient cooperation. Some of them came eight miles every evening during the week preceding Christmas to bring their children to the rehearsals. Two weeks before Christmas I began to rehearse the program with the children, who knew not a single Christmas song. They sang six songs during the service. After the service a stranger came to me and said: 'Reverend, I have attended many children's services at Christmas, but none of them was so instructive as this one. In our church we usually have foolishness.' I thanked him for his comments, impressed on him that we do not tolerate foolishness in our church, and extended a hearty invitation to him to attend our English services. At Avilla the church was so crowded that some people were on the outside looking in through the windows."

And of Russellville this good story is reported: —

"Our Lutherans in Russellville, Ark., recently purchased an Episcopalian church for their own purposes for the extremely low sum of $500. The man who was chiefly responsible for this bargain is Pastor Poppe, of Little Rock, Ark. He is well acquainted with the Episcopalian bishop of Little Rock, who held title to the property. When Pastor Poppe offered the bishop $500 for the church property, the offer was accepted. The Ladies' Aid Society of Rev. Poppe's congregation has already donated $100 for the purchase of this church, and Rev. H. D. Mensing's congregation in Fort Smith, Ark., contributed $265. The latter wrote: 'We had no trouble in getting the money. Our people want Arkansas to go ahead.' This very liberal offering is highly appreciated by our Russellville Lutherans, who are also raising contributions for their new church. — It is the intention of the Mission Board to call one of this year's candidates for the Russellville congregation, which numbers about 40 souls. The same missionary will also serve Conway, where there is a small Lutheran congregation of about six families, which has a little church out in the country."

Our pastors and congregations in Arkansas are still united with the Western District, and this entire District, owing in part to the progress made in Arkansas, is moving forward. Within the last year there were added to the District 9 pastors, 10 congregations, 1,604 souls, 1,536 communicants, 366 voting members, and — six Christian day-schools. In order that the many Lutheran students who attend the university at Columbia, Mo., may have an opportunity of worshiping in a Lutheran church and of hearing God's Word for their own instruction, correction, and edification, the District is making heroic efforts to build a church in that city. If we devote labor, time, and money in order to gather people from every hedge and every byway, should we not do our utmost to retain our Lutheran young men who are studying at our universities? Should we not grasp the opportunity to present the saving Gospel to other students also who have never heard it in unadulterated form?

Where is there another field in which there is so much good to be done and in which such satisfactory and eternal results are obtained as in our mission-work at home and abroad? May God fill the hearts of His Christians with missionary zeal and give us all mouths that plead with God and with man for this work, and hands that are ready to do and to give, and purses that are open for the Lord's work!

S.

The Shades of Night Have Passed Away.

(Der Tag vertreibt die finstre Nacht.)

The shades of night have passed away,
Arise, O man, to greet the day,
Serve the Lord, thy Maker!

Around His throne the angels sing,
Adoring their great Lord and King,
Who o'er all things reigneth.

Both heaven and earth, the mighty sea,
Sound forth His praise in high degree,
Do His will and pleasure.

All things created by His power
Proclaim His love each day and hour,
Prove His wondrous wisdom.

Wilt not thou, too, His praise declare,
O man, who dost His image bear?
Wilt not thou adore Him?

He has redeemed thee wondrously,
His gracious Spirit dwells in thee.
Oh, make known His goodness!

When Christ shall come to claim His own,
When He appears upon His throne,
May He find thee faithful!

From sinful sloth, Lord, set us free.
Teach us to serve and honor Thee;
Hear and bless us! Amen.

Letters to a Masonic Friend.

EIGHTH LETTER.

The Heart of the Problem.

DEAR GEORGE: —

Omitting all introductions will be an aid towards that brevity which seems to you (and to others) so desirable a quality in correspondence. I will to-day write you my principal reason why I believe that Masonry and Christianity are two institutions between which there can be no compromise. It is briefly this, that Masonry teaches a way of salvation by works. Nay, I will go farther and say it teaches nothing else. All the works written by prominent Masons and all their periodicals insist on this point, that unless a Mason knows what is meant by the search for the Master's Word, by "the Light" of Masonry, he is a Mason only in name. A well-known definition says that Masonry is a system of moral teaching through emblems and symbols. Those very statements which assert that the Order does not interfere with any man's religion contain the plainest evidence that we are here dealing with a religious institution, and that according to its teachings all religions are alike in this, that they teach the way to heaven. One of the highest-grade publications of the Order is the *Quarterly Bulletin* of the Masonic Library at Cedar Rapids, Iowa. The issue of January, 1917, contains an article which protests against "Christianizing" the Order, and then continues: —

"When a man becomes a Mason and takes upon himself the solemn vow that binds us all in bonds of fraternal love, it does not in any way interfere with his belief in God or his religion, no matter what his belief may be. He need not cease to be Mohammedan, Buddhist, Hindu, Jew, Christian, or [a member] of any other denomination. If he will but earnestly study the esoteric teachings of ancient Masonry as taught in our beloved fraternity, he will gain a far deeper insight into his own faith and a far clearer conception of his own creed, which will enable him better to understand its sublime teachings and spiritual truths. He will recognize the fact that all religions must have emanated from a common source; that *every one* originated from *the same great fountain, whose eternal verities* are to be found in all teachings, *in all religions.*" *

Mackey's *Ritualist*, page 272, says that the passage from First Peter read in the opening of the Mark Master Degree contains "a slight, but necessary modification." This modification consists in the omission of the words "through Jesus Christ" from 1 Pet. 2, 5. Why "necessary"? Because according to the Masonic principle using the name of Christ is forbidden in the lodge. I have a letter written by the secretary of the Grand Lodge of Texas on Grand Lodge stationery which says that closing a prayer in the name of Christ is un-Masonic. Concerning the *Blazing Star*, Mackey says, page 56, that it used to be explained as a reference to the star of Bethlehem, but he adds: —

"This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character and unsuitable to the universal religion of Masonry, has been omitted since the meeting of the Grand Lecturers at Baltimore, 1842."

What, except salvation by works, can be expected from an Order which excludes Christ, yet claims to teach salvation? *

One of the most familiar passages from the funeral service is the reference to the Mason's entrance into the everlasting kingdom as "the just reward of a pious and virtuous life," "the pass of a pure and blameless life." The teaching of all the symbols of Masonry is that a man must build up in his heart a spiritual temple to God by living a virtuous life, and that by thus striving after perfection he can be justly called blessed in his end. This, as you surely will admit, is the consonant teaching of all Masonry. I shall quote only a few statements, which, however, could very readily be multiplied.

Mackey's *Ritualist* contains this in a prayer at closing:

"May all our irregular passions be subdued, and may we daily increase in Faith, Hope, and Charity, but more especially in that Charity which is the bond of peace and the perfection of every *virtue*. May we so *practise Thy precepts* that we may finally obtain Thy promises, and find an entrance through the gates into the temple and city of our God." (16 f.)

Notice how in the following the text in Isaiah which applies the term corner-stone to our Savior is applied to the Masonic character: —

"The aspirant for Masonic Light, the Neophyte, on his first entrance within the Masonic portals, prepares himself for this consecrated labor of erecting within his own bosom a fit dwelling-place for the Divine Spirit, and thus commences the noble work by becoming himself [!] a corner-stone on which this edifice is to be erected. . . . The symbolic reference of the corner-stone of a material edifice to a Mason when, at his initiation, he commences the intellectual task of erecting a spiritual temple in his heart, is beautifully sustained in the allusion to all the various parts and qualities which are to be found in a 'well-tried, true, and trusty' corner-stone which the Prophet Isaiah thus alludes to in chapter 28: 'Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation.'" (*Quarterly Bulletin*, Oct., 1920, p. 75.)

According to this *not Jesus is, but I myself am*, the corner-stone of my salvation.

That every Mason who lives up to the moral principle of his Order thereby merits heaven is plainly taught in such passages as these: —

"He who approaches our altar in good faith, and by the light which we bring him receives our teachings into a heart already prepared, and lives a life in conformity with the principles which he here imbues, has come into an invaluable possession and need have no fear when the word shall come calling him into the hereafter but that he will be received as a living stone fit for that temple not made with hands." (*Proceedings of the Minnesota Grand Lodge*, Jan., 1895, p. 66.)

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* This paragraph contains the fundamental teaching of Masonry regarding religion. Every distinction between true and false religion is wiped out, and the claim of the Christian religion that it is the only true one, possessing saving truth, is denied. Jesus says He is the *only* Way and Truth; Freemasonry says that all religions have that Truth, all have the same origin. Its position is plainly anti-christian.

* That Masonry actually teaches salvation is the claim of its highest authorities. To quote only from Mackey's *Ritualist*: "The Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation." (109.) "Mutually promote the welfare and happiness of each other, to the honor and glory of God and the salvation of our own souls." (238.) "The initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." (23.)

"The key to the Master's Word is in the Book, which to us [!] is the Holy Bible, the Great Light in Masonry. There we will find the key to the Master's Word, but not the Master's Word itself.

"What is this Master's Word, and why this continual search? We find in the Masonic funeral service an allusion to a certain 'pass' whereby we may obtain entrance into the Grand Lodge above. What higher conception could we have of the Master's Word than the pass whereby we can find immortality and entrance into the Grand Lodge on high? We are told that this pass is *'the pass of a pure and blameless life.'* The symbolism is perfect." (*The Builder*, 1915, p. 287.)

"These beloved brethren have laid down their working tools. Their work was done, and well done. They have been transmitted from the fading honors of an earthly lodge to the enjoyment, we can confidently hope, of an inheritance 'incorruptible, undefiled, and that fadeth not away.'" (*Proceedings of the Minnesota Grand Lodge*, Jan., 1896, p. 17.)

"We bless the names [of our departed] and cherish their memories and wait for a glorious reunion in 'the sweet by-and-by.'" (*Proceedings of the Minnesota Grand Lodge*, 1896, p. 57.)

"Let us, therefore, labor faithfully in the present, looking forward to the reward promised to him who performs his whole duty, and *the past, present, and future of each and every one will entitle him* to the salutation, 'Well done, good and faithful servant!'" (*Quarterly Bulletin*, Oct., 1917, p. 123.)

In all this not a word about repentance, about forgiveness! By his good conduct the Freemason merits heaven!

Possibly the baldest statement of all is this bit of poetry which the *Quarterly Bulletin* of April, 1922, dedicated to the Masonic dead of the State of Iowa: —

"*Their lives*, a pattern perfect,
Whereby to shape our own,
Will be their pass to enter
Before that great white throne.

"'Well done, thou faithful servants!'
The welcome words will be,
And thus at the hands of their Maker,
Receive their Master's Degree."

In view of all this, what can a Christian do but resign from the Order? And if he remains in the Order, in spite of such better knowledge, what can a Christian congregation do but exclude him from its midst as one who has spiritual fellowship with those who reject Jesus Christ as the only Savior?

Are these things difficult to understand?

They are so simple that we could not admit a child to the rite of confirmation unless it understood them. Surely no one can be a Lutheran communicant who does not know that it is gross denial of Christ to have fellowship and brotherly relations with those who at every funeral proclaim that man is saved by his own works. It requires a knowledge only of the abc of Christianity to acknowledge the un-Christian character of lodge religion.

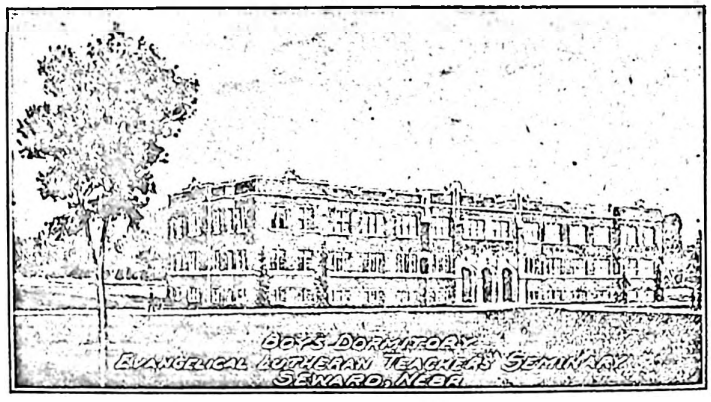
Let me conclude with a quotation from George Eliot: "It is the truth that commands you. And you cannot escape it. Either you must obey it, and it will lead you; or you must disobey it, and it will hang on you with a chain which you will drag forever."

What do you say?

Faithfully yours,

G.

WE ought not to forget that Christ commands and authorizes every Christian, Matt. 7, 15, to judge all doctrine whether it be right or false. — *Luther.*



Contracts Let for Seward Dormitory.

A meeting for the opening of bids on the new dormitory of our Teachers' College at Seward was held April 19. Some sixty men from various parts of the State were present, all in some way interested in the letting of the bids. Twenty-five bids were opened for the general construction, heating, plumbing, and electrical work. The general construction contract was awarded to Harvey E. Wood, of Aurora, Nebr.; the heating and plumbing contract to the John A. Anderson Co., Inc., of Omaha, Nebr.; the electrical contract to the Guarantee Electric Co., of Hastings, Nebr., these firms, respectively, having presented the lowest and best bids.

Plans and specifications were drawn up by Mr. W. F. Gernandt, Architect, of Omaha, Nebr. The building is to be 155×48½ feet in size and is to house 100 students.

Columbus, Nebr. H. MIESSLER.

Editorial.

Reading Up for the Synod Meeting. — At this time about 250 laymen of our Church have been appointed to represent our congregations at the national convention in Fort Wayne, June 20—30. While it is presumed that the men elected for this important meeting are men who take an interest in the larger work of our Church and hence are informed concerning it, some suggestions as to reading-matter by which they might employ their spare time between now and June may not be amiss.

In the first place, every delegate should order from Concordia Publishing House, St. Louis, Mo., a copy of the 1920 Synodical Report, English or German, preferably both. The reading of this report will not only give our delegates a survey of the work to be accomplished in this ten-day session, and the manner in which the convention is organized to do this work, but will also acquaint them with the various institutions, missions, and other undertakings of our Church as recorded in these reports and resolutions. They ought to study, especially, our Synodical Constitution, printed in full in this Report. The German Report costs seventy-five cents, the English also seventy-five cents.

They will include with their order twenty cents for a little book of thirty-two pages entitled, *The Story of Our Church*, valuable especially on account of the maps of our synodical Districts which it contains.

Financial questions will engross much of the attention of this as of other conventions, and both the principles underlying the raising of money for church purposes and the practical application of these principles should be firmly impressed on their minds as they approach these deliberations. They will find nothing more informing and more interesting on this subject than *Church Finances, a Handbook for the Pastor and the Lay-*

man, by John H. C. Fritz. Order from the Publishing House. Price, 35 cts.

Some time in May our delegates will receive from Concordia Publishing House, free of charge, the memorials addressed to the convention by District conferences and individuals. These memorials, or overtures, will need to be carefully gone over in order that the delegates may be fully informed as to the business which will come before the convention.

We believe that this preliminary reading will prove not only intensely interesting, but will materially aid our delegates in obtaining a grasp upon the many complex and important questions which, in the fear of God, our Synod will deliberate upon during the ten-day session at Fort Wayne. G.

Side-Trips for the Delegates. — Each delegate to the convention at Fort Wayne ought to acquaint himself with the present needs of our colleges, not only by reading very carefully the documents bearing on this phase of our work, — he will find them in the Memorials soon to be published, — but also by personal inspection, as far as this is practicable. Possibly stop-overs can be obtained on the tickets from his home city to Fort Wayne. If not, he ought to spend a few dollars in order to pay a visit to the college or seminary nearest his home and call upon the director or president to show him through. These officials will be delighted to perform that task, as their opportunities for obtaining appropriations from Synod will increase just to such extent as the delegates possess first-hand impressions of the needs that must be met.

Will not our delegates from the Northwest at least between trains visit the college at St. Paul and, if possible, the college at Milwaukee also? Those from the Middle West and Southwest should see Winfield and Concordia and visit the new seminary site at St. Louis. The Eastern brethren should spend half a day at Bronxville. The needs of Seward are taken care of through the letting of contracts for a new dormitory, but any one who has a lingering doubt whether conditions there were as bad as presented ought to stop over and look in and see and ponder over the fact that a synod of six hundred thousand communicants has stood for this since 1905. Those who cannot visit Seward will find an accurate imitation of Seward conditions in Milwaukee. The visitor there should not fail to look into the sleeping facilities, and should then ask himself just how far he would go if any one forced his own family to sleep under such conditions. Also, an inspection of the living-rooms of the boys there will do no harm; the director will be delighted to show you around. Get an idea under what conditions we are forcing our professors and students to do the most important task of the Church — that of preparing workers in the Vineyard. Stop over, look, and see, and try to remember what you have seen when the convention is deliberating on ways and means of relieving these conditions.

You will see many things that please you. You will be delighted with the cleanliness and order which prevails at our institutions in spite of their crowded condition. You will be refreshed by the spirit which pervades them, and you will meet in our professors a lot of men who will increase your respect for our educational work. Possibly you can manage to attend graduation exercises, — ask the director by letter when these will take place, — and in that case you will again be treated to a very pleasurable experience. Thus informed, both as to the work and its needs, as to shadows as well as lights, you will be prepared to give the resolutions touching our educational institutions that sympathetic interest which they deserve.

This suggestion applies, of course, to pastors as well as to lay delegates. It originated with a lay member of our synodical Board of Directors and is herewith passed on to the delegates. G.

Devoted and Unselfish Servants. — One of our dailies reported that a certain pastor of our Synod, whose congregation had voted to increase his salary by $600 a year, refused this increase because his congregation had not raised its quota for Synod. It was $400 short. Although this pastor had to admit that he had spent $300 more than his salary for the ordinary expenses of himself and family, he refused the increase of salary until his congregation had raised its quota for the synodical work. That is one case. We know of another case where a pastor accepted a synodical office in which he receives a much smaller salary (eighty dollars less a month) than he formerly received. A friend writes us about a teacher: "A teacher of my acquaintance — rather, a distant relative — out in California was offered a high position in a bank of the city where he lives, with promise of promotion, perhaps ultimately the presidency of the institution. He declined and remained in his humble calling (humanly speaking) and is to this day teaching the parish-school." No doubt, if all were known, there would be *many* other such cases of sacrifices for Synod, for the Church, for the extension of Christ's kingdom on earth.

These men, no doubt, are finding joy and satisfaction in making these sacrifices. They know that they owe much more to God than they can ever repay, and that, after all, what they give for this purpose is not a sacrifice, but is one blessed way of enjoying the gifts which God has given to them. But let all others pray that the same spirit may enter them. We are far from dictating to any one what he should do, but we invite all to participate to the extent of their powers and gifts in the blessed work of the Church. We do not serve God in order to earn God's favor. God's favor cannot be bought, neither with service nor with money. God, to the end of days, is going to retain this praise, that what He gives us He gives us purely from fatherly love, and to the end of days Christians will not take credit to themselves for what they have received from God, but will give thanks to God for His free and unmerited grace and His manifold gifts of love. But these same Christians will thank God for every opportunity in which they may show to Him, that rich and great Father in heaven, that they love Him and are devoted to His service. And in such grateful self-sacrificing service they will enjoy God's richest blessings. S.

Most Important of All. — Will a boy from *your* congregation be sent to college to prepare for the greatest work in all the wide world — the ministry of the Church? It remains the most important question of all. Our missions deserve our most earnest thought for their support and expansion; our colleges need new buildings and equipment; financial problems have arisen that call for solution; our church-papers ought to be more widely read. But what will all progress and improvement help the kingdom of God unless we do our part towards supplying the MEN? Shall we pray for the coming of the Kingdom and withhold preachers of the Gospel and Christian teachers? Right now our greatest mission is among the boys of the congregations, to win them for life service.

Inasmuch as the Lutheran Church is true to the apostolic doctrine, hers is a world-mission. Our call is not to America alone, but to every land under the sun. Who would have believed the man in 1900 who would have told us that in 1922 we should have in far-off South America a growth of nearly 5,000 souls out of 17,500 gained in all Districts that year? Europe is a field white already to harvest. And the greatest opportunities we have ever had in our own country are just opening up now. Let us have faith in God! Let us send our boys to college! G.

The Walther League Anniversary. — On May 23 the Walther League intends to observe the thirtieth anniversary of its organization. The League was started in Buffalo, N. Y., 1893, in the hall of Trinity Lutheran Church. We were recently in that hall and met a dozen of the first charter members. Some of them have their own boys and girls in the League now. They love to speak of the days of small beginnings, much discouragement, and very slow success. A new thing has a hard time getting the confidence of our Missouri Synod people, and that is well. Concerning the Walther League it may be said that it has fairly won its way to favor and now enjoys the confidence of pastors and people, as well as of synodical officials. Its main record has been made within the last few years, when a new program of truly educational and spiritual value was adopted at the annual conventions, which is now being put through in the local societies. Far from having injured the growth of the organization, this intensified spiritual purpose and churchly activity has been a factor in the remarkable growth of the society in the past two years. From an enrolment of 310 branch societies in 1918 the number has grown to 1,000 in 1923.

The Walther League will mark its thirtieth anniversary by a country-wide effort to collect $100,000 for the Wheat Ridge

The Rockies as Seen from the Sanitarium, Wheat Ridge.

Sanitarium, the splendid institution on the eastern slope of the Colorado Rockies, where their fringe touches Denver. The collection is to wipe out the present indebtedness on the sanitarium and to provide for needed equipment. We have seen this sanitarium and will say that, together with the institution at Watertown, Wis., it is one of the grandest dedicated to the relief of suffering within the Synodical Conference. G.

Why Pastors Have Family Devotion. — It is a part of a pastor's daily work to offer prayer and to repeat or read Scripture. When he meets his catechetical classes, he offers prayer and instructs them in the Word of God. When he visits the sick, he prays with them and for them, and either quotes or reads Scripture to them. His sermon preparation demands the study of the Bible. In the public services he reads, recites, and quotes Holy Writ. At conferences and meetings he prays and explains passages of God's Book. Some may imagine that a man whose daily duty requires so much prayer and study of Scripture certainly needs no further reading of the Bible for the sake of family or private devotion.

But what do we find? The pastors are the very men who carry on their own private or family devotion, or both, in their homes. As far as we remember, we have never been in one of our pastors' homes for more than a day without noticing that there was private or family devotion. Why is it that these men, who deal so much with the Bible otherwise, nevertheless are so faithful in conducting private and family devotion? Is it because they wish to give a good example to others? That cannot be the only reason, for much of this family and private devotion is carried on where no one sees it or knows of it. Is it for the sake of training their children? No doubt that is one reason. And does this not prove that the one who knows the Bible and the world so well has some confidence in the blessed influence of God's Word upon the souls and minds of the young? But we believe there is another reason why the minister conducts private and family devotion. He himself feels the need of refreshing and cheering his soul with the Word of God. The pastor daily experiences the truth of that utterance of Moses which Jesus quoted against the devil: "Man shall not live by bread alone." The pastor himself is hungry and thirsty for that which he bestows upon others. He cannot and would not do without it. Certainly, pastors are in a position to know the worth of the Word of God and prayer for private edification. And now, if these men, after all their daily study and work with the divine Word, need the guidance, strength, cheer, and correction which private and family devotion supply, how much more do all our members and families need it! Their earthly vocations do not force them to use prayer and the Bible every day. One should imagine that they especially, more than clergymen, would long for the peace and benediction of the daily family devotion. No doubt many of them do, but would that all our members, all the families in our congregations, recognized the blessing which comes from daily, faithful use of Holy Writ! If nothing more can be done, let them take the Bible and read a psalm each morning or evening, let them pray the Lord's Prayer, or let them take the hymnbook and read a few stanzas from that. God has given us His promise that His Word shall not return unto Him void. And are not the fruits of the Word desirable blessings for this life and for the life which is to come? Why pray for blessings and then pass by and despise the greatest and richest of all of God's gifts? S.

An Eternal World or an Eternal God? — The April number of *Bibliotheca Sacra* contains a notable article by William Wallace Everts, of Roxbury, Mass., on the subject, "Science Ignorant of Origins." The article is a compilation of sayings of the men who are considered giants in the domain of science, and the writer presents what these intellectual "sons of Anak" have to say about the origin of the universe, of matter and force, of plant and animal life, of instinct, and of consciousness. We meet such well-known names as Darwin, Wallace, Herbert Spencer, Virchow, Lord Kelvin, and a host of others. The statements constitute a mighty chorus proclaiming that science has no explanation to offer as to the origin of things. One striking observation may indicate the tenor of all the others. Asa Gray says: "A beginning is wholly beyond the ken and scope of science, which is concerned with questions about how things go on, and has nothing to say as to how they absolutely began."

In other words, science admits it cannot demonstrate either that the world is eternal, or that it was created by an almighty, eternal God. Hence we have to turn to other sources for information on this subject. There are two such sources, reason and revelation. Reason finds it unthinkable that this universe, in which the law of cause and effect is such a great factor, should not itself be due to the operation of some higher cause. Organic and inorganic nature in existence from eternity — absurd! But that there is a Being beyond our powers of observation, a Being untouched by the many laws which we see operating about us, and itself the Cause and Source of all the laws and forces in this universe, a Master Mind, whose wisdom has designed this world of beauty and order — that is a view which our reason finds acceptable. And what the verdict of Revelation is we all

know. To conclude, that great sentence: "In the beginning God created the heaven and the earth," stands in unshaken majesty, and sober science is constrained to confess that it has no argument to advance against it. A.

Changes and Improvements. — It was a favorite saying of Luther's that "It is easy to change, but difficult to improve." Luther was always right when he proclaimed Scriptural truth, and he was very seldom wrong when he expressed something which he believed his common sense and experience had taught him. He was certainly right when he uttered this sentiment: "It is easy to change, but it is difficult to improve." We need not fear that any one of good judgment will contradict the truth of this old saying. And the reason for using the saying is to warn against the constant itch for change. It is not a difficult matter in this world to find things that ought to be otherwise, for "the largest room on this earth is the room for improvement." There is not a pastor who is perfect, and there is not a congregation that ought not to improve; there is not a teacher or a school that should not make efforts to do better. But in striving for improvements, it is well to remember that the mere change of methods or of books or of men is not in all cases going to improve matters. A different pastor, or a different teacher, or a different method, or a different program will change things, but — will they improve matters? That is the question. There is such a thing as "jumping from the frying-pan into the fire," and there is such a thing as "letting good enough alone." We once listened to a celebrated surgeon and oculist telling a parent to let his child's eyes alone. Said he: "There is a peculiar condition affecting these eyes; the child is afflicted with two defects, and, according to our present state of knowledge, if we endeavor to correct either one, we shall augment the other. After a careful examination I can only advise you to do nothing and to have the child strain his eyes as little as possible." It is often thus with other conditions which we try to remedy. The cure may turn out to be worse than the disease. We speak of this because in congregations, Sunday-schools, and schools we have seen so many of these changes minus improvements. We have seen schools change from leaflets to books and from books back to leaflets. We have seen them change the Sunday-school hour from morning to afternoon and from afternoon back to morning. Congregations have changed their day of confirmation from Easter to Pentecost and from Pentecost back to Easter. In fact, conditions may be such that a change is the worst that could happen. A change may prevent gradual cure.

Have you troubles? Do you desire a *change*, or do you desire *improvement?* Do not waste your strength upon changes that produce no improvement. Be sure that you profit by the experiments which have been made rather than make useless or even harmful experiments yourself. S.

The Unhappy Child. — A noted author, Honore Willsie, has felt constrained to tell others the story of her own sad childhood. What do you think that she mentions as the most painful experience of her youth? *Her spiritual ignorance and her loneliness without God.* She speaks of the gloom and despair of those years spent without God and without Christ and without hope. She relates the incident of a teacher's noticing her despondency, and how that kind young woman pointed her to the Bible, and how those words in the gospel of St. John: "In My Father's house are many mansions. If it were not so, I would have told you. . . . I will not leave you comfortless. . . . Because I live, ye shall live also," lifted the darkness from her soul. And then she utters her indignation against those adults who deny to a poor child this spiritual blessing: —

"What adult lives, rash enough to take from the child those inevitable intimations of immortality with which every child is born? Not I, indeed! I have seen the soul scars left by such procedure. My children shall have during childhood the exquisite security the godless child cannot know. They shall have the glory and the beauty that is the birthright of the human, demarking him from the brute."

When reading her complaint, we naturally ask ourselves, How can a parent be so hard-hearted and so cold as to deny to a child the holy joy of making the acquaintance of the Word of God? What a dreary childhood that is which is not peopled with Joseph, Moses, Joshua, Samson, David, Solomon, Elijah and Elisha! Can one who has been privileged to grow up in a Christian home picture the gloom of that child who knows and learns nothing of Jesus, nothing of those simple, but eternally cheering and instructive narratives made up of the words and acts of Mary, Joseph, Peter, John, and Paul? If the strongest men and women turn to these words and stories for guidance, light, courage, and strength, how cruel it is to deny this needed help and blessing to the child in its childish helplessness and in its childish struggles!

God wants happy children. Jesus died that children might have a bright childhood. The Bible teaches: "Rejoice, O young man, in thy youth." The One who gave that cheering command certainly wants the lives of the little ones to be full of joy and gladness. Jesus made it very plain that He did not wish a single child despised, overlooked, or wronged. For Him no expense was too great, no sacrifice of time or of anything else was too costly, if children were to be made happier.

In speaking of the proper rearing of children, men and women often talk as if all that is done to and for children is to prepare them for their later life of manhood and womanhood. But is not a happy childhood itself, apart from any consideration of its future, of inestimable value? We do not know how much of an earthly future a child may be granted, but it has its youth, and it should not be denied those blessed joys which God intends for it during its youth. Moreover, the very things which make for a glad childhood also make for a useful and blessed manhood and womanhood. There is no conflict here.

Let parents ask themselves whether they are guilty of the sin of which Honore Willsie accuses her elders, the sin of allowing childhood to pass in spiritual neglect and darkness. Let every one make sure that he is not neglecting his duty of providing the spiritual happiness which alone can give the desirable brightness to the years of youth which shall never return. This is the best investment which parents can make. S.

Significant, But Not Strange. — We are informed that the church of Dr. Fosdick in New York, who has become obnoxious to all true worshipers of our Lord by his denial of the Virgin Birth, recently announced in one of its official bulletins that on Friday night of that particular week there was going to be a dance in the church. That is significant: it shows, as Dr. Stratton correctly points out in a tract in which he alludes to the above announcement, that "rationalism in the pulpit makes worldliness in the pew." And is there anything strange in this fact? The denial that Jesus is the true God involves the declaration that the Bible, which ascribes deity to Him, is not a trustworthy, reliable guide in every respect. If the Bible is not reliable, we have no standard of truth and error. That, again, means that we have no standard of right and wrong. It means that the line of demarcation between that which is moral and that which is immoral must be drawn by man's judgment, which, at best, is a very uncertain quantity, rejecting to-day what it accepted yesterday. If all moral values thus become enshrouded in uncertainty, it very naturally will follow that the questions, Is it right to do this? Is it wrong?

will no longer be asked, but that the motto will be, "Let us eat and drink, for to-morrow we die." A.

Child Marriage. — Dr. Harry M. Warren, president of the Save-a-Life League, furnishes the following statistics, which are worth some reflection: "In 1920 there were 1,600 boys and 12,000 girls fifteen years of age in the United States listed as married, and nearly 500 of them were recorded as widowed or divorced. The married boys of sixteen numbered 3,222; those of seventeen, 7,690; those of eighteen, 24,644. Girls who had married at sixteen numbered 41,620; at seventeen, 90,930, and those at eighteen 186,645." Discussing the results of early marriages, Dr. Warren continues: "Many of these children, soon after marriage, find that they have made a great mistake in their choice, quarrel, separate, get divorced, and supply many of our suicides as well as homicides." One reason why married life is often entered prematurely and without due consideration is that many young people have no conception of the essence of marriage. They regard it as a mere contract which can be dissolved when either party so desires. The great responsibility resting here with ministers, teachers, and parents is at once apparent and cannot be overemphasized. A.

Outlook and Review.

Correspondence.

DAYS OF JOY IN OUR WORK AMONG THE DEAF.

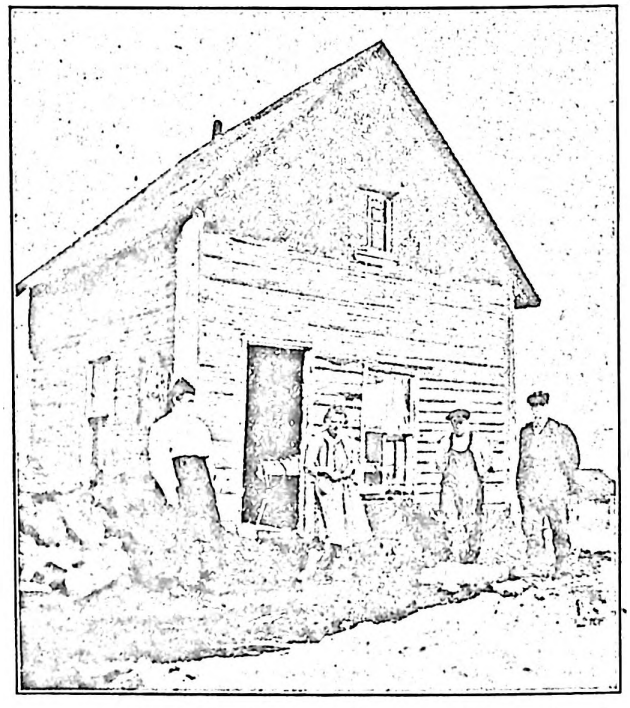
What a privilege to be a messenger of Christ and His Church! What joy when, by God's grace, one gets an opportunity to go out with the greatest tidings of all times and see it received in true faith! Such days of joy also our missionaries among the deaf experience, and of a few such days let us tell you in the following lines.

For years missionary work has been done among the deaf of Duluth and Superior. Every year deaf have been instructed and confirmed. Last fall the first steps were taken toward organizing a congregation. Several obstacles at once presented themselves. One of these was the lodge-question. In the first meeting a motion was made to drop this paragraph. Thereupon several extended meetings were held in regard to this question, and the Word of God finally gained the victory. Two of those who were on the verge of joining a lodge decided not to do so. With another, who is an Elk, we are still discussing the matter. By the help of the Holy Spirit the lodge-paragraph was adopted, and on December 15, 1922, ten deaf men with their pastor signed the constitution. Another member was taken up in a following meeting, so that we now have 11 voting and 32 communicant members. Surely days of great joy for us!

Services are held in Duluth on the fourth Sunday of every month. The following Monday always is another day of joy for us. Then we usually visit our two deaf-blind friends, brother and sister. Their house faces an alley. We enter without knocking and at once go upstairs. The sister either sits in her rocker, or sweeps the room, or stands at the ironing board, and sometimes we find her reading a magazine or part of the Bible in raised type. Her brother usually occupies a chair in the corner. We greet their mother, who still refuses to accept the Savior, the Joy of her deaf-blind children. We touch the arm of the sister, and she at once recognizes us. Her first question is, "What did you preach about last night?" We sit down before her, take both of her hands in ours, and carry them along while we make signs and tell her the good message. A prayer and perhaps a hymn are added, and then we go over to the brother in the corner. He is able to read the signs by laying his left hand on our right. While we speak to him, he often nods assent. Then we pray also with him, and usually he asks us to sign a hymn for him. In the same manner we celebrate the Lord's Supper with them. The deaf-blind girl so often tells us: "Oh, I am so happy!" We wish you could then see her face beaming for joy. Yes, a day of joy also for us!

But let us tell you of another joyful day at times connected with this trip. Once every three months we go to a little place about thirty miles south of Duluth. There we have a deaf couple with three deaf children and one hearing daughter. Two of the children are in the Wisconsin State School at present and therefore are not on the accompanying picture. We called on them again last February. Arriving there on a mixed train, which usually is late, we were met by the hearing daughter who had asked her teacher to excuse her from school because of our coming. For when we come, so she tells us, it is so much like Sunday. After walking a distance of two miles, we came to their humble log house, which consists of one room donwstairs and another one upstairs, under the roof, where the sleeping-quarters are. When we arrived, we found the father and mother sitting in their "home, sweet home" awaiting their pastor. The oldest son had gone to work in the morning, but was to be home for services in the afternoon.

When we found this family several years ago, only the father had been baptized, but in the Catholic Church. Neither the mother nor her four children, however, had ever received Holy Baptism. The one daughter had been instructed by our Milwaukee missionary, the Rev. Th. Wangerin. In 1921 we baptized her together with her younger sister and her younger deaf brother. Then the father and mother and the oldest son received instruction, and in 1922 we confirmed the father,



Deaf Members at Patzau, Wis.

baptized the mother and her son, and celebrated Holy Communion with the four. In February the four of us had Bible-study for an hour. Then we instructed the hearing daughter until the oldest son came home, when we held Communion services. Two dollars were given for the mission, and besides they gave their pastor a dozen of fresh eggs. After supper we again instructed the hearing daughter until nine o'clock. Only one train stops at this station to take us home; it arrives there at one o'clock in the morning. The father therefore urged us to go to bed, promising us that he would stay up and call us at 11.45 P. M. We followed his advice and went to bed, and the other members of the family followed soon after. The father in the mean while read the *Deaf Lutheran* and some Bible-studies which we had given him. At 11.45 he called us, and when we came down, we found a cup of hot coffee and bread and butter waiting for us. Thankfully we partook of it. The father insisted upon going with us to the station. He took the lead, carrying his lantern, and we followed with our grip. When the train arrived, the father thanked us once more for the services and asked us to come soon again. In the morning we were with our loved ones again and filled also their hearts with joy by telling them of the joyful hours we had spent.

And, dear reader, we hope that these lines have brought joy and thanksgiving also to your heart. Do not fail to remember the Deaf-mute Missions in your prayers.

Minneapolis, Minn. J. L. SALVNER.

ARGENTINE CONFERENCE.

Our Merou, Entre-Rios, Conference has come and gone. It seems but a short time ago since we were in San Juan, Entre Rios, yet it is more than two years ago. On our first trip to Entre Rios we could merely look and wonder at the new things that presented themselves along the route which we were traveling. On this trip, however, two facts impressed themselves on our minds: that there are unmeasured acres of swamp to the north of the Parana River, entering Entre Rios, which are of no practical value to this country, and that a Germano-Russian cannot easily wean himself from habits brought here from the old country. The dress of the people, their wagons, the harness for their horses, even the way the hitching-strap is tied is the same throughout the Pampa, the Province of Buenos Aires, and Entre Rios. And this insisting upon peculiarities, and clinging to them, can also be traced throughout their divine services. To know and get acquainted with these peculiarities and habits is of great importance to our work in this southern continent.

Conference convened March 1—7. Those from the Pampa had to leave their places February 24 and travel fully forty hours in order to be in Merou for the opening session. The greater part of Entre Rios, having experienced a prolonged drought, was pleasantly refreshed by a fine rain on February 27, and, incidentally, we Pamperos had the pleasure of seeing a little of the renowned Entre Rios mud that has to be removed from the wheels with a spade or an ax. A description of the trip by wagon from Crespo to Merou would make interesting reading.

Conference was confronted with many far-reaching questions and problems, and in the beginning it seemed as though our time would be too limited to do justice to all of them; but owing to the efficient work of a committee which had been authorized to arrange matters in advance and to offer solutions to a problem that was presented to conference, and thus to eliminate unnecessary debating, all work was finished in record time. Only one prolonged and one special session had to be held. Our morning sessions were devoted to the reading and discussion of doctrinal papers. Three of them were read: an exegetical paper on Titus 3, by A. T. Kramer, was finished, a Spanish sermon was read by H. M. Gehrt, and Gen. 1 was brought to a close by the undersigned.

On Sunday, March 4, a double service was conducted with Holy Communion, of which all brethren partook, as well as all the ministers' wives that were present. The speakers in the morning were Rev. G. Huebner and Rev. Aug. C. Kroeger. A collection amounting to $68 was lifted. In the afternoon we had a mission-festival service, in which the undersigned delivered the sermon. The collection was $69. In the evening we heard three lectures on missions. Rev. B. Ergang gave a splendid outline of the work we have been doing in Argentina these seventeen years, Rev. M. Berndt spoke on Foreign Missions, and Rev. A. G. Kramer's topic was "Our Synod." I am certain that not only the congregation, but also we missionaries retired that evening with a better understanding of the noble cause and with a firmer resolve to work unflinchingly for it to the end of our days.

The school question again received due consideration, and even higher education, especially for the much-needed teachers, was more than merely mentioned. A committee was appointed to watch, look, and listen and report on this question at our next conference.

The report on missions, prepared by our vice-president in accordance with the reports of our men in the field, was of special interest to all. It will urge us on even in the dark and gloomy days that are sure to come. Two new men were placed in our Argentina field in the past year, Rev. H. Jauck (Darragueira) and Rev. Strelow (Crespo, E. R.). Two parishes became self-supporting, and several others almost reached that goal. All around, our people are taking more interest in the work. We even started a Church Extension Fund and a treasury that is to furnish the means for our poor students from Argentina. Ere long we hope to see a number of congregations received into full membership of Synod and more self-supporting parishes. Argentina will then of necessity become a separate District of Synod. Conditions in Brazil are so different from those in Argentina and the distances are so great that a separate District for Argentina would be a blessing for our work in this country. Only one half of our Argentina men have been able to attend a synodical meeting in Brazil, and Brazil so far was represented but once at our Argentina conferences. The distances are too great, and the expense is enormous.

Sad to say, our missionary in Misiones is still housing in one room with a family of six. Under such conditions a man cannot properly do his work. I cannot say if the case has a precedent, but our Argentina *missionaries* decided to build Rev. Huebner a house. It goes without saying that nearly each one had to borrow the money he contributed for this purpose. Eventually our Church Extension Fund will grow to meet the demands, and in due time this fund will be replenished by our Christians in Misiones. The idea now is to help our missionary there to obtain a house immediately because he so sorely needs it.

If any one is especially interested, or desires to become interested, in our Argentina mission, let him communicate with Concordia Publishing House and ask for a few free copies of our *Kirchenbote,* our conference publication. If any one wants to order this periodical and thus both treat himself and help our cause, let him order it from Concordia Publishing House or from our circulation manager, Rev. M. Berndt, Villa Iris, Prov. Buenos Aires, F. C. P., Argentina.

An earlier report published in these columns led many to believe that our harvest was exceptionally good. It is true, prospects were very favorable, but an unusual heat during the early part of December damaged the wheat from 30 to 50 per cent. The greater part of Entre Rios, after all, had a poor harvest. In the Pampa the harvest was better, and we are indeed thankful for the Lord's blessings.

We know from the Word of God that not a small amount of the blessing in our mission is a result of fervent Christian praying. Therefore, dear reader, remember us, too, daily when you ask the Lord to give success to the work of missions which our Synod is carrying on in many lands.

G. O. Kramer.

Guatrache, Pampa Central, F. C. P., Argentina.

TEACHING UNBELIEF IN WEEK-DAY CHURCH SCHOOLS.

The Religious Education Association is an organization formed twenty years ago. As an organization it takes a most decided stand for the religious instruction of children in week-day schools. Its members declare that the Sunday-school has proved unequal to the task of giving all the religious education that the child needs. Hence the need of week-day religious instruction. All of which sounds very fine.

However, upon more careful examination of the matter we find that it is not the pure, undiluted religion of our Lord and Savior Jesus Christ that the Religious Education Association would teach. Rather is it the sadly mutilated, annotated, blue-penciled, and much doctored religion of Chicago University and of Union Theological Seminary. It is a type of religion that has the ready endorsement of Dr. Percy Stickney Grant and Dr. Harry Emerson Fosdick.

The national convention of the Religious Education Association (which must not be confused with the National Education Association) was held in Cleveland about the middle of April. From the standpoint of the unionist it was a tremendous success. There was no need of going to the "lodge-heaven" to see "Christian and pagan, Greek and Jew," bowing before the altar of a deistic god. This spectacle took place in the convention-room of Hotel Cleveland. Chicago University professors, Union Seminary doctors, Jewish rabbis, Anglican bishops, Y. M. C. A. secretaries, Methodist dominies, Congregationalist ministers (both Unitarian and Trinitarian), evolutionists of national reputation, scientists, presidents of well-known universities, authors of note, and learned men, with academic degrees enough to exhaust the alphabet, were present.

A Deistic Religious Service.

In charge of the opening half-hour of worship was a well-groomed Episcopal bishop, with a velvety voice and "delightful manner." He read a Scripture-lesson from the revised Old Testament, taken care to select one that would give no offense to the Jewish rabbis present. He quoted from memory a hymn which seemed to be addressed to some unknown god. He offered a free prayer of considerable length, in which the name of Jesus Christ did not occur either directly or by implication. In beautifully polished phrases the Almighty was implored to preserve us all from "emotional excesses," from "dogmatic

finality," from "pride of intellect as well as poverty of intellect." It was a prayer which must have made Jews, Unitarians, and liberalists sigh with deep satisfaction.

Dr. T. G. Soares, of Chicago University, gave his presidential message to the assembly. He outlined the amazing changes that had taken place during the twenty years of the organization's life. Among other things which have disappeared he named "the former custom of teaching a child twelve Scripture-verses, containing five and one half moral truths." After hearing him, all must have been convinced that "the world do move," and in a direction away from everything fundamentally Christian. Dr. John Dewey, the psychologist, was given credit for having blazed the way for the present joyous state of affairs. The "socialized curriculum," whatever in the name of sentient emptiness that may be, was held up as the all-important thing to-day. Present-day children were pictured as "advancing by leaps and bounds," no doubt having been freed from the fetters of old-fashioned dogmas. Dr. Soares ended with a plea for religious education of children in week-day schools, "free from theological presupposition, free from dogmatics, free to experiment, free to make our suppositions as we go along."

Cut Your Pattern to Fit the Cloth.

Some years ago a brilliant Jesuit named George Tyrrell became a liberalist and was ousted from the order to which he belonged. He wrote a book entitled, *Christianity at the Crossroads.* With language of terrific vehemence this former Jesuit tried to point out that times have changed most radically since the founding of Christianity. In view of this he thought that Christianity must be trimmed and modified to suit the times, rather than have any one try to make the world conform to the principles of Christianity. This same spirit prevails in the Religious Education Association. For example, there was a debate on dancing. Dancing has come to stay, declared several of the speakers. So, why try to prevent the young people from dancing? Let them dance right in the church basement, where they will be in good company and under proper supervision! One clergyman declared that not only do his young people dance in the church parlors, but that those who have not had the opportunity of learning to dance were given free lessons.

A fine argument that! Suppose, for consistency's sake, we say the same thing about gambling. Gambling has too firm a hold on society to warrant the hope of ever stamping it out. Then why not establish a keno outfit and card tables in the church basement, where people may gamble under ideal surroundings? Consistency, thou art a jewel!

Many Fine Things Said, But —

Many of the learned doctors present said things that were altogether delightful to Lutheran ears. But they reminded us of the heathen fable of Lara. Lara was a most charming young maiden, of beauty so dazzling that all those who beheld her were instantly smitten. But as soon as she began to talk, her words became her undoing. So it was with the Religious Education Association. Many fine principles were stated. But as soon as the delegates began to discuss them, we wished for some one to silence their tongues. For example, it was stated that the state has no right to lay hands on the parochial school. Every church has a right to maintain its school, if it so sees fit. And the state has no right to interfere. This sounded fine, until the fact developed that the delegates also believed that colleges and universities have a right to teach evolution, or whatever else they please, and the people who support them must likewise remain silent, and no efforts of any kind must be made to restrain them.

Bible teaching in the public schools was condemned. The Sunday-school was declared to be incapable of teaching a child all the religion that it needs. But again there was an unpleasant proviso attached. We must teach children religion in week-day schools (after school-hours), they declared, provided it be taught in the light of modernistic Biblical scholarship! We quote the words of the Rev. A. W. Bailey, Minister of Education of Second Congregational Church, Holyoke, Mass.: —

"We must lead our teachers into the modern viewpoint in Biblical interpretation, so that they will definitely and constructively make it the background of their teaching. This viewpoint is that of the preaching of many pulpits; it is the basis of many of our text-books and teachers' manuals; but for the most part our teachers do not understand it; and they are teaching with the very different viewpoint which produces proof-texts and literalism." Read these words again with care!

"The pupils are studying modern sciences and history in their schools," he continues. "Inevitably there results the silly and very costly condition of to-day, — silly as it appears to the young people who are subjected to these two viewpoints; costly to our churches and the great cause of organized religion, — the revival of the belief that science and religion are mutually hostile." Now prepare for the worst: "It is apparent that we must boldly, in the name of true religion, lead these young people and the children into the modern viewpoint of Biblical interpretation, that they may use their Bibles with the discrimination and intelligence resultant from that viewpoint."

Mr. Bailey's entire paper is printed in a copyrighted pamphlet which may be obtained from the Religious Education Association, Chicago. ARCTURUS.

WHITHER ARE WE MISSOURI LUTHERANS DRIFTING?

According to authentic reports there are now in use in the United States over twelve million automobiles. This amounts to approximately one to every ten inhabitants. Since our Synod is composed of over one million souls, on the basis of this average the membership of the Missouri Synod would own 100,000 automobiles. Cutting this figure in two would still leave 50,000 automobiles owned and used by members of our Synod. Statistics show that about one half the automobiles in use are a popular, cheap car. Let us, for estimating purposes, say that of these 50,000 automobiles there would be 40,000 of the cheaper cars and 10,000 better ones. Say the total amount invested in the cheaper car and equipment is $500 each and in the better car $1,000 each; then the amount invested by members of our Church would give us the following figures: —

40,000 automobiles at $500 each would be $20,000,000.
10,000 automobiles at $1,000 each would be $10,000,000.

Total amount invested, $30,000,000. It has been estimated that, on the average, the cost of maintaining an auto, *viz.*, license, local taxes, gasoline, oil, tires, incidental expenditures, depreciation, interest on the investment, etc., averages one half of the cost of the automobile annually, if estimated over a period of years. However, to take away any possibility of overestimating, since our people as a rule handle things very economically, — we shall again cut this in two and base our figures on one half the usual cost of maintenance, in other words, on one-fourth of the amount of the cost of the car. This would be on an average of $125 per year for the cheaper car and $250 per year for the better grade cars. One-fourth of $30,000,000 would be $7,500,000 spent anually for the cost of operating automobiles in our circles. Say a part of these automobiles were used altogether or partly for business purposes, if we allow one-third for this purpose, which would be $2,500,000, it would still leave the sum of $5,000,000 which members of the churches affiliated with our Missouri Synod spend annually for pleasure riding. These figures are estimated on an extremely conservative basis. Most likely the figures in reality are considerably higher than this estimate, rather than less.

The requirements of our Synod for all purposes, including the expenses of each District, as well as the yearly average for the Building Fund will not exceed $2,000,000 a year. We have been reminded time and again of the deplorable condition of Synod's finances. How can we justify this when we are spending $5,000,000 for pleasure riding in automobiles and cannot contribute $2,000,000 for the work of the Lord's cause? The word of the Lord spoken through the prophet Malachi may also be applied to us to-day: "Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." Lest the curse of the children of Israel fall on us, let us examine ourselves to see if we, too, are not guilty. In the future let us see to it that God's kingdom is properly taken care of first, and then get some of the pleasures out of life that are within Christian bounds.

HAMAXOURGOS.

NOONDAY SERVICES AT HOUSTON, TEX.

Noonday Lenten services were conducted for the first time during Holy Week in Houston, Tex. The undertaking was crowned with success. Although the weather was inclement during the entire week, the average attendance for all services was six hundred. Pastor J. W. Behnken delivered excellent ser-

mons on fundamental subjects. Many strangers were in attendance. The result of these services is evident; people have been impressed by Lutheran preaching and singing. "The best I have ever attended," was the comment expressed by a number of strangers. Some who were drifting away from the Lutheran Church again realized what this Church really means to them, and they have halted in their backward march. These noonday services have again demonstrated the truth that the great majority of people outside the Lutheran Church know very little about our Church. The Mission Society of Houston has therefore resolved to repeat these noonday services next year, and in the mean time to do all in its power to bring our Church before the people.

Houston, Tex. G. H. HILLMER.

REVERSIBLE HYMN BOARDS.

In our issue of April 10 we made reference to a reversible hymn-board, constructed by a skilled mechanic of Holy Cross Church, St. Louis, Mr. E. H. Stelzer, with the aid of an expert cabinet maker of the same congregation, Mr. Aug. Kiesling. Our announcement could be understood to read that there were patent restrictions on this device. This is not the case. Our congregations are free to have this useful aid to the double (German-English) services installed by any mechanic who wishes to make this change on any hymn-board now in use.

ED.

NOTES AND NEWS.

Parish papers continue to come which omit the name of the pastor or the name of the city or both.

Cross Lutheran Church of Omaha, Nebr., Rev. Titus Lang, pastor, has a flourishing school. Two years ago there were only 48 pupils, to-day there are 67 enrolled.

California remains American. Its Assembly Committee on Education has indefinitely pigeonholed four bills which were intended to place shackles on non-public schools.

Rev. F. L. Oberschulte of Our Savior Church got into the St. Paul press by his refusal of an increase in salary of $600 a year until the quota of his congregation to the St. Louis Seminary was raised.

The mens' club of the Lutheran St. Thomas Church, New York, had its annual Pig-Knuckle party April 26. For a dollar you got pork and sauerkraut, a speech by a lawyer, and songs from a Masonic glee club. St. Thomas (Rev. A. Traver) belongs to the U. L. C. (Merger).

A family at San Acacio, Colo., wishes to express its gratitude to the Mission Board for sending it a pastor. Being deeply in debt, they are unable to pay cash, but are now remitting in the shape of eggs, which are "sold" to the pastor, who sends the market price to the Mission Board as the family's contribution.

After raising $85,000 for the new seminary site and more than their quota for the Building Fund, the St. Louis congregations have resolved upon another general collection by means of envelopes for the new Concordia Seminary. Those closest to the institution have the best opportunity to recognize the urgency of its needs.

Rev. A. C. Scholz, of Hankow, China, one of our young missionaries, writes us that the Roman Catholics are pouring men and money without stint into China. They are founding schools everywhere, furnishing the pupils even with books and all necessary material. No less than 60 foreign priests have been sent by the Catholics into the Hankow district in the last few years.

Mortality from influenza in India. The Census Commissioner for India, in a lecture in London, recently estimated the mortality in India for the year 1918—19 from influenza alone at twelve and one half millions. This is, of course, only an official estimate, as exact figures are not obtainable among a people that does not take kindly to the questioning of the census-taker.

The *Apache Scout* is one of the latest additions to the Lutheran church-papers of our country and is an extremely fascinating publication. It is published by the Wisconsin Synod missionaries in the interest of the work among the Apaches of Arizona and may be ordered from Rev. E. E. Guenther, Whiteriver, Ariz., for 50 cents per year. No. 1 of Vol. 1 of the *Scout* is an achievement in Christian tract-writing.

Evolutionists show the temper of a wet hen when some one says that according to Darwin "man is descended from a monkey." They should restrain their wrath and read Darwin's *Descent of Man,* second edition, pages 220 and 221: "The Simiadae then branched off into two great stems, the New World and the Old World monkeys; and from the latter, at a remote period, Man, the wonder and the glory of the universe, proceeded."

Rev. Edwin Moll writes from Oshkosh that his congregation has raised more than its quota ($2,450) for Concordia Seminary and continues: "Our people most certainly have a warm heart for God's cause, and I am positive that most of the lukewarmness and unwillingness of which we hear so many complaints must be attributed to lack of information and enlightenment on the part of our good people. In due time we shall make another collection for the same cause."

Speaking of the need of Christian day-schools in Western Canada, Rev. H. J. Boettcher, of Stony Plain, refers to the capture, at Regina, of six little girls, all under thirteen years of age, who had been making the price of their Christmas presents and picture-shows by organized looting of houses. The value of goods stolen by the children is over $150, one haul alone being $35 cash. The number of houses entered in the past three months is not known even by the children themselves. A pretty little child, barely eight years old, told the police that she had been in so many houses that she could not begin to count them.

The envelope system is being introduced in Brazil. Several congregations have already adopted it. The little congregation in Porto Alegre, which, in consequence of a schism, lost its church property and now numbers only one-fourth as many members as formerly, has recently begun to use duplex envelopes. By introducing this system of raising funds it hopes to be enabled to build a church edifice before the end of the year. In many congregations in Brazil it will be difficult to introduce the envelope system because so many members prefer to keep the old system. They look upon the envelope system as a kind of "Yankee trick," cunningly devised to get as much money out of them as possible. But let us hope that the success of those congregations which had the courage to try the "new way" will soon persuade others to follow. — GEO. LEHENBAUER, Sitio, Brazil. G.

Lutheran Laymen's League.

SUGGESTED CHANGE IN L. L. L. CONSTITUTION.

To the Delegate Convention of the Lutheran Laymen's League in session at Fort Wayne, Ind., June 18 and 19, 1923.

BRETHREN: —

The subject of minimum dues for membership in the Lutheran Laymen's League has been discussed in many quarters during the past three years. Seemingly there is a popular demand that they be reduced. Your Board of Directors has had this matter under consideration for some time and at its meeting held in St. Louis on May 24 and 25, 1922, resolved to recommend a reduction of the minimum dues for regular memberships from $6.00 to $5.00 per annum.

We respectfully suggest that Section "A" of Article 3 of the Constitution, which now reads: —

"All communicant lay members of congregations affiliated with the Evangelical Lutheran Synod of Missouri, Ohio, and Other States are eligible to membership. Memberships are divided into —

"Regular memberships at $6.00 to $24.00 per annum;
"Contributing memberships at $25.00 per annum;
"Sustaining memberships at $50.00 per annum;
"Patrons' memberships at $100.00 or more per annum,"

be changed to read: —

All communicant lay members of congregations affiliated with the Evangelical Lutheran Synod of Missouri, Ohio, and

Other States are eligible to membership. Memberships are divided into —

Regular memberships at $5.00 to $24.00 per annum;
Contributing memberships at $25.00 per annum;
Sustaining memberships at $50.00 per annum;
Patrons' memberships at $100.00 or more per annum.

Respectfully submitted by the
LUTHERAN LAYMEN'S LEAGUE BOARD OF DIRECTORS.
A. G. BRAUER, *Secretary.*

New Publications.

Dreiundzwanzigster Synodalbericht des California- und Nevada-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 1922. Concordia Publishing House, St. Louis, Mo. Price, 21 cts.

The doctrinal discussions at the convention of the California and Nevada District were led by Prof. Th. Graebner, the subject being Christ's second coming and the false doctrine of the millennium. The numerous erroneous teachings involved are here brought before the reader and refuted from the Scriptures. The report constitutes an excellent addition, altogether live and up to date, to our literature on eschatological matters. A.

Verhandlungen der ersten Jahresversammlung des Manitoba- und Saskatchewan-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 1922. Concordia Publishing House, St. Louis, Mo. Price, 9 cts.

This report introduces the new Manitoba and Saskatchewan District. The president's address, which is printed in full, was delivered by Rev. H. Meyer, President of the Minnesota District. It beautifully points to the hills whence cometh our help. The doctrinal discussions referred to pure doctrine and Scriptural practise as the greatest gift which God can bestow on a synod. The essay, written by Rev. C. F. Eissfeldt, is not printed in the report, presumably to keep down expenses. A.

Verhandlungen der fuenfzigsten Jahresversammlung des Oestlichen Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 1922. Concordia Publishing House, St. Louis, Mo. Price, 23 cts.

Rev. J. Sohn was the essayist at last year's convention of the Eastern District. The doctrinal subject was "Family Devotion." The essay contains valuable material and hints on the *why* and the *how* of conducting devotion in the family circle. A.

Proceedings of the Fiftieth Convention of the Western District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 1922. Concordia Publishing House, St. Louis, Mo. Price, 18 cts.

This report contains a German paper by Rev. F. Wenger relating to the history of the Synod in general and of the Western District in particular, and an English paper by Dr. Kretzmann on "The Baptism, or Gift, of the Holy Ghost." Both papers are valuable, although they are given only in an abridged form. A.

Our Mission Duty toward Our Own Children. By *A. C. Stellhorn.* Published by the School Board of the Missouri Synod. 16 pages, envelope size. Price, $1.00 per hundred, plus postage.

Parents! By *Rev. C. M. Zorn, D. D.* Published by the School Board of the Missouri Synod. 1923. 4 pages, envelope size.

These tracts have been issued by the School Board of our Synod in response to the synodical resolution that this board provide literature which will revive the feeling of responsibility of parents for the religious training of their children. The duties of congregations and of pastors are duly emphasized and the reasons restated for the Christian day-school. Both tracts may be had also in German. G.

A Short Treatise on Lodges. By *Ph. Wilhelm.* 15 pages, envelope size.

The Evil of Lodgery. By *Roy D. Linhart.* Lutheran Book Concern, Columbus, O. 26 pages, 6×9. Price, 15 cts.; per dozen, $1.50.

Two new tracts on the system of organized worldliness called the lodge. The first by the pastor of our Immanuel Church at Rock Island, Ill.; the second by an Ohio Synod pastor of Detroit, Mich., and delivered by him to the men's club of his congregation. Both tracts are well written and fully serve their purpose. G.

The Lie of the Age. By *Wm. Schoeler.* Lutheran Book Concern, Columbus, O. 260 pages, 5×7. Price, 75 cts.

This is the argument of evolution cast into the form of a novel. Surely an original idea and one that would lend itself to the treatment of other lies of the age. G.

Miscellaneous.

Ordination and Installations.

Ordained under authorization of the respective District President: —

On Palm Sunday: *Cand. W. Aker* in St. Paul's Church, Madisonville (Cincinnati), O., by Pastor W. Littmann.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 1st Sunday in Lent: The *Rev. E. McMannis* in the congregation at Marcellino Ramos, on February 19 in St. John's Church, Linha 3 Barro, on February 21 in Christ Church, Bom Retiro, Sta. Catharina, and on 2d Sunday in Lent in the congregation at Rio Ligeiro, Rio Grande do Sul, Brazil, by Pastor J. Busch.

On 4th Sunday in Lent: The *Rev. E. C. Baker* as deaf-mute missionary in Immanuel Church, Kansas City, Kans., by Pastor J. L. Salvner.

On 5th Sunday in Lent: The *Rev. H. Jauck* in the congregation at Rivera, Prov. Buenos Aires, F. C. P., Argentina, by Pastor G. O. Kramer.

On 1st Sunday after Easter: The *Rev. P. L. Kluender* as assistant pastor in St. Paul's Church, Melrose Park, Ill., by Pastor E. Zapf.

On 2d Sunday after Easter: The *Rev. G. Meyr* in the congregation at West Fairfield, Ind., by Pastor C. Purzner. — The *Rev. G. F. Hoyer* in Zion Church, La Salle, N. Y., by Pastor W. G. Klettke. — The *Rev. W. Aker* in St. Peter's Church, Waymansville, Ind., by Pastor E. H. Eggers.

On 3d Sunday after Easter: The *Rev. W. D. Kanning* in Immanuel Church, Friberg Tp., Ottertail Co., Minn., by Pastor J. H. Kretzschmar. — The *Rev. R. Deye* in St. Paul's Church, Wittenberg, Mo., by Pastor A. Vogel.

B. *Teacher:*

On 3d Sunday after Easter: *Teacher P. Klawitter* in Trinity Church, Freeman, S. Dak., by Pastor G. Steffen.

Corner-Stone Laying.

On 2d Sunday after Easter, Immanuel Church, *Netawaka,* Kans. (the Rev. H. F. Krohn, pastor), laid the corner-stone of its new church.

Dedications.

Dedicated to the service of God: —

Churches. — On 4th Sunday in Lent: The new church of St. Paul's Congregation, *Kingsville,* Md. (the Rev. A. F. Schlobohm, pastor). — On 1st Sunday after Easter: The new church of Zion Congregation, *Follett,* Tex. (the Rev. Th. H. Evers, pastor). — The new church of Trinity Congregation, *Norfolk,* Va. (the Rev. L. J. Roehm, pastor).

School. — On 1st Sunday after Easter: The new school of Holy Cross Congregation, *Saginaw, W. S.,* Mich. (the Rev. L. A. Linn, pastor).

Announcements.

The *Revs. O. Kaiser* (chairman), Milwaukee, Wis., *H. Bartels,* Cleveland, O., and *C. F. Drewes,* St. Louis, Mo., are herewith appointed to serve as Press Committee of the Delegate Synod.

Chicago, Ill., April 16, 1923. F. PFOTENHAUER,
President of Synod.

The *Rev. J. K. E. Horst* is herewith appointed *Visitor* of the *Pittsburgh Conference Circuit* in place of the Rev. J. G. Bornmann, who resigned on account of ill health. W. BROECKER,
President of Eastern District.

Warning.

Beware of a young man, perhaps 21 years of age, who has black hair and is a good talker, well acquainted with the doctrines and practises of the Lutheran Church, dresses well, calls himself Marsdon, and says his home is in California, readily joins Bible classes and young people's societies, is a ladies' man, borrows money which he never pays, because he leaves town as soon as you find out what kind of a character he is. He has been in jail before.

REV. GEO. J. BEYER, Cisco, Tex.

Resorters, Attention!

Those intending to spend the summer, or part of it, in summer resorts in Petoskey, Bay View, Charlevoix, Mich., or vicinity, will please remember there is a church of our Synod in Petoskey (cor. Petoskey and Fulton Sts.). Services every other Sunday.

REV. WM. OPITZ, 810 Petoskey St., Petoskey, Mich.

Church and School Furniture Exchange.

From an unknown mission friend of Rockville, Conn., the undersigned has received by mail $5.00 "to go to the missionary in Canada who is asking for larger hymn-books." Sincere thanks to the unknown giver!

Has any congregation "a second-hand carpet which is still in good condition" to spare? Dark green preferred.

A mission congregation has applied for plans and specifications for a church-building to cost about $6,000.00. Any congregation in possession of such plans and specifications will please send them to the undersigned. REV. CARL F. EISSFELDT, Fair Haven, Mich.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Christ, San Francisco, $9.25; Bethany, Chicago, 10.00; Faith, Milwaukee, 25.00. ($44.25.) *Budget Treasury:* St. Andrew's, Detroit, 130.16; Hope, Grand Rapids, 20.00; Pilgrim, St. Louis, 126.67; Good Shepherd, Maywood, Ill., 15.67; Augustana, Catawba Co., N. C., 15.00; Pilgrim, Kenmore, N. Y., 6.06. ($313.56.) *Church Extension Fund — District:* Christ, San Francisco, 4.50; Good Shepherd, Maywood, Ill., 6.00. ($10.50.) *Certificates, Church of Our Redeemer in New York:* Members of Christ Church, Chicago, 550.00; member of Trinity, Oak Park, Ill., 50.00; Bethany, Chicago, 850.00. ($1,450.00.) *Deaf-mute Institute:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 4.00. *Deaf-mute Missions:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 2.00; Trinity Sunday-school, Oak Park, Ill., 4.50; Christ, San Francisco, 2.07; Faith, Milwaukee, 5.00. ($13.57.) *District Budget:* St. Andrew's, Detroit, 115.00; Bethlehem, Roslindale, Mass., 13.20; Pilgrim, St. Louis, 82.92; Mount Olive, Minneapolis, 122.21; Christ, Webster Groves, Mo., 75.00; Pilgrim, Kenmore, N. Y., 4.96; Holy Trinity, New York, 160.00. ($573.29.) *District Treasury:* Good Shepherd, Maywood, Ill., 3.00. *European Missions:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 2.00; Christ, San Francisco, 2.30. ($4.30.) *Immigrant and Seamen's Missions:* Christ, San Francisco, .35. *Foreign Missions:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 4.00; Hope Confirmation Class, Milwaukee, 6.61; Trinity Sunday-school, Oak Park, Ill., 10.61; Christ, San Francisco, 9.00; Bethany, Chicago, 10.00; Hope Sunday-school, Grand Rapids, 10.00; St. Stephen's, Catawba Co., N. C., 6.00, and from G. E. Huffman, 25.00; Faith, Milwaukee, 75.00. ($156.22.) *Foreign-tongue Missions:* Trinity Sunday-school, Oak Park, Ill., 3.07; Christ, San Francisco, .92. ($3.99.) *General Home Missions:* Trinity Sunday-school, Oak Park, Ill., 6.45; Christ, San Francisco, 9.00; Bethany, Chicago, 10.00; St. Stephen's, Catawba Co., N. C., 10.00; Faith, Milwaukee, 10.00. ($45.45.) *Indian Mission:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 2.00; Trinity Sunday-school, Oak Park, Ill., 2.20; Windsor Park L. A. S., Chicago, 10.00; Christ, San Francisco, 2.25; Faith, Milwaukee, 5.00. ($21.45.) *Jewish Mission:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 1.00; Trinity Sunday-school, Oak Park, Ill., 3.50; Christ, San Francisco, .11. ($4.61.) *Ministerial Education Fund:* Christ, San Francisco, 3.60; Good Shepherd, Maywood, Ill., 3.00; St. Stephen's, Catawba Co., N. C., 4.21. ($10.81.) *Missions — District:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 3.00; Hope, Milwaukee, 36.40, from Sunday-school, 34.08; Redeemer, Chicago, 30.00; Trinity Sunday-school, Oak Park, Ill., 50.00; Windsor Park, Chicago, 66.72; Bethany, Chicago, 25.00; Hope, Grand Rapids, 20.00; Good Shepherd, Maywood, Ill., 15.00; Grace Sunday-school, St. Louis, 50.00; St. Stephen's, Catawba Co., N. C., 7.50. ($337.70.) *Colored Missions:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 3.00; Our Savior L. A. S., Perth Amboy, N. J., 14.50; Trinity Sunday-school, Oak Park, Ill., 5.10; Christ, San Francisco, 8.10; Faith, Milwaukee, 15.00. ($45.70.) *South American Missions:* Trinity Sunday-school, Oak Park, Ill., 3.70; Christ, San Francisco, 4.50; Faith, Milwaukee, 10.00. ($18.20.) *Synodical Building Fund:* St. Andrew's, Detroit, 98.80; Hope, Milwaukee, .25; Windsor Park, Chicago, 39.60; Hope, Grand Rapids, 25.00; "A Friend," Cleveland, 5.00; Pilgrim, Chicago, 13.00; Faith, Milwaukee, 200.00; Immanuel, Rader, Mo., 22.00. ($403.65.) *Synodical Treasury:* Christ, San Francisco, 23.18; Bethlehem, Roslindale, Mass., 13.20; Bethany, Chicago, 23.29; St. Stephen's, Catawba Co., N. C., 11.15; Mount Calvary Sunday-school, St. Louis, 2.50. ($73.32.) *European Relief:* St. Andrew's, Detroit, 1.00. *Augsburg Orphanage, Baltimore:* Catechumens in Catawba Co., N. C.: St. Stephen's, 3.53; Augustana, .93. ($4.46.) *Designated Student in St. Louis:* Faith, Milwaukee, 15.00. *Designated Student in Fort Wayne:* Redeemer, Chicago, 50.00. *Designated Students in Springfield:* Redeemer, Chicago, 48.57. *Deaconess Association in St. Louis:* Mount Calvary, St. Louis, 57.58. *Children's Friend Society of Michigan:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 1.00. *City Mission in Chicago:* Trinity Sunday-school, Oak Park, Ill., 4.00; Bethany, Chicago, 25.00. ($29.00.) *City Mission in Detroit:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 1.00, from L. A. S., 6.00. ($7.00.) *City Mission in Milwaukee:* Faith, Milwaukee, 40.00. *City Mission in St. Louis:* Pilgrim, St. Louis, 18.75. *City Mission in St. Louis — Social Service:* Grace L. A. S., St. Louis, 3.00. *Concordia College in Milwaukee — New Ground:* Hope Confirmation Class, Milwaukee, 5.00. *Deaconess Home in Fort Wayne:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 1.00. *Home for the Aged in Monroe, Mich.:* St. Andrew's, Detroit, 6.25. *Home for Feeble-minded in Watertown:* St. Andrew's Confirmation Class and Saturday-school, Detroit, 2.00. *Alberta, Can., School Campaign:* Mount Calvary Sunday-school, St. Louis, 2.50. *Oregon School Campaign:* Mount Calvary Sunday-school, St. Louis, 10.00. *Industrial School in Addison:* Trinity Sunday-school, Oak Park, Ill., 47.22. *Lutheran Sufferers in Germany:* "A Friend," Bethlehem, Roslindale, Mass., 3.00. *Salary of Miss Gruen in China:* Mount Calvary Sunday-school, St. Louis, 25.00. *Twin City Welfare Work:* Mount Olive, Minneapolis, 18.00. *Walther League Mission Fund:* Coyner's Walther League, Waynesboro, Va., 1.53; Windsor Park Y. P. S., Chicago, 3.00; St. Stephen's Walther League, Catawba Co., N. C., 1.80. ($6.33.) — GRAND TOTAL: $3,939.58.

April 28, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT. — March: *Budget Treasury:* Congregations in New Orleans: Mount Calvary, $24.68; Salem, 30.00; Trinity, 24.95; St. Paul's, 54.20; St. John's, 107.14; Christ, 34.15. Congregations: Birmingham, 27.62; Elberta, 21.37; Miami, 15.00; Lakeland, 18.25; Mobile, 48.85. ($406.21.) *Synodical Building Fund:* Congregations in New Orleans: Salem, 106.50; Zion, 66.55; St. John's, 9.25; Christ, 147.80. Congregations: Baton Rouge, 69.55; Prairie Farm, 3.25; Pensacola, 59.50; Lake Charles, 67.05; Tampa, 3.00; Lakeland, 3.00; Atlanta, 5.05; Albany, 10.00. ($550.50.) *Synodical Budget Treasury:* Congregation in Pensacola, 45.00. *District Budget Treasury:* Congregation in Pensacola, 75.00. *District Synodical Treasury:* Zion, New Orleans, 2.50. *Home Missions:* Congregations in New Orleans: Mount Calvary, 1.80; St. John's, 1.00; Carrollton Mission, 15.60; Octavia Mission, 17.66; St. Paul's Mission Society, 25.00. ($61.06.) *Foreign Missions:* St. Paul's, New Orleans, from Ladies' Mission Society, 60.00. Sunday-school in Pensacola, 7.00. ($67.00.) *Seamen's Bethel:* Franke Mission Society, 70.00. *City Mission:* Congregations in New Orleans: Zion, 1.00; St. John's, 1.25. ($2.25.) *Students' Fund, Louisiana Conference:* St. John's, New Orleans, from Ladies' Aid, 3.00. *Students' Fund, Gulf States Conference:* Congregation in Tampa, 6.75. *Bethlehem Orphan Home:* Congregations in New Orleans: First English, from Adult Bible Class, 10.00; Salem, 3.25. ($13.25.) *Relief in Europe:* Congregation in Miami, 3.00; Mount Calvary, New Orleans, 10.00. ($13.00.) — GRAND TOTAL: $1,315.52.

New Orleans, La., April 15, 1923. A. C. REISIG, *Treas.*, 315 S. Jefferson Davis Parkway.

EASTERN DISTRICT. — March: Synodical Treasury, $760.22; Synodical Building Fund, 812.89; Budget Treasury, 287.00; New Seminary Building, St. Louis, 3,491.25; Missions, 3,079.41; Miscellaneous, 835.12. — *Total*, $9,265.89. J. P. SCHAFFER, *Treas.*

MICHIGAN DISTRICT. — March 16 to April 15: Budget Treasury, $289.73; Synodical Treasury, 2,971.11; Synodical Building Fund, 3,504.55; Missions, 3,230.11; Miscellaneous, 4,352.15. — *Total*, $14,347.65. E. J. GEYER, *Treas.*

MINNESOTA DISTRICT. — March: Home Missions, $618.37; Synodical Building Fund, 2,522.44; Synodical Treasury, 527.84; Home Building Fund, 579.86; other missions, 573.60; Miscellaneous, 961.48. *Total*, $5,783.59. J. H. MEIER, *Treas.*

NORTH WISCONSIN DISTRICT. — April 1 to 15: *Group I*, $2,944.39; *Group II*, 103.92; *Group III*, 79.60. — *Total*, $3,127.91. W. H. DICKE, *Treas.*

OREGON AND WASHINGTON DISTRICT. — March: Synodical Building Fund, $636.42; Budget Treasury, 18.47; Missions, 2,349.83; Miscellaneous, 301.39. — *Total*, $3,306.11. A. K. ENGEL, *Treas.*

SOUTH WISCONSIN DISTRICT. — April: Budget of General Body, $992.58; Synodical Treasury, 1,641.04; Synodical Building Fund, 2,696.21; Missions, 5,394.43; Miscellaneous, 2,120.96. — *Total*, $12,845.22. A. ROSS, *Treas.*

WESTERN DISTRICT. — March 17 to April 16: Synodical Treasury, $1,346.63; Synodical Building Fund, 5,052.93; Synodical Budget, 1,508.87; District Budget, 1,261.92; Missions, 1,910.07; Miscellaneous, 4,256.42. — *Total*, $15,336.84. G. HOERBER, *Treas.*

Acknowledgments.

A gift of $200.00 (instalment) to Concordia Seminary by Julius Knack of Detroit, Mich., is hereby gratefully acknowledged.

Received $10.00 from an unknown donor for radio station in Concordia Seminary. Letter postmarked Cleveland. Thank you!
TH. GRAEBNER.

I hereby thankfully acknowledge the receipt of $100.00 for St. Louis Seminary from Philip Bitter. F. PFOTENHAUER.

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "May 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested). CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Conference Notices.

The Shawano Local Conference will meet, *D. v.*, May 22 and 23 in Town Herman, near Shawano, Wis. (the Rev. G. Huebener, pastor). Papers by the Revs. Braun, Neumann, Pautz, Markworth, Berger, Schilling, Tjernagel, Plass, and Malotky. Confessional address: Rev. Tornow (Rev. Oswald). Sermon: Rev. Avé-Lallemant (Rev. Plischke). Please announce intended presence or absence to the resident pastor, and if coming per train, state whether you are coming to Lyndhurst, Gresham, or Thornton. J. H. NAU, *Sec.*

The Southeastern Missouri Conference meets, *D. v.*, at Pocahontas, Mo. (the Rev. G. Hilmer, pastor), May 22 (2 P.M.) to 24 (4 P.M.). Please announce early! O. KRETZMANN, *Sec.*

The Alpena Local Conference meets, *D. v.*, May 23 and 24 at Herron, Mich. Papers by the Revs. Potzger, Heumann, Sievert, Ross, Weinlaender, Stieg, Schulz, Heinecke, Schmidt. Confessional address: Rev. Sievert (Rev. Ross). Sermon: Rev. Stieg (Rev. Heumann). Kindly announce your intended presence or absence to Rev. H. Schulz.
E. F. SCHMIDT, *Sec.*

The Pastoral Conference of the Southern Nebraska District meets, *D. v.*, May 29 to 31 in Rev. Butzke's congregation near Polk, Nebr. Papers by the Revs. F. Moeller, H. E. Meyer, Kuchenbecker, Viehweg, C. H. Becker, E. Deffner, and Cholcher, Jr. Also the papers assigned the brethren who belonged to the former Northern District Conference and now belong to our conference. Confessional address: Rev. Merz (Rev. H. E. Meyer, Rev. H. W. Meyer). Sermon: Rev. Gerken (Rev. Graebner, Rev. Gresens). Those traveling via York and Stromsburg leave Stromsburg at 5.50 P. M. for Polk; those going via the U. P. to Central City leave Central City at 1.50 P. M. The brethren will be received at Polk. Announcements should be in Rev. Butzke's hands by May 13. Also inform him which route you intend to travel, or whether you are coming by car.
A. C. GUELKER, *Sec. pro tem.*

The Peoria-Rock Island Conference will meet, *D. v.*, June 5 to 7 in Danvers, Ill. (the Rev. K. F. Linse, pastor).
C. HILGENDORF, *Sec.*

Result of Election.

Prof. H. Nau, Ph. D., has been called as president and professor of theology, and *Assistant Professor P. Schelp* for the second theological professorship at our Seminary in Porto Alegre, Brazil.
HENRY KOWERT,
Secretary of Electoral College for Porto Alegre.

Reduced Rates for Delegate Convention at Fort Wayne, Ind.

Reduced fares on the basis of one and one half fare, on the certificate plan, will be granted by all roads to all who attend the meeting of Delegate Synod, provided 250 or more present certificates showing the purchase of one-way tickets from points from which the local one-way fare to the place of meeting is 67 cents or more.

Full fare will be paid on the going trip, and tickets for the return journey will be sold at one half fare, via the same routes as traveled on the going trip.

Tickets for the going trip may be obtained from June 16 to 22, but not before or after these dates. Return tickets must be purchased not later than July 4.

When purchasing going ticket, be sure to request a *certificate*. Do not make the mistake of asking for a "receipt." Request a through-ticket to Fort Wayne, Ind.

Certificates and through-tickets are not kept at all stations; therefore request your local agent either to procure a through-ticket for you, or to inform you at what nearest station you may obtain one. In the latter case purchase a local ticket to the station which has through-tickets and certificates in stock, and there purchase both. But be sure to ask for a *certificate*. Bring this certificate with you to the meeting and hand it to the undersigned for validation.

A special train on the Nickel Plate Railroad will leave Chicago for Fort Wayne on June 19, 11 A. M., arriving in Fort Wayne, Ind., at 3 P. M., provided not less than 125 passengers can be secured. All those wishing to use this special train will kindly notify the undersigned *immediately* by postal card.

All who wish to travel via St. Louis, Mo., will kindly get in touch with Rev. W. Hallerberg, 3925 Sullivan Ave., St. Louis, Mo.

Those coming from points east of Fort Wayne will please communicate with Rev. O. Graesser, 602 E. Ninth St., New York City.

For any additional information apply to
REV. E. G. NACHTSHEIM, *General Railroad Secretary*,
2209 Girard Ave., N., Minneapolis, Minn.

P. S. Pastors having no Eastern clergy certificate would do well to inquire from their local agent whether the certificate plan would not be cheaper, as all roads west of Chicago grant only ⅓ reduction of the regular fare to the clergy.

Announcements for Delegate Synod.

Synod will meet June 20—30. Opening service at St. Paul's, June 20, 10 A. M. Sessions in the chapel of Concordia College. Quarters will be provided *only for delegates and for such as are obliged to attend the convention in behalf of Synod.* All members of Synod, voting and advisory, from the president down, are expected to announce themselves, whether they have standing quarters or not. Announcements should be made on a separate postal card, — only one announcement on each postal card, — and the following form should be adhered to: —

1. Name:
2. Address:
3. District:
4. Circuit:
5. Occupation:
6. Age:
7. Have you standing quarters?
8. With whom? (Name and address.)
9. Are you coming in an automobile?

The housing committee is ready to reserve rooms for such as would rather board in a hotel. All announcements *must* be forwarded by June 1 to REV. PAUL F. MILLER,
1120 Barr St., Fort Wayne, Ind.

Financial Report.

GENERAL BALANCE.

Deficit, March 31, 1923	$151,617.73
Disbursed during April	76,184.48
Total debits	$227,802.21
Receipts during April	51,906.14
Deficit, April 30, 1923	$175,896.07

SYNODICAL BUDGET.

Total budget for 1923	$1,050,000.00
Total disbursements to April 30, 1923	$355,202.47
Total receipts to April 30, 1923	$192,498.51

BUILDING FUND.

Goal to be reached	$1,500,000.00
Cash receipts to April 30, 1923	$1,169,324.41

Theo. W. Eckhart, *Financial Secretary.*

Change of Addresses.

Rev. J. E. Andreae, c. o. Mr. Eduard Lehmann, Oberhaberg 251, Koenigsberg, Ostpreussen, Germany.
Rev. J. Brandt, R. 1, Ellendale, N. Dak.
Rev. J. Buelow, Holland, Minn.
Rev. R. Deye, Wittenberg, Mo.
Rev. C. A. Eberhardt, R. 1, Box 37, Effingham, Ill.
Rev. A. G. Fehner, 5712 Nicollet St., Duluth, Minn.
Rev. Th. Haendschke, P. em., Westgate, Iowa.
Rev. A. M. A. Herbert, 2401 Catalpa Ave., Brooklyn, N. Y.
Rev. J. S. Hertrich, P. em., R. 1, Box 103, Cologne, Minn.
Rev. W. D. Kanning, R. 5, Fergus Falls, Minn.
Rev. G. E. Kirchner, 1130 Eddy St., San Francisco, Cal.
Rev. E. Klawitter, Star Route, Devizes P. O., Norton Co., Kans.
Rev. A. Krentz, R. 6, Mount Clemens, Mich.
Rev. P. C. Krey, 260 State St., Perth Amboy, N. J.
Rev. K. A. Kriesel, Leipzig, Sask., Can.
Rev. C. E. Krog, Ute, Iowa.
Rev. P. L. Kluender, 702 N. 11th St., Melrose Park, Ill.
Rev. W. Melahn, Box 24, Hibbing, Minn.
Rev. R. G. Messerli, 1213 J. Q. Adams St., Oregon City, Oreg.
Rev. W. H. Meyer, 826 Third St., Alva, Okla.
Rev. H. A. Nuoffer, 15 Ruth St., Hammond, Ind.
Rev. G. B. Propp, 705 Third Ave., S., Virginia, Minn.
Rev. A. J. Schliesser, 214 Kankakee St., Lincoln, Ill.
Rev. J. H. Sieck, Canyon, Tex.
Rev. O. C. Thusius, Lavalle, Wis.
Rev. F. Wohlfeil, R. F. D., Rolla, N. Dak.
J. Bode, Redford, Mich.
H. A. Gehrs, 3425 Bosworth Ave., Chicago, Ill.
M. F. Heinemeier, 311 N. Seventh St., Leavenworth, Kans.
P. Klawitter, Freeman, S. Dak.
W. F. Kolzow, 325 N. Stone Ave., La Grange, Ill.
W. M. Mirow, 230 Circle Ave., Forest Park, Ill.
A. E. R. Mueller, 702 Virginia Ave., Indianapolis, Ind.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance.
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VOL. XLII. ST. LOUIS, MO., MAY 22, 1923. No. 11.

Motherhood.

Motherhood, the blessed state of being a mother, once so highly prized by the daughters of Israel and among our own ancestors, though still being made the subject of many an inspiring verse, is, generally speaking, fast losing its fascination for the women of our day. Bearing and rearing of children is no longer deemed conducive to health, ease, comfort, and the enjoyment of pleasures sought above all else in this perverse age.

Since, however, it is but natural with woman to love and mother something, many choose to lavish their affections on some dumb brute. Dogs, cats, parrots, monkeys, rag dolls, in fact, almost anything will do. But children? "They are such an annoyance!"

And if, by accident, a child arrives, it must, most usually, grow up without a mother's love; it is entrusted to the care of strangers.

Such are the deplorable conditions in "high" society. There are exceptions to this rule, no doubt; but these do not tend to weaken the rule, they rather affirm it.

These unnatural conditions, thank God, are not yet universally allowed to flourish, but the tendency everywhere seems to lie in that direction. Contamination is rapidly spreading. Beginning with the higher classes of people, this cancer on the body politic is slowly eating its way into the ranks of the lower classes. As a most disgraceful blot on motherhood this evil is extending its boundaries far and wide.

For even in homes where children are still desired the opinion prevails and is gaining ground that their number should be regulated in accordance with the means of support. "Fewer and better babies" is the slogan. Birth control, frequently nothing but infanticide, once vigorously opposed and bitterly fought by the state, is in spite of adverse legislation still extant in some places, being advocated with ever-increasing boldness. It numbers among its champions medical men, statesmen, literary men of prominence, and even such as call themselves ministers of the Gospel. Noted woman speakers are touring the country, lecturing to large audiences in its behalf. Its merits and demerits are being discussed at the meetings of women's clubs, at social gatherings, and in private. Literature, attractive and alluring, espousing its cause is finding its way into every home, our Lutheran homes not excluded. The unsavory methods used to attain the end desired in this respect are passed along from mouth to mouth.

There is grave danger ahead, undoubtedly. What the ultimate result of this vicious propagandism will be, its evil effects upon the individual, the home, the state, and the Church, can only be surmised. The best that can be said for birth control is that it is immoral. Immorality, however, leaves but evil in its trail. Not God's blessing, but His curse is pronounced upon a people that will stoop so low as to destroy the fruit of the womb. Gen. 38, 10. Just retribution will strike those who practise birth control, already in this life. Ill health, disease, premature death, follow in its wake. Let those who doubt this statement consult some able and conscientious physician.

Just how deep are the inroads made by this vice upon our circles is not known. But that there has been some influence for evil exerted on the virtues of our people by this devilish propaganda dare hardly be denied. If our statistics are any criterion, the birth-rate seems to be on the decline among us. Last year, for instance, 547 less baptisms were performed in our Synod than the year before, although we registered a growth of 17,077 in the number of souls. The year before there was a decrease of 43 infant baptisms with Synod's growth at approximately 23,000. These numbers are small as yet, considering the size of our Synod, but they may soon take on alarming proportions if our declining birth-rate continues its present pace — 43 one year, 547 the next.

To sound a note of warning can do no harm and may accomplish some good. For this is a serious matter, one that should have the earnest attention of all our pastors and teachers. Not to mention the harm done to the body by the vicious practises resorted to by such as exercise birth control, our Christians should have it indelibly impressed upon their minds that "children are an heritage of the Lord and the fruit of the womb is His reward." Ps. 127. Only if the parent is taught to see this matter as Jacob saw it, and to think of children as that saint thought of them: "the children which God hath graciously given thy servant" (Gen. 33, 5), will motherhood retain its high state among us. If cares for the support of the children that God gives assault

THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee, consisting of Prof. Th. Graebner and Prof. Martin S. Sommer.

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ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

ALL REPORTS of ordinations, installations, dedications, jubilees, mission-festivals, and changes of addresses should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.

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you, then practise the art of "casting all your care upon Him, for He careth for you."

Nor should the sorrows, labors, and travails that accompany childbirth influence the mother to heed the seductive voice of the Tempter, for these in no wise detract from the blessedness of motherhood; on the contrary, they enhance it. For He who said to the woman because of her sin: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children" (Gen. 3, 16), is the same who says of woman because of His grace: "Notwithstanding she shall be saved in child-bearing if she continue in faith and charity and holiness with sobriety." 1 Tim. 2, 15. See John 16, 21.

Our prayer, then, is that our heavenly Father would retain motherhood among us in all its purity. For a mother, surrounded by her children, loving and fondling them, teaching them the knowledge of the Savior, and caring for them though the days be long and the nights restless, — such a mother, radiating happiness because her conscience does not raise the accusing voice, "These didst thou not want," is a fit subject for the brush of the ablest artist. Aside from this, true motherhood also has the most salutary effect on the home, the congregation, and the Church as a whole, but also on the community and the state. Indeed, the full extent of its leavening qualities for good can never be measured by mortal man.

May God therefore give us mothers like Rachel, the wife of Jacob, and Elisabeth, the wife of Zacharias, who considered it a "reproach" (Gen. 30, 23; Luke 1, 25) to have no children; mothers like Hannah, the spouse of Elkanah, who was "in bitterness of soul, and prayed unto the Lord, and wept sore," ah, indeed, who "continued praying before the Lord" (1 Sam. 1, 10—12), beseeching Him to bless her with a child; mothers like Leah, who, when her sixth son was born, exclaimed, "God hath endued me with a good dowry," Gen. 30, 20; mothers like the mother of Timothy, whose pleasure it was to imbue her children with the knowledge of the Holy Scriptures from their very infancy, 2 Tim. 3, 15.

Genuine motherhood, blessed, glorious, and far-reaching in its good effects — may God graciously uphold and foster it among us!

Hazard, Nebr. C. THOMAS SPITZ.

IN Popery wedlock was held in contempt. Yet, if mothers would not give birth to children, nurse them, etc., the whole human race necessarily must perish. — *Luther.*

Church Publicity.

(A Layman's View.)

Lutheran traveling men have often remarked that they find in the hotels of many cities church directories affixed in the hotel lobbies, but that almost invariably the Lutheran churches are conspicuous by their absence.

The Ladies' Aid Society of our congregation has decided to place an advertisement of St. John's in every hotel and in the Union Station of our city, and requested me to paint appropriate signs for that purpose. While I wielded the brush, the important matter of Lutheran Church Publicity came to my mind, a problem worth careful study.

Generally speaking, every successful business enterprise advertises. While the business man cannot figure the exact returns from his advertising in dollars and cents, yet he realizes the inestimable value of bringing his business to the attention of the public. The advertising church, too, may not be able to determine by exact statistics what benefits result from its advertisements, yet it realizes their value, inasmuch as they constitute one way in which the seed of God's Word is scattered abroad, and God's Word always brings forth some fruit.

It is true, our Lutheran churches do advertise, but in their own manner. They believe in good preaching by the pastors; they believe in careful religious instruction and training of the young in day-school and Sunday-school; they believe in faithfully visiting the sick, the troubled, the dying. The Word which they preach wins soul after soul. There is a wonderful power of attraction in this kind of publicity. But why, to limit ourselves to newspaper publicity for a moment, shall a church not also make use of the opportunity it has in telling the public every significant detail of church-work bearing on the progress of the local congregation? When a pastor is installed or a new teacher is called, why not let the community know? When the church conducts special Lenten services; when the school has an exhibition-day; when the Sunday-school observes rally-day; when the choir gives a cantata; when a class of catechumens is confirmed; whatever happens, if it betokens progress or will enlighten people concerning the church's work, why not let the public know?

Nor is this all. Is our Church not guilty of faulting in testimony when it does not make use of the press? Have we not ourselves to blame for misunderstandings of our position when we permit those who misrepresent the Gospel to monopolize the press, which molds public opinion? Luther made use of the printing-press in order to spread his teachings. Ought not we, too, be aggressive and, instead of complaining that our teachings are unknown or misunderstood, bring our stand on the doctrines of the Bible and on the questions of the day to the knowledge of as many people as we can reach?

Church publicity as I see it is any effort to win men for Christ by means of the printed word. Shall we shun the expense of, let us say, $100 per year for a weekly "paid ad" in our local paper, not only advertising our Sunday services, but also and *especially setting forth each week a distinctive doctrine of the Lutheran Church?* We Lutherans have something worth while to offer to the world. Ought we not to seize every opportunity of acquainting the public with our activities and with our doctrinal position?

Our pastor is in touch with the local press. He issues

folders, pulpit programs, etc., etc. He edits our parish-paper. We appreciate his service. But why not have a "live wire" publicity committee to give him the assistance he needs and desires? Why not make a liberal appropriation for Lutheran publicity in your home city?

Hannibal, Mo. ALBERT WILLMANN.

Back to the Cross.

Many there are who agree that the power of the Church has waned to a great extent, and that this began when it first sought to have the law of the land undertake to do what the Church failed to do.

The Church blunders terribly when it invokes statute in place of divine Law.

It blunders when it seeks to wield the policeman's club instead of "the Sword of the Spirit."

It blunders monumentally when it seeks to have the courts repair the damage done by those it should have reached with its impartation of divine truth.

It blunders grievously indeed when it looks to the court-house to reform people instead of the church-house.

It blunders ruinously when it undertakes to compete with the world in the same kind of entertainment and amusements the world offers.

Because of these things it has become anemic, enervated, weakened.

And yet the Fountain from which it should get its strength and glorious inspiration to unconquerable endeavor is still gushing forth in inexhaustible streams the Water of Life. And the call still comes, "Ho, every one that thirsteth, come ye to the waters!" The Water of Life cannot be diluted with the poison of materiality and still inspire and strengthen and fire with zeal the hearts and minds of the soldiers of the army of God. Neither can it pour through channels that are poisoned with "the things of this world" without the effect of decreasing the power and influence of him who is such channel.

Back to the Cross!

This should be, and must be, the cry of the Christian if he expects to gain the world's attention while he lifts up the cross to his risen Lord: "And I, if I be lifted up from the earth, will draw all men unto Me." And he must do this with evident and manifest zeal, with a heart on fire with spiritual enduement and earnestness that cannot be questioned, that stands out in every lineament of his face, that is breathed in every word he utters, that is plainly manifested in his every action. Many have not only been guilty of veering from the true course in their ministry, but have followed after "other gods" by dabbling in speculative theories as to the various Biblical facts upon which the very fabric of Christianity is based. This will not do.

"Your faith should not stand in the wisdom of men, but in the power of God."

It must be either Christianity or no Christianity.

There is no straddling the fence in religious things. "He that is not with Me is against Me."

The success of the apostles in their missionary movements is accounted for in no other way than that they were in earnest — tremendously in earnest, sacredly in earnest, gloriously in earnest — in the preaching of the Gospel of their Lord. The words of the great Apostle to the Gentiles surely voiced the feeling of them all: "I determined not to know anything among you save Jesus Christ and Him crucified." The story of the minister who was delivering little ethical discussions, little scientific homilies, little philosophical dissertations to his congregation would apply in many cases. One of his parishioners became tired of that sort of thing and actually wanted to hear a Gospel-sermon. So he placed a piece of paper with this quotation on it on the desk of the preacher, "We would see Jesus." This started the preacher to thinking, with the result that he decided to preach a sure-enough, honest-to-goodness sermon. When he returned to the church afterward, he found another slip of paper upon which was this companion quotation, "Then were the disciples glad when they had seen the Lord."

The Dallas Morning News, April 22, 1923.

Letters to a Masonic Friend.

NINTH LETTER.

Things as They Are in "Missouri."

DEAR GEORGE: —

Your brief answer to my last has been a source of joy to me. Nothing would please me better than to have you call and convince yourself by personal inspection that every quotation contained in these letters is taken directly and without change from the documents quoted. You will then see for yourself that I have given you only a few samples where I might have quoted many pages. Do you know that the mere reading of quotations in a lecture which I have delivered here and there requires an hour and a half and still is far from exhausting the supply of evidence? Let me repeat it: The teaching of a way of salvation without repentance and faith, merely through an effort to lead a moral life, is not only *prominent* in the religion of Freemasonry, but is actually *all there is to it.* Not an emblem has any significance other than this. Believe in a Higher Being and try to lead a good life, and you are certain of entering the Grand Lodge Above — is it possible to teach pagan work-righteousness more plainly? And so there can be no compromise.

But how about the compromises which, according to rumors referred to in your earlier letter, are so common in our Church? Let me say something on this point.

1. I shall be entirely candid and admit that things are not as they should be in our lodge-practise. I will go a step farther and say that things have never been in the past what they should be. And they will never be in the future.

There has never been a Church which attained in practise what it believed and confessed, even as there has never been a Christian who in his life has been absolutely consistent in practise and profession. You know what St. Paul says about "not having attained nor being already perfect." Also, you must have noticed in St. Paul's letters that the church in Corinth was in a very bad way as far as Christian life and congregational practise were concerned. Even so we shall never be perfect in our application of Scriptural principles, and are not now. This applies also to the lodge-question.

We have had congregations in the past, and have them now, that are not free from lodge-members. And no matter how much we may write and speak, we shall ever have such.

Does that mean that we should take this thing philosophically and be content with matters as they are? What would have happened to Paul if he had been satisfied with the admission that "no man is perfect," etc.? Read Romans 6. He says: "God forbid!" and then teaches very plainly that he who is indifferent to holiness, expecting forgiveness of sins from the grace of God, thereby proves that he is not a child of God, but a servant of sin and a child of the devil. And so a congregation or synod that would say: "All things are imperfect, we might as well let matters go as they are going," would thereby call down upon itself the wrath of God, would lose the Gospel, and die a spiritual death.

The entire Bible teaches that there must be a constant fight between the flesh and the spirit, otherwise sin will conquer and holiness will die. And unless there is constant fighting in a church-body against all unrighteousness and sin, that Church will decay and become a stench to others.

In our Synod there have been invasions of secretism. Some Districts have had more and others less of it. But, thank God, there has always been, when the evil was recognized, a determination to fight against it, and in countless instances a clear-cut victory has been won. About thirty years ago the so-called insurance lodges made a determined effort to get our people. Then there were many articles in our church-papers, and in many congregational meetings the subject was the all-absorbing one. We lost some members, but not enough to make a serious "dent," and the fight ended with victory for sound practise all along the line. During the next fifteen or twenty years the lodge-question was regarded as "settled" — and that, as we now see, was a great mistake. That question is never settled. It was a mistake to take the optimistic view — "our people know how we stand, we do not need to say much about the lodge." An evil harvest was reaped. Many congregations found that the lodge had obtained a foothold. Now the fight has again been going on, a real, honest-to-goodness fight, I assure you. But not a District, not a pastoral conference, has shown a willingness to *tolerate* lodgery, and in the vast majority of our congregations the lodge-question is a closed issue: Those who join the lodge must quit the lodge or quit the church.

2. But what about those instances which you quote, about lodge-men being tolerated in some congregations?

Let me repeat what I have said: If you expect the time to come when all pastors will wage a successful fight, when all will have the courage at all to fight, when all congregations will accept the Scriptural methods of discipline (ending in excommunication of the stubborn lodge-members), you are expecting what will never be. We shall have in the future as in the past pastors who are weak-kneed, or who are physically unable to stand the strain of a fight. There will always be congregations that permit themselves to be browbeaten by some bold hypocrite who boasts of his liberal giving and of his regular churchgoing "even if I am a Mason," etc. And this evil will infect surrounding congregations. Above all, members will join the lodge underhandedly and solicit others, and when they believe that they have a majority, they will "spring" a resolution to abolish the antilodge paragraph. This has happened a hundred times and will happen again. They will, as a rule, leave the congregation in a body and organize anew, often joining the United Lutheran Church (Merger of General Synod and General Council).

Such conflict causes endless heartache to faithful pastors. For a time they will not know what to do — the evil has mounted over their heads. They want to show patience, but *how long* — they ask themselves — may we permit a man to remain in a state in which he is *on the way to hell?* (For this we, who know both sides, verily believe every adherent of lodge-doctrine to be.) And so we hear people say, "St. —— Church is filled with lodge-men," or: "Rev. —— has members in the lodge." The point is: *Does he teach and admonish them as Christians in extreme danger of everlasting perdition?* Or does he take the view that what cannot be changed must remain as it is? If the former is the case, he is a faithful pastor, even if the lodge has for the time being won the upper hand; if the latter, he is a very poor shepherd indeed and an offense to the brethren. In the former case the Word of God, consistently applied, will surely win out. In the latter case, since the Word of God is not applied, there will be no cure, and the cancer will eat into life and tissue until there is nothing but a hollow shell of Christianity left. Of this there can be no doubt. I have seen it with my own eyes.

That members knowing our stand should attempt to make a breach in our walls and by secretly winning men and women for the lodge induce a congregation to tolerate what the Bible forbids, is, even from the human standpoint, extremely dirty work. Certainly, where the issue is as clear-cut as this, the knife must be applied, though the congregation lose a great part of her members. And so with *congregations* that would attempt to weaken the synodical practise on this point and, diseased with the lodge-evil themselves, hold that others should submit to the infection. These would likewise be doing very dirty work indeed and should much rather join some body which is not so particular about practise as long as all the Confessions of the Church are subscribed to, for instance, the United Lutheran Church, whose missionaries publicly advertise (even in Masonic papers) their eagerness to accept lodge-members.

3. But be not too certain that, whenever you are told that a congregation has lodge-members, the truth has been told. Out of many instances which are on record let me tell you one because the most recent. In the city of C. a pastor told me about a layman: "Sorry, but I am told Mr. F. is a high Mason. Rev. X., his pastor, is said to be lax, very lax," etc. I met Mr. F. Chatting on many subjects, he suddenly turned to me in his armchair and said, "I tell you, we have a real pastor in Rev. X., . . . and the best of all," he wound up, "is his rocklike stand on the lodge-question." Then he told me that he had been, years ago, a Woodman and a K. of P., but through the testimony of Rev. X. had given up both.

Do you know that in the small towns the Freemasons who need our people to help finance their building programs, and who are soliciting our people (they say they never do that!), invariably say that in St. Louis, in Chicago, in St. Paul, or some other far-off, big city, "they've come to it, so why can't you here?"

A year or two ago I heard that a pastor who had never flinched in his testimony during early missionary days now

had a congregation "infested with lodge-men." Presuming on our friendship, I inquired, and what do you think had happened in that congregation? This: —

"While I was in the war work, a man who had been a regular attendant at our services was received as a voting member. Nobody suspected him of being a Freemason at the time because he had been present on a number of occasions when strong testimony was borne against the lodge. When it became known that he was a Mason, some of the brethren wanted him dealt with summarily. I counseled patience and volunteered to instruct the man. He seemed very receptive to all admonition, and continued to be very active in the work of the church. All the while, as it now develops, he was fomenting trouble, seeking out the malcontents, and finally inducing a number of the brethren to hold a secret meeting in which all kinds of charges were brought against me, which the Mason was permitted to formulate, and which were submitted to me before they were to be read in a meeting of the congregation. The position taken by the ministers of the Merger is the greatest cause of offense among my men."

Fine business, I say!

I referred to the building programs of your Order. During the war great temples and halls were commenced, and in many cases notes falling due must now be paid. So they need new members. Are you surprised that our pastors sometimes most unexpectedly find themselves involved in a lodge-fight? One of them writes me: —

"One pastor related that his son comes home almost every day with the report that the Masons have been after him again. Especially those men who show unusual ability in business are preyed upon. Another related the instance where one of our young men was repeatedly approached by Masons in France, who, however, postponed his entrance because his parents and his church were against it. Now his name was sent to Detroit Masonic headquarters, and they are continuing the work left incomplete during the war."

Of course, having gained some of our men, the report goes out into the provinces: "The churches in D. are getting liberal; why does *your* minister remain such an old mossback?" Once an entire conference was stunned by the news that a certain congregation had become "lenient," only to find out soon after that this congregation recently had excommunicated two lodge-men. (It is my own former congregation that I refer to.)

But what about the *young* ministers? Some years ago General Synod writers prophesied the rise of the "younger element in Missouri," which would get away from some narrow old notions. Let me tell you about young Missouri, of which, by the way, you may still count as one G.

Is Seward "Taken Care of"?

Dear Editor: —

In the item "Side-trips for the Delegates," page 151 of the Lutheran Witness just now to hand, there occurs the sentence: "The needs of Seward are taken care of through the letting of contracts for a new dormitory."

What are the facts?

Three years ago we asked for two buildings, but Synod gave us only this one. At that time our present buildings were overcrowded and two of them unfit for use. Since that time our student-body — especially as regards those actually living at the institution — has practically doubled. As far as study- and sleeping-rooms are concerned, therefore, our conditions will not be better when the new building is completed than at the time when the money for it was appropriated. When the new building is occupied, we shall have about the same number of students left as three years ago, when we were obliged to state that the number was too great for the space available then. But we shall not have the same amount of space left. We must give up all the space used for dormitory purposes now in the Music Building. We need that space for more pianos and organs; for it is evident that twice the number of students need twice as many instruments. Now there have been, during the past winter, sixty beds in the Music Building. These will have to be crowded into the other buildings, which, too, are overcrowded as it is. Can that be done?

So much for study and bedroom space. Come into our dining-room. The space actually available for the tables and for seating the students is less than eight square feet for each person — equal to the ratio of a dining-room 6×8 for a family of six. Do we live that way at home? Do our people want their sons to live amid such conditions here?

Our hospital affords convenient space for six beds. We can crowd in twelve, and if we use the sterilizing-room for patients also, we may make it fourteen. But that is the utmost capacity — and no longer sanitary. During the last winter we had as many as forty patients, and three different contagious diseases to contend with besides.

Our classrooms, too, are a menace to the health of the students. We have two classes which are too large for all classrooms except one. Where shall we teach the rest? This year we divided one of these classes. That meant extra work for a crippled faculty. Do we want to continue dividing classes? Then we ought to have one additional teacher for each divided class. But we shall also need extra classrooms. We now have six classrooms for seven classes. What shall we do with the extra classes?

Besides, the classrooms are too crowded as it is. Not all the students can sit in front of the teacher, some actually sit beside him. As a result there is lack of light and air.

Nor is this merely a passing condition. Sixty per cent. of all our students are in the two lowest classes — a hundred and twenty in the two lowest classes and eighty in the four highest classes. Future new classes promise to be equally as large. What is to be done?

True, there will be a basement in the new dormitory. And willy-nilly we shall have to use two rooms in that basement for classroom purposes next year. But do we want to keep some hundred to a hundred and fifty students in the basement all day long throughout the year? It may pass as an emergency measure until relief can be secured; but surely that relief should be given very promptly.

During the present school-year the Lord has visited us. And though His visitation has been tempered with miraculous mercy, it has so impressed me at least that I cannot refrain from saying that to ask that anything approximately like this year's conditions should be permitted at any time in the future would be criminal and barbarous. We have had an interminable train of diseases. With one hundred and sixty-eight students actually boarding at the school, we have had somewhat in excess of one hundred and fifty patients in bed for longer or shorter periods, sick with diseases which called for careful nursing of the patients and watchfulness. We have had scarlet fever continually — with

the exception of one week — since November. We have had diphtheria. We also had one hundred and eight cases of influenza. We have been compelled to remove the seats from the chapel and fill the place with patients. There were days when every few hours one or more students were taken ill. We groaned and cried to God when we thought of the fact that we had three contagious diseases which even a physician cannot always unfailingly diagnose in their initial stages. We have trembled at the thought of the possibility of having a case of influenza develop that highly contagious form of pneumonia. It was to have been expected that among so many there would be one. And if we had had one, we might have expected a rapid spread and many deaths. We vowed to tell those who are responsible — that is, the Misouri Synod — precisely what the conditions are at our seminary, in order that never again two hundred young lives may be ruthlessly exposed to such imminent danger owing to such totally inadequate provisions. God has heard our cry. During all those dark days He has granted us the necessary strength from hour to hour and has kept the students hopeful and courageous, ready to cooperate in every possible way in order to avoid another interruption of studies. And though we often saw death reaching forth with greedy grasp, not a single one of our students was laid into the grave during the past year. The physicians marveled and expressed astonishment at the fact that all could end so well. If any one doubts the occurrence of miracles, here is a great one. But to ask us to continue to experiment would be inhumanly cruel, and would certainly be asking us to tempt God. That responsibility would be too great for any one man or for a million men to bear.

Very fraternally yours,

F. W. C. Jesse.

Lutheran Laymen's League Convention.

The Second Triennial Convention of the Lutheran Laymen's League, God willing, will be held at Fort Wayne, Ind., June 18 and 19, 1923, in the chapel of Concordia College. The first meeting will be called to order at nine o'clock Monday morning, June 18.

According to Article V, Section 2 b), of the constitution "the Lutheran Laymen's League members of each visitor's circuit as a unit are entitled to one (1) delegate to the conventions of the League."

c) "The officers and directors attend the conventions in the character of delegates at large and as such are each entitled to one vote."

The names and addresses of the delegates must be reported to our Home Office in Milwaukee by the Directors of the various districts by May 25 on the cards furnished them. The delegates will be given all needed information regarding board and lodging by the Director of their district.

Also L. L. L. members who are not delegates are cordially invited to attend the convention. Our Home Office, upon request, will cheerfully furnish information to all who contemplate coming. Address: The Lutheran Laymen's League, 425 E. Water St., Room 315, Milwaukee, Wis.

May God bless our deliberations, our work, and our League!

A. G. Brauer, *Secretary L. L. L.*

Editorial.

God Bless Our Synod!

In a few weeks, God willing, our Synod will meet at Fort Wayne, Ind. What is the purpose of this meeting? The purpose is to study conditions and methods and to plan to carry on vigorously that same work in which our Synod has now been engaged for more than seventy-five years.

How important, then, is this meeting of Synod!

As we think upon its task, as we think of the welfare of the many souls who will be represented at this Synod, there wells up from the depths of our heart the sigh to Him who has all things in His keeping: God bless our Synod!

Who would not join in this prayer if he understands and appreciates the work which our Synod is carrying on? Think of the thousands of pastors and teachers who have gone forth from our synodical institutions to carry heavenly peace, health, strength, light, and joy to the multitudes in North and South America, Europe, and Asia. Think of the books, pamphlets, tracts, and periodicals which have issued from our Publishing House and have brought truth and liberty and everlasting life to millions. Oh, the rivers of blessings which have flowed forth from our synodical activities!

It is true, sin and weakness have prevented these streams from being as large and as pure as they might have been. But is not all the work of man defective because of the defects and the corruption which still cling to the nature of man?

If imperfection and sin in the workers were a just cause for ceasing our efforts for God's kingdom, we should never have begun them, for there never were perfect men in the vineyard of the Lord. We should rather rejoice and thank God that in spite of defects and sin our gracious God has been pleased to accomplish so much good, to bring so much light, comfort, instruction, guidance, aye, eternal life itself to so many through the activities, institutions, publications, and agencies of our Synod. And thinking of all that our Synod is still accomplishing and doing, let us pray earnestly: God bless our Synod! For over seventy-five years it has been singing, "Hosanna to the Son of David!" For over seventy-five years it has been following up this hosanna with efforts to spread His kingdom, to glorify His holy name. For over seventy-five years it has been destroying the works of the devil and has saved souls from his clutches. God bless our Synod! "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee! Because of the house of the Lord, our God, I will seek thy good." Ps. 122, 6—9.

This blessed work of our Synod has been carried on against both violent and insidious opposition. No ordinary foe has been opposing our Synod. We have wrestled not against flesh and blood, but "against principalities, against powers." Eph. 6, 12. For over seventy-five years the gates of hell have fought against our Synod. Satan has been joined by "science, falsely so called." 1 Tim. 6, 20. The wisdom of this world, the learning of this world, the carnal mind of man, in short, *the world* has arraigned itself against us. We are not of the world, and therefore the world hates us. And then there are the false teachers and the deluded souls who support them. What slanders, what misunderstandings, what perversions of truth have been employed to interfere with the blessed activities of our Synod in order to prevent our progress!

Surely a survey of all the powers which are marshaled against our Synod should convince us that "with might of ours

can naught be done; soon were our loss effected." We must take our refuge to God and have Him fight for us, we must pray to Him: God bless our Synod! God save and bless our Synod!

Nor are we relieved when we look into our own midst. What St. Paul wrote of the congregation at Corinth is true of our Synod: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1, 26. We have no reason to glory because of numbers, or wealth, or holiness. We do not shine as generous givers, nor as leaders in science or learning, nor in holiness of life. God be merciful to us sinners! God forbid that we should be Pharisees and claim righteousnesses and abilities which we do not possess! Every one who knows our Synod well and understands conditions knows that the things which ought to be corrected in our Synod cannot be numbered. The very fact that we must be appealed to to pray for our Church and Synod shows that the danger is great. Indifference and carelessness and worldliness have grown apace. Many are "at ease in Zion" and are indulging themselves while they forget the "affliction of Joseph." Many are weary even of hearing of the blessings which the Church offers, — how can there be gratitude when the very blessings which are offered are not even appreciated? The greatest danger to our Synod is the danger from within. Indifference and lack of appreciation of the blessings which God has bestowed upon us prevent us from making the progress which we should make, and are a daily insult to that God who has showered these rich blessings upon us. If the welfare of our Synod were in our own hands, the prospect would be gloomy indeed. There is but one hope, and that is in God. Let us take our refuge to Him, and pray: God bless our Synod!

Now that Synod is to convene and our representatives are to consult as to its best interests, let us pray for our Synod. Surely God will hear and will bless. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him!" Luke 11, 13. If a spark of the Spirit of Christ is in our heart, we shall rejoice over every school, every church, every chapel, every college, every seminary, every orphan home, hospital, and institution which has been established through our Synod. Who must not confess that these are the things really worth while, and that the fruits of these works shall last through all eternity? It is still day; as yet we are able to do something for Christ's kingdom. Our Synod still has opportunities, and God still hears prayers for Jesus' sake. Come, then, let us all join in this prayer: God bless our Synod!

May God grant us all to see the unparalleled importance of our heavenly Father's business! May He guide our deliberations! May He give us faith in His promises, so that we may undertake to do His will, and may He supply the means and the courage to execute what we have undertaken!

God bless our Synod! S.

A Really Serious Situation. — During the course of last year twenty-three pastorates in our Synod became vacant by the death of the incumbents and fifty-six by resignation of pastors on account of illness and, in a few cases, for other reasons. In this way a total of seventy-nine pastorates became vacant in the course of one year. Of the candidates at our disposal this June seventy-nine will be needed to fill these vacancies. In addition, we have many other vacancies on account of a shortage of candidates for the past fifteen years or longer. When we consider the great missionary opportunities which our Synod has in home and foreign fields, we find that our shortage of workers presents to us a really serious situation. Even the larger classes which are now at our colleges, and which in the course of time will, in part, come to St. Louis, will not give us all the workers needed. Our Synod therefore ought without delay to provide for the expansion of its present educational institutions, and our pastors ought not to neglect to enlist more boys for our colleges. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Matt. 9, 37. 38. J. H. C. F.

Parochial Schools or Not? — In the issue of April 5, 1923, the *Lutheran* (Merger), with very commendable candor and open-mindedness, discusses the main one of the many educational problems with which our nation is confronted, namely, how to give our American youth the religious training which it so sorely needs. With many of the statements of the *Lutheran* we are in full agreement. With reference to Roman Catholic parochial schools it says: "Is a Church whose doctrines include a dogma of the temporal authority of its head, and a hierarchy, a safe steward of the entire civic education of the large and growing constituency of the Roman Catholic Church?" The answer which inevitably suggests itself is — No. We do not know to what extent the dogma of the supremacy of the Pope, with all that it implies, is taught in the Roman Catholic parochial schools; but judging in the abstract, one cannot but say that an element of danger to free institutions is lurking in these schools.

The *Lutheran*, on the other hand, very correctly points to some glaring faults that have in the last decade or so made our public school system the target of just criticism — the pursuit of fads, the experimenting going on in the name of scientific pedagogy, applied psychology, vocational training, and the occasional creeping in of politics. Who, moreover, will not be compelled to subscribe to the statement that in our common schools "the deeper, more spiritual faculties of the child and truths required to guide young people's morals and souls have been most neglected"? In fact, could it be otherwise in institutions from which religion is barred? We heartily endorse the emphatic utterance: "It goes without saying that we must provide a religious, a Christian training." The *Lutheran* finds the way out of the difficulty, however, not in parochial schools, but in schools conducted by the churches, complementing those of the State. It says: "There are enough days in the week and hours in the day to run church-schools and state-schools side by side, the one complementing the other."

We are interested mainly in the reasons which are advanced against a system of parochial schools. As far as we can see, there is only one argument brought out here, and it will be best to give it in the words of the *Lutheran*: "The Roman Catholic schools make Roman Catholics first and Americans second. They turn out Roman Catholic Americans all the time. A national hyphenate is bad; an ecclesiastical hyphenate is worse. We could not conscientiously advocate Lutheran Americans. They claim that Baptist Georgians are a fact. It is not a credit to that State nor to that denomination." We must leave aside Roman Catholic schools in this discussion; they stand in a class by themselves for the reason mentioned above. Let us here think of Lutheran or Reformed parochial schools. We fail to see that a Protestant parochial school will produce "ecclesiastical hyphenates." Will the graduates of a Protestant parochial school be Protestants first and Americans in the second place? Let us hope they will, because it means that they will consider their obligations toward God more sacred than any other. It is but equivalent to saying that they will hold, "We ought to obey God rather than men." If such people are "ecclesiastical hyphenates," we are sure all sincere God-fearing church-members must be branded as such.

We furthermore maintain that every system of church-

schools, if they are efficient at all and teach the Scriptures, will have this very result — it will give us young men and women that put the Bible above every human document, even the Constitution of the United States. If fear of producing such citizens is to be a deciding factor here, then we had better have no church-schools at all; even the right of Sunday-schools to exist would have to be questioned. It seems to us that the *Lutheran* in this case is deceiving itself by the use of a word with an ugly sound, the applicability of which to the graduates of parochial schools can be granted only where allegiance to a foreign ecclesiastical potentate has been inculcated. That a parochial school in which the fear of God is implanted in the mind of the child as deeply as it is possible is not a danger to the State, but rather an asset, is evident enough from the clamor we hear all about us for religious instruction which will make our youth respect the majesty and the sacred commandments of God.

We hope that the above, fragmentary as it is, has at least demonstrated the futility of the ecclesiastical-hyphenate argument as advanced against Protestant parochial schools. A.

Do the Children Know What They are Doing? — Our Church has often been criticized because of her practise of confirming children at the tender age of from twelve to fifteen. We have been told that these children do not know what they are doing. We have been accused of doing violence to the children's freedom of choice. Many of these critics have spoken as if no one could make a proper decision for God and for righteousness except a full-grown adult.

But now, what are the facts? Investigation has shown "that the chances are three to one that the person who has not joined the church by the time he or she reaches the legal age of twenty-one years will never join a church." According to the *St. Louis Christian Advocate* of May 9 the Boston University School of Theology has made investigations in this matter, and that is their conclusion. 6,149 persons in forty-three States were tabulated. Dr. Athearn, who directed the inquiry, stated that more people join the Methodist Church, for instance, between their tenth and eleventh birthdays than in any other years of their lives. And Methodists have often denounced our practise of confirmation. Let us remember that in our Church children are carefully instructed and catechized before they are received as communicants through confirmation, whereas in many of the churches about us very little instruction is imparted, and many are accepted upon the mere declaration that they believe in the Lord Jesus. During a revival or campaign for new members many are taken in during the excitement without any inquiry into their knowledge of God's Word. But aside from this, who that was received in youth, led by parents, teacher, or pastors to the Lord Jesus, and walked with Him through good and evil days, — who of all these ever regretted this?

And are adults in themselves better, wiser, and more able to make a decision for Christ, for righteousness, and for heaven? Is it not true that more people make the great mistake of their lives by falling into the most shameful sins and errors during adult life than during their childhood?

Speaking from our own experience, we can say that we have never known of a child confirmed in our Church against its own will. As far as men could judge, the Holy Spirit through the Word of God, during the instruction and otherwise, had won the child's heart for the Savior, for holiness, and for heaven. If misgivings enter our minds because some of these children later on fall away and because some of them declare that they did not know what they were doing when they were confirmed, let us keep in mind that the fault was not so much with the instruction and with the confirmation as it was with the wickedness of later life. Many young people after their confirmation are neglected by parents and congregations, and many themselves become careless and begin to trifle with sin and error. These are the causes of their falling away. There is no reason to change our practise of confirmation, but there is much reason for paying more attention to the young people who have been confirmed in our Church. Praise God, our congregations seem to be awakening to this duty, and from year to year more is being done for these dear young people of our Church. This work should receive our best thought and constant attention. S.

Another Secular Editor Heard From. — We reprint part of his discussion of "What Ails the Church" on another page. The extract is headed "Back to the Cross." It deserves the earnest attention of our readers, not because the position taken by the editor of the *Dallas Morning News* is new to them, or because they need this analysis of the weaknesses of the modern church, but in order that they may realize how well the analysis of clear-eyed secular observers agrees with our own.

Is this not exactly what we have said times without number? There is indeed encouragement in the thought that some of the very ablest editorial expression in the United States now emphasizes just those purposes of church-work which we have always placed in the foreground. And does it not again reveal the mission of the Lutheran Church? We stand for those things which these great secular journals set forth as the true purpose of the Church. Let us acquaint the public with our doctrine concerning the Church and its aims. We shall find soil ready prepared for our teaching. Where secular journals cry "Back to the Cross!" we have an open door.

Another thought: Our people should not fail to write informal letters of thanks and appreciation to editors who thus voice the sentiments of true Christians regarding the true nature of church-work. G.

Religious Education at State University. — "A group of wealthy men are interested in working out some satisfactory plan for providing religious education at state universities and have decided upon the University of Michigan as the place where a start is to be made. A separate school is to be organized adjacent to the campus, where the instruction is to be of the highest university rank. But no effort has been made as yet to secure university credit for the class-work. The teaching will be undenominational in its character, but it has the endorsement of prominent pastors and student workers. A group of buildings is to be provided, and the sum of $25,000 is available for the project at once. A campaign is to be conducted throughout the State for $1,200,000 to endow the school and make it a going institution. It is not the purpose of this school to train ministers, but to offer courses in religion for the general student-body."

So the *Northwestern Christian Advocate* reports. From the remark that "a separate school is to be organized adjacent to the campus" we take it that the contemplated school will not be under State supervision, as it ought not to be. The character of the movement, however, is given when it is stated that "the teaching will be undenominational in its character." This means that the religious teaching will not be specific; the fundamental, the outstanding and clearly revealed doctrines of the Bible will not be taught as they have been revealed. The religion of the Bible is not undenominational or elastic, but clearly defined and limited.

Sectarianism is running its course from bad to worse. As it is more consistently putting into effect its wrong principle of Bible interpretation, interpreting the Bible by human reason, it is getting farther away from the Bible and is, in the same measure, failing to accomplish the Church's task here on earth: the salvation of souls by the Gospel of Jesus Christ.

J. H. C. F.

"Home, Sweet Home." — Two weeks ago the English-speaking people celebrated the centennial of that popular song "Home Sweet Home." John Howard Payne's lines are justly popular in America also, but in spite of that America still leads the world in divorces. Neither Americanism nor democracy seem to be the real antidote against this evil. But there is a remedy; it is the Lord's Prayer sincerely prayed by husband and wife. And after that it is a great help to hear the testimony of God to the sacredness of the home. Those whose duty it is to preach, to teach, and to write this Word of God must not grow weary in reminding men and women of all that the Bible teaches concerning the home. Nor should we wait until the divorce evil threatens our circles. It is all about us. It is in the air. Our Christians must be continually reminded of the preciousness of the home and the family.

Even Paradise itself was incomplete until Eve was created and a home was established.

Whatever thoughts may come into our minds, whatever foolish notions may take hold of man, whatever occurrences may seem to supply premises for arguments against the home, the infallible God and Creator of man has settled things once for all by saying: "It is not good that man should be alone."

In thinking upon the question of home, we must beware of Satan's devices. Satan's plan has been and is to-day to mar the blessed institutions of God by the sin and corruption of man and then to suggest to man that the institution itself is to blame. Satan pursued these tactics with Adam in Paradise. First he led our parents into sin, and then he moved Adam to blame God's gift and to say to God: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3, 12. The very fact that sin could and did mar even the home should not move us to think less of this institution of God, but it ought to increase our detestation of sin and should move us daily to take up the fight against it. But the home itself should be cherished as a precious gift of God.

And every one in the home should remember that he has his particular responsibility for making the home what it should be. Above all things, the parents to whom God has entrusted children should take measures that evil may not assault these children in the home. The world and the devil are not satisfied with having what they already possess. They are reaching out for the Christian home. From the Christian home they want to draft new recruits for their slave-market. It is the parents' duty to protect the home and to furnish it with that which makes for the welfare of the children. It is the parents' duty to see to it that in the home the children may meet their Savior. In the Christian family there will be worship, and the prayer will be heard: "Come, Lord Jesus, be our Guest"; and when Christians have prayed thus, they will also welcome Him when He comes through His Word. Christ's Word will be read and spoken in the Christian home. The songs of the children of God will be heard there, and the good Christian literature through which the light of God's Word is thrown upon the world and its doings will be offered to the children in such a home. Such a home is not allowed to drift. Jesus is at the helm. Such a home is not open to any stranger to pollute it. Jesus is its Protector.

Though father and mother may not be able to provide every luxury for the home and for the children, yet no one is so poor that he could not pray or have God's Word and the hymns of God's people in his home. And if he has these and uses them according to God's will, then all other things that the children need will also be provided, for we have the guarantee of Him who has never broken His promise: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Matt. 6, 33.

We parents ought to heed these words of Luther: "Parents ought to know for a certainty that they are not able to perform a higher and better work, nor one that is more profitable for God, for Christendom, for the world, for themselves, and for their children than that they rear their children properly. . . . For this is the peculiar work which *parents* must perform, and if they will not be diligent in this duty, then they are worthless, even as fire which does not burn and water which does not quench. Again, there is no way of earning hell more quickly than by neglecting your own children, and parents can do nothing more harmful than neglect their children, permit them to curse, to swear, to use shameful words, allow them to learn degrading songs and music, and let them live as they please. . . . No greater harm can come to Christendom than the neglect of children. If we are to do anything for Christianity, we must above all things begin with the children, as it was done in former years."

God bless our homes! S.

Worship or Entertainment. — We call our churches *houses of worship* because God Himself has repeatedly said: "My house shall be called a *house of prayer.*" Is. 56, 7; Luke 19, 46. He has moreover told us that where His name is revealed to us, there He Himself is present in a peculiar and gracious manner. His presence, however, is not visible, but audible; for God is invisible, we see Him nowhere. It is His Word which we hear. Of our churches, accordingly, it is true: "The Lord is in His holy Temple; let all the earth keep silence before Him." Hab. 2, 20. Where and when God's Word is proclaimed, there and then God shows Himself and reveals Himself to us in the only way in which we can endure such a revelation at present. In this audible way, and in no other way, can human beings bear the revelation of God. That, therefore, is the most holy place on earth where God speaks to us. That is the most holy moment in our life when God speaks to us. Then in a peculiar manner are we in the presence of God, face to face with Him as far as our nature at present can endure to be face to face with Him. It is necessary that this fact be impressed upon us so that we may never forget that the church is a house of worship and not a house of entertainment. The very adornments and decorations of our churches indicate that. And we Christians who gather in these temples of God should by our conduct, manners, and behavior show that we are in the gracious presence of God, in His *house of prayer.*

We are not going to encourage any sanctimonious behavior in church or outside of church. Sanctimonious airs and forced efforts to impress men with our livery of heaven are detestable. But, after all, if we believe that in church we and the entire congregation are communing with God, that He there is addressing us and we are addressing Him, should that not move us to behave in a respectful and reverent manner? How can any one think otherwise than that it becomes all to enter God's house of worship quietly and respectfully? Who can doubt that it is proper for each one as he enters God's house of prayer to bow his head and pray from his heart that God might draw near to him there? Should not every visitor at God's house center his thoughts upon that Triune God who admonishes us: "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil"? Eccl. 5, 1.

During the whole time of worship every worshiper should remember that he is in the palace of the King of kings and that the Lord of lords is dealing with him. And certainly every one whose office imposes upon him a leading part in such a service of God's house ought to endeavor to lead all others in worship. Above all, the pastor should conduct himself as an ambassador of God Himself. The preacher is not an enter-

tainer, but a leader in worship and a minister of Christ. Just so the choir, chorus, duet and solo singers are not to entertain, but to lead in worship.

There is a complaint that in some churches there is often a shocking lack of reverence. Is this not often caused by the lack of proper instruction of the children and young people? Let each examine himself whether there is anything wherein he encourages such conduct, or whether he himself becomes guilty of it. And if from childhood we are taught to fear and love God, should not this fear and love of God teach us reverence in the presence of our Maker, Savior, and Judge?

S.

The Dark Ages. — Some time ago five old manuscripts, written in the centuries preceding the Reformation, were presented to the University of Chicago by its alumni. The *New World* (Catholic) improves the occasion by making the assertion that here we have "five precious arguments that set at naught the repeated libels of ignorance against medieval Catholicity." In the opinion of the *New World* the so-called Dark Ages are merely a malicious fabrication of the mind of Protestant historians. The argument certainly is not convincing. The fact that Mexico in some of its cities has schools and printing-presses does not prove that the assertion of travelers and missionaries is wrong who state that, generally speaking, the densest ignorance prevails in that unhappy country, whose one great curse has been the Catholic religion. Nor does the production of a number of manuscripts and the pursuit of liberal studies in certain circles before the era of the Reformation disprove the assertion that the Bible was a closed book to those generations, and that extreme superstition held the common people in thrall — conditions which lasted till Luther proclaimed the Gospel of Light and spiritual freedom. A.

Where Church and State are United. — What unsatisfactory, yea, intolerable conditions arise where Church and State are not kept separate is illustrated by recent events in Sweden, which the *Lutheran Church Herald* discusses as follows: —

"Recently the social-democratic government of Sweden appointed *Docent* G. P. Wetter, avowed rationalistic theologian, as professor of New Testament exegetics at the University of Upsala. The university faculty, with only one vote dissenting, had recommended *Docent* Lindblom, who was favored because of his pedagogical abilities and his faithful adherence to the Word of God and the Christian doctrine; but this recommendation, which had the approval also of the whole country, was entirely disregarded.

"The appointment caused a storm of protest from conservative church-people in particular. Rev. Pehrson, of Gothenburg, is appealing through the press to the theological students to enter Lund instead of Upsala, the theological faculty at the younger university being conservative. An appeal for funds, sponsored by Professor Kolmodin, former occupant of the chair, now to be filled by *Docent* Wetter, has gone out, to enable the Church to appoint two professors of its own choice who would be stationed at the university to counteract the influence of rationalism in the theological faculty by offering private instruction in church history and New Testament exegetics in accord with the truths of the Gospel as evidenced by the confessions of the Church."

How grateful we should be for the separation of Church and State and the religious freedom which we enjoy in our blessed country! A.

The Iniquity of a Divided Church and the Greater Iniquity of an Apostate Church. — Those who are trying to unite all the Christian denominations are speaking of the "appalling iniquity of a divided Church." The division of the Church is an iniquity, we admit; God does not so will it. But the advocates of a union of all church denominations are ignoring the fact that vital differences are now separating the churches, and are setting aside doctrinal differences for the purpose of realizing a dream of their own. They are not trying to unite the churches on the basis of the unerring Word of God; doctrinal purity has no place on their program. Their very attempt has been born out of indifferentism, and any success along the lines proposed by them would lead to greater indifferentism, and finally, on the part of some, to apostasy, as can even now be clearly seen and as history proves. The modernists, who deny the very fundamental truths of Scripture as to inspiration, the deity of Christ, and the atonement, are even now tolerated in large numbers in the Church of our day, in the educational institutions of the Church and in the pulpits. An invitation to unite with denominations which harbor such avowed unbelievers would be nothing short of an invitation to apostasy. Such a condition would be an even greater iniquity than the appalling iniquity of a divided Church. We Christians ought to pray and work for the true unity of the Church on the basis of the unerring Word of God. To agree to any compromise would be playing into the hands of the devil.

J. H. C. F.

Raising the Temperature. — "The primary object of a political meeting," said William Jennings Bryan in an address at the Moody Bible Institute, "is to raise the temperature. Now, Democrats, and Republicans too, vary in temperature from just above freezing up to the boiling point. The Democrat who is just above freezing must be handled very carefully, for a little drop in the temperature — and he is gone. But if you can raise him up to the boiling point, he will take care of himself. And so it is with you. If there are any Christians here just above freezing, I want to raise them to as near the boiling point as possible. Why? Because when they get to the boiling point, they work. I want to increase your religious zeal."

Many people are still Christians — yes; but the temperature of their spiritual man is low, even dangerously near the freezing point. That explains why they take little interest in the affairs of the Lord's kingdom, and why they show little spiritual activity and are not very ready to make sacrifices. The only means of increasing their faith and their love is the Gospel of Jesus Christ. With this we must try to reach their hearts. For the sake of our own spiritual health and for the good of the Church let us not neglect, by means of the Gospel, to live close to our God. J. H. C. F.

Long-Distance Dancing. — There is no reason why we should devote much space to this combination of athletics with sexual entertainment. Possibly it is a revival of the dancing craze which took hold of some countries in Europe during the fourteenth century, or it may be a symptom of mental breakdown, the result of overindulgence in that hideous shuffling and squirming of men and women locked in close embrace called the modern dance. A layman writes us from Houston, Tex., as follows: "I happened to be in the vicinity where this disgraceful scene was staged, and saw them dragging and carrying out the dancers as they collapsed, hollow-eyed, sunken-cheeked, hair and clothes untidied, etc. I have seen many a down-and-out, but this scene eclipsed them all." Dirty and sensational newspapers are fostering these Dance Marathons (what a word!) in some of our larger cities. In Houston the *Houston Press* stooped to this infamy. Let us drop the curtain on this odious business. Compared with the harm which public morality suffers from preachers who undermine faith in the Bible, the damage done by the long-distance dance to the participating morons, half-wits, and nit-wits is negligible. G.

Outlook and Review.

Correspondence.

SUNDAY OR "FUNDAY"?

We used to call it Sunday,
The day of all the days,
When old and young were gathered
For fervent prayer and praise
Within the holy temple
Where hearts and souls were stirred,
Where Jesus and His Gospel
Was preached and gladly heard.

But now they call it "Funday"
When little Johnny brings
The paper with "the funnies"
And other worldly things.
Then comes the next diversion:
A pleasure trip or show,
And evening finds them tripping
The light fantastic toe.

When all the heart is crowded
With movies, jazz, and dance,
The church is all forgotten,
The Gospel gets no chance.
We used to call it Sunday,
'Tis Sunday to the few;
But to the most 'tis "Funday."
Now what is it to *you?*

Sheboygan, Wis. W. M. CZAMANSKE.

SIDE-LIGHTS ON A MISSIONARY'S LIFE IN ARGENTINA.

This has been the hottest of our four summers* in Argentina. Yesterday evening a rain came within shouting distance, but all we got was a lively dust-storm. During the night it grew cold, but to-day it is very warm again. Our crops, as mentioned earlier in my letters, are very good, that is, here in the Pampa. Entre Rios has a very poor harvest. Several of my members threshed more than 3,000 sacks, but there are also some who barely harvested enough for their own sustenance, and still others have to give the proceeds of the entire harvest for debts contracted in former years. This is our first fair harvest since 1919. But God is good. He has given us exceedingly much this year. I had hoped to have the entire salary pledged by my people and a special collection for poor students of Porto Alegre Seminary, and for our Argentine mission lifted by the end of February, but it seems my hopes will not be realized. I have written some seventy letters for the special collection, one of them to go to each family in my field. May God bless the work and make all hearts willing!

Our new man in Darraqueira is beginning his work under several hardships. Shortly after his installation at Gorriti and Darraqueira his wife was taken ill, and her illness developed into quite a severe case of typhoid. Not being able to hire proper help, he simply has to stay home and nurse his wife. And typhoid is such a long-drawn-out malady. But the pastor is bearing up wonderfully. And the ladies of his charge at Darraqueira are very good to him and his wife. Last week my wife went over on the train to help along a little, and this week we drove over one afternoon to cheer him up. I had intended to install him at Rivera, his third charge, next Sunday, but he will not be able to leave home. So I must go alone, as I announced services. I always have to do this two weeks in advance. From Rivera I shall go to Doblas by train and hope to return home about Wednesday evening of next week.

I have also been fortunate in inducing the people at one of my places to have *Christenlehre* every Sunday afternoon. That will mean more work, but that is what we are here for. On those Sundays I drive sixty-five miles, have services and *Christenlehre,* and if house- and sick-calls must be made, I can always figure on driving the thirty odd miles going back home at night.

Talk about sheep-stealing! As long as German-speaking people have been living in Guatrache, the La Plata Synod (a branch of the Prussian state church) has conducted only one service here, and that as far back as 1918. I have worked here three years, gathered a flock, built a chapel, started a school, and am about to have a parsonage and boarding-school, — and here La Plata chimes in with an announcement in its synodical paper: "Monday evening, 7 P. M., divine services at the home of Mr. —— in Guatrache, with Lord's Supper." Now, this man and his entire family belong to us, and it goes without saying that he would not have permitted the service to be held in his home. The La Plata man did not show up; if he had, he would have had to face the fire. But it goes to show how these "honorable men" work.

I now have a traveling library of nearly forty books. For every book that leaves my study 20 centavos are charged, and every new reader pays the same amount. By the time ten persons have read it, the book is paid for. Of course, in most cases the book is then too dirty to read, but the capital always remains, and sometimes enough has been collected to enable me to buy a new book or two. Rev. Waechter, of Meron, already has a public library in his congregation. I might even let my *Luthers Volksbibliothek* go out. We must have a worker in the homes at all times, either a person, or a book, or a periodical. The written word is as effective as the spoken. And it seems the people faithfully use the books they borrow and buy.

Guatrache, Argentina. G. O. KRAMER.

* The seasons in South America are the reverse of our own.

A TOKEN OF GRATITUDE FROM SOUTH AMERICA.

(Communications recently received from Argentina contain the gratifying news that two congregations in Entre Rios have become self-supporting and will require no further financial aid to maintain the ministry in their midst. One of these congregations sent a letter of thanks, a translation of which is appended.
A. BURGDORF.)

To Our Dear Brethren of the Missouri Synod in North America.

DEAR FELLOW-CHRISTIANS: —

About four years ago our congregation withdrew from the unionistic La Plata Synod and asked to be served by the Missouri Synod. The request was granted. For three years we have now had a pastor living in our midst, whom you, dear fellow-Christians, have not only helped to educate and sent to Argentina, but whom you have also helped us to support all these years.

Church and Congregation at Merou, Argentina.

God's Word, however, admonishes congregations to supply the temporal needs themselves, if possible. Gal. 6, 6 we read: "Let him that is taught in the Word communicate unto him that teacheth in all good things." Endeavoring to obey this divine injunction, our congregation in its last meeting resolved to support its pastor alone. At the same time a resolution was passed to send our dear fellow-believers in North America a letter of thanks for having in the past aided us in our effort to have the precious Gospel proclaimed to us in its truth and purity.

We heartily thank you, dear fellow-Christians, for all the love you have shown us. We cordially thank you for having sent us a faithful Lutheran pastor. We also thank you for the aid you have given us toward his support. We convey special thanks to the members of the Board of Home Missions in Foreign Countries, who so faithfully sent us the subsidy which we were in need of. But as our congregation has now learned

to realize that it ought to support its pastor without asking any outside aid, and since the Lord has given us the means to do so, you will surely rejoice with us to know that we no longer need the aid received heretofore. May the Lord richly reward you for what you have done for us!

May you never grow weary in the holy cause of missions! Let us work while it is day; for the night cometh when no man can work.

Yours with fraternal greetings,

TRINITY EV. LUTH. CONGREGATION, COLONIA MEROU, E. R., ARGENTINA,

AUG. C. WAECHTER, *Pastor.*
HENRY WOLF, *President.*
HENRY HERBER, *Vice-President.*
GODFREY WOLF, *Secretary.*
JOHN SCHNEIDER, *Treasurer.*

WEST NEBRASKA-WYOMING CONFERENCE.

"Good morning, Reverend! I understand that you have just returned from the April Conference." "Yes; just arrived from conference." "When did your conference convene?" "From the tenth to the twelfth." "I am afraid I am asking too many questions, but why do the ministers attend conference three to four times a year? What do they do there? I have never had the opportunity of attending one." "Let me tell you, Mr. Rexon. You see, all ministers and missionaries of the West Nebraska-Wyoming district met in Sidney, Nebr., as the guests of Pastor Peters's hospitable congregation. What did we do? On Tuesday morning a paper on the second chapter of St. Paul's First Epistle to Timothy was read by one of the ministers, in which he showed how St. Paul exhorted Timothy to constancy in the faith. Then a paper on the Second Article of the Augsburg Confession, which treats of original sin, was read. Had you been present on Wednesday, Mr. Rexon, and heard the opinion of the ministers regarding lodges, you would have been convinced that this conference, although consisting mainly of young missionaries, who have served the Lord in His vineyard from one to eight years, still are far from letting down the bars, as the Masonic friend in the fourth 'letter' of the LUTHERAN WITNESS predicts. In the evening of the same day we had divine services, at which all ministers partook of the Lord's Supper. On Thursday we heard a lecture on 'The Pastor and the Young People's Society.' One minister also discussed the question, 'Whether the Word of God Permits Christians to Use Doctors and Medicines.' A number of pastors placed various questions on matters connected with their work before the conference. They wished to have advice from the brethren of riper experience. Then we heard reports given by all the missionaries. Now, all this, Mr. Rexon, was very interesting and of great benefit to all. God grant that our next conference, which is to convene, God willing, at Chappell, Nebr., will bring the same results." CORR.

THE BUSYBODY PREACHER.

Our Alberta is a new country — we need roads, railroads, hospitals, creameries, and many other things. The short growing season, early frosts, poor markets, together with the lack of the things mentioned, all combine to make homesteading a trying struggle, which taxes every ounce of the settler's physical and mental powers.

Now, here was a rare opening for a would-be community toady. Nor did the opening wait long for an applicant. A Methodist preacher came and mistook the trap for an opportunity. Why should he not undertake to develop this community? It is a sentiment which finds general acceptance in Reformed circles that "ministers of the Gospel ought to function as spiritual leaders, not only in the domain of the organized churches, but in other fields of activity as well, including that of society and state." Now, we know that ministers can be spiritual leaders only, also in society and state, by preaching the Gospel in season and out of season. But this principle is not everywhere accepted. Listen!

That last Methodist preacher of our town preached, of course, and here are some of the themes: "A Call for Service," "A Call for Leadership," "A Call for Unity and Manhood." These calls, however inspiring they would be for Fourth of July orations, perhaps also for social service discourses, were not made the subjects of Scriptural and evangelical sermons.

It is not necessary to enumerate all the efforts our friend put forth toward the alleviation of the homesteader's plight, nor is it necessary to mention all the organizations in which he held membership or office. In short, he mixed into everything, including the political campaign, in which he took an active part by making speeches and otherwise. His side won out in the election, and so when the time came for the distribution of the political plums, the preacher received one also. He was appointed police magistrate with a substantial salary and with jurisdiction over a large territory. The reader will be interested to know how the hooch-makers fared who happened to be arrested after the appointment of the new magistrate. By a very general consent they are entitled to consideration above other lawbreakers. Did our ministerial magistrate think so? Well, hardly. In Waterhole moonshiners got the limit.

Now, strangely enough, not so long after his appointment, the community decided to get rid of its police magistrate! A petition asking for his removal was drawn up, was circulated, and received nine hundred signatures. That in our sparsely settled country was *vox populi* speaking with a shout. And the reason why many signed was not so much because they considered the limit given moonshiners an overdose of justice, as because in their opinion the Methodist clergyman was not the right man to administer justice. As one of our storekeepers, a Church-of-England member, expressed himself to the writer: "If he wants that job, why does he not resign the ministry? In either one or the other he is out of place." Furthermore, several miscarriages of justice demonstrated that general ability and good intentions are not sufficient equipment for the performing of a judicial office. Anyway, the petition brought results, and for about three months now Waterhole has managed to get along without a Methodist preacher and without a police magistrate.

Meanwhile, kind reader, *your* pastors are attending to their business, that of supplying the spiritual wants of their people. They know very well that it will not do for them to assume a pharisaical attitude and declare: "We are 'Missourians,' consequently we know, and attend to, our business." We know it is not because of any merit in us that we have pastors who by example and doctrine teach us what is the sphere of a pastor's duty. Oh, what a responsibility the teachers of the next generation of ministers have! Let each Christian, every Sunday, pray for our institutions for the training of Gospel-preachers and -teachers, in order that no false doctrine may ever be taught in our lecture-halls. May all our pastors ever be on their guard against the temptation of imitating Reformed gadabouts and busybodies!

Waterhole, Alta. W. WALTHER.

PERSONAL EXPERIENCES.

A certain Lutheran was considering the purchase of an automobile and finally made the deal. After driving the car home, he read about the crying necessity of moneys for college buildings in one of our church-papers. On thinking the matter over, he asked himself whether he had the right to purchase an auto for his personal use without contributing an equal amount to the special work of the Lord. After prayerful meditation he contributed an amount equal to the cost of the automobile and equipment to the New Seminary Building Fund in addition to the amount he paid through the regular congregation channels.

In another instance one of our Lutheran laymen was considering the purchase of an auto. After thinking over the matter for several days, he came to the conclusion that he had no right to contribute so much for his own personal pleasure without contributing an equal amount to the special work of Synod and thereafter an amount equal to the yearly up-keep of the auto. So he got a line on the probable cost of the up-keep of an auto based on the experience of others. He then decided not to buy until he felt circumstances would permit him to contribute an amount equal to the cost of the auto as a special contribution to the cause of the Church and thereafter an amount each year to equal the average yearly up-keep of the car. When he purchased an auto later on, he carried out his resolution.

These are both fine examples to follow, and if this were done by every one who drives an automobile, Synod would receive so much money that it would be necessary to call a halt, as it was done when Moses asked for contributions for the Tabernacle. HAMAXOURGOS.

(We are able to testify to the literal truthfulness of the "experiences" referred to in the above contribution. — ED.)

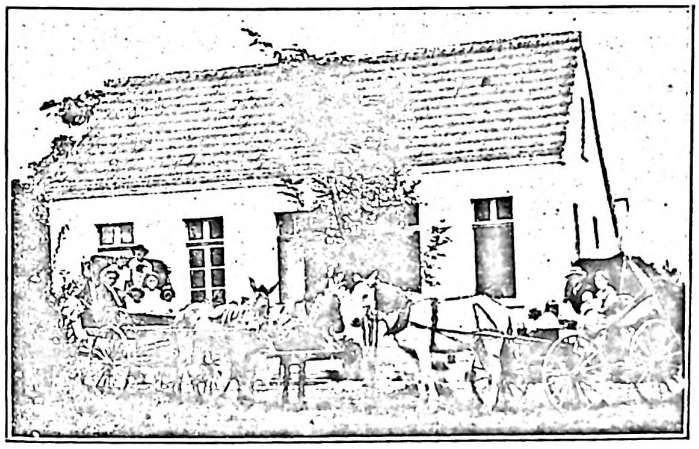
INSIDIOUS FICTION.

Publishers are having a hard time of it of late. The Society for the Suppression of Vice has been active for some time and has haled several publishers into the courts. The latest case which has attracted particular notice concerned the "novel" entitled *Simon Called Peter* by Rev. Robert Keable. Of this book the secretary of the above-named society asserted "that it is a highly insidious book, because published with a title savoring of religion and written by a clergyman. It has an innocent look, which has admitted it to society where the ordinary licentious novel could not circulate." In Massachusetts this book was held by the court to be indecent literature, and a woman who had sold it was fined $100. "Unfortunately the imprint of some of our best publishers is no safeguard," it was declared. This is true of a great amount of our modern literature. One cannot be too careful in the selection of books nowadays. Parents in particular cannot be too careful in their supervision of the kind of literature which enters their homes and is read by their children. "Whatsoever a man soweth, that shall he also reap." And whatsoever parents sow, or allow to be sown, in the hearts of their children, of the same species and kind shall parents reap from their children in the fruits which their lives produce. This is an immutable law which God has fixed.

If our Christians would give recognition to the many years of service which the Board for Juvenile Literature of our Synod has rendered and value its judgment by purchasing books from its extensive list, at least a partial blockade would be thrown up against filthy, immoral, defamatory, and irreligious literature that is on the book-market to-day.

Jersey City, N. J. G. E. HAGEMAN.

NOTES AND NEWS.



The above illustration shows the Rev. C. F. Lehenbauer and family (on left) visiting his brother, Rev. Geo. Lehenbauer (at right) at Sitio, Brazil. The building shown is the parsonage. This family visit was the first since 1916, seven years previous.

Zion School (Rev. Louis J. Sieck) of St. Louis now shows an enrolment of 220. In 1920 the number was 175.

Rev. Monsma, Editor of the *Ministers' Monthly*, sends his child to one of our parochial schools, that of Christ Church (Rev. Lams), in Oak Park, Ill.

The author of "The Shades of Night Have Passed Away" (WITNESS, No. 10, p. 148) will please send his or her name to the editors, c. o. Prof. M. Sommer. The letter which accompanied the poem has been lost.

The *Glasgow* (Scotland) *Observer*, of which a number recently reached us, contains an announcement of the Glasgow Bach Choir, the choir of the (Catholic) Cathedral of Glasgow. What a tribute to the genius of the Lutheran master musician!

A card of thanks is requested by Rev. Chas. and Miss Emma Schubkegel of St. Louis for a donation of $150 from the students of Concordia Seminary towards the funeral expenses of the former janitor, Mr. O. Schubkegel.

The Rev. Father Dorotheus Schilling continues to solicit money for Catholic missions in Japan and China from our people. Solicitations have recently been addressed to the Executive Secretary of the L. L. L. and to the editors of the LUTHERAN WITNESS. We would call this zero in solicitations.

The American Birth Control League is continuing to spatter the country with its slime in the form of tracts and leaflets, and the New York *Nation* is lending its support. The *Nation* was once recognized as a leading "high brow" publication, but has gradually become an instrument of the most godless forms of propaganda.

Our Chicago Pastoral Conference has made arrangements with the Westinghouse Electrical Company to have their station KYW broadcast Lutheran sermons in their chapel services about once a month. This station carries 4,200 miles. The services are held on Sunday afternoons from 3.30 to 4.30. The Lutheran service May 13 was conducted by Rev. Alex Ullrich, of La Grange, Ill.

A request has been sent to the local Board of Education by the Youngstown, O., branch of the Ku Klux Klan urging that representatives of the Klan, the Knights of Columbus, and B'Nai B'Rith (a Jewish secret society) be summoned to a conference to "work out a scheme of religious instruction in the public schools." Why not avail ourselves of the moral leadership of the Elks? Why not invite the drill team of the local Shrine to contribute a little Mohammedanism to the "scheme"?

Pastor A. Grewe writes: "I visited the Missouri State Reformatory (Industrial School for Boys) in Boonville, Mo., to ascertain how many boys — in many instances men — are Lutherans. Looking through the records of 1,110 inmates, — about 650 are in school at the present time, — I found four Lutherans. Then I decided to find out how many were members of our Missouri Synod; so I wrote to four pastors. Three replied: 'Not a member,' and the fourth said: 'The youth in question was a communicant member of my congregation.'"

The entire local Commandery of the Knights Templar Masons attended services in Trinity Lutheran Church, Lancaster Co., Pa., May 10, when Dr. A. B. MacIntosh "preached a special sermon to the Knights." It is this sort of thing that keeps Lutheranism a body divided into two camps, — this and such incidents as the joint Good Friday service at Fort Wayne, in which Rev. P. H. Krauss spoke from the same platform with the Congregationalist preacher, Dr. Folsom, who has publicly denied the atonement. Both Revs. Krauss and MacIntosh are members of the United Lutheran Church (Merger Synod).

Dr. Ira O. Nothstein, in the *Lutheran Companion*, tells about a woman who resolved to learn how to be a medium in order to make this her occupation, as she could find nothing else to do. After about a month of daily sittings with a medium she was told that the spirits would soon begin to talk to her. She sat quietly in her room for several days anxiously waiting for the voices to come. They seemed to her to come at last, but in the form of mutterings which she could not understand and which frightened her. Wherever she went, she heard the "voices," whether asleep or awake. The result was the madhouse, where she still hears the "spirits."

The following almost incredible piece of news was carried by the *Chicago Evening American*, April 13: "The Sears-Roebuck Y. M. C. A. has invited Rabbi Leon Fram of Temple Judea to conduct a Bible-class composed of Gentiles and Jews. Rabbi Fram will give a series of Bible studies under the general topic of 'The Modern Message of the Bible.' This is the first time in Chicago, and perhaps in America, that a rabbi has been invited to conduct a Bible-class under the auspices of the Young Men's Christian Association. Rabbi Leon Fram received the rabbinical degree at the Hebrew Union College in 1920 and has been the spiritual leader of Temple Judea since his graduation." A *Christian* young men's society invites a *Jewish rabbi* to lecture on the *Bible* — is it possible to make a more hypocritical use of the name Christian?

At Dallas, Tex., Rev. R. G. Kuhn, of the United Lutheran Church, invites our parishioners to a First Lutheran Church (U. L. C. Merger) service at the Y. M. C. A. and announces that "Dr. T. O. Perrin, pastor of Westminster Presbyterian Church, will preach for us." A Reformed preacher, who is at the same time a 32d degree Mason, preaching at a Lutheran service, to which members of another synod are invited — can there be a greater perversion of Lutheran church-work? The above instance is given this publicity because the U. L. C. work in Dallas has from the outset been accompanied by proselyting among our people.

The *Gazette Times*, Pittsburgh, says: "It is pretty safe to place reliance on Kansas to find something about which to start

trouble when others are unaware that there is cause for disturbance. A moral tornado is prevailing there over the adoption of Wells's *Outline of History* as a text-book in the State normal schools. Some Kansans have protested that it is not a fit book for teachers to study and demand that it be removed on the ground that it is both irreligious and immoral. A Freshman seems to have delivered an opinion on the subject that is well worthy of notice. He says: 'It is the driest book I ever tackled. I hope the governor abolishes it.' Amid the rumpus which has been raised that Freshman appears to be the only person who has a clear, comprehensive view, and many others who have tried to read the work will heartily agree that he is right." G.

Obituary.

† IRA JACKSON. †

Ira Jackson, a Sophomore in Concordia Institute, Bronxville, N. Y., fell asleep in Jesus on April twenty-fourth. This young man was born on the Isle of Pines, Cuba, and was baptized, when nine years old, by our missionary in that region at that time, Pastor Paul Prokopy, now in Chicago. Under the influence of his God-fearing parents and prompted by the missionary, Ira came to this country to prepare for the ministry of the Gospel in the Lutheran Church and was supported by the New England District of the Walther League. Despite two operations (for mastoiditis) and all that skilful and loving hands could do, he passed away, just one month after the day when he was seventeen years old. After the solemn services in the chapel of the college, in which Pastors Sieker and Prokopy and President Romoser spoke, the remains were placed into the receiving vault of the beautiful Woodlawn Cemetery whence they were taken later to be shipped to the home of the bereaved parents in South Coast, Isle of Pines, Cuba.

Ira Jackson was a Christian young man and a faithful student. Of such young men we need many, very many, for the work in the vineyard. Why did the Master summon him hence? We bow to His will of love for our good, and we pray that He may comfort the hearts that have been so grievously stricken. G. A. R.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 1st Sunday after Epiphany: The *Rev. C. J. Broders* in the congregation at Atlanta, Ga., by Pastor M. W. H. Holls.

On 3d Sunday in Lent: The *Rev. A. Krentz* in St. Paul's Church, Sterling Tp., Mich., by Pastor G. A. Sebald.

On 5th Sunday in Lent: The *Rev. O. P. Hinge* in Immanuel Church, Houston, Tex., by Pastor G. H. Hillmer.

On 3d Sunday after Easter: The *Rev. Th. C. Klatt* in the congregations at Forbes and Ellendale, N. Dak., by Pastor A. G. Merkens. — The *Rev. A. L. Kreyling* in Redeemer Church, Fords, N. J., by Pastor F. C. G. Schumm. — The *Rev. W. Rueter* in the congregation at Browns Corners, Wis., by Pastor W. P. Stoehr.

On 4th Sunday after Easter: The *Rev. L. Luecke* in St. Peter's Church, Little York, N. Y., by Pastor J. A. Schwoy. — The *Rev. A. Fehner* in St. Stephen's Church, Duluth, Minn., by Pastor E. J. Kirsch.

On 5th Sunday after Easter: The *Rev. W. Lobeck* in Trinity Church, Driftwood Tp., Jackson Co., Ind., by Pastor H. Petrich. — The *Rev. L. J. Dornseif* in Mount Zion Church, Edgerton, O., by Pastor P. G. Nau.

B. *Teachers:*

On Easter Monday: *Teacher C. R. Naumann* in First St. Peter's Church, Linha das Pedras, Rio Grande do Sul, Brazil, South America, by Pastor J. Busch. — *Teacher O. F. B. Niewedde* in the congregation at Altamont, Ill., by Pastor F. W. Brockmann.

On 1st Sunday after Easter: *Teacher M. F. Heinemeier* in St. Paul's Church, Leavenworth, Kans., by Pastor A. G. Dick.

On 5th Sunday after Easter: *Teacher A. Boneck* in St. Paul's Church, Chicago, Ill., by Pastor A. Frederking.

Dedication.

On 4th Sunday after Easter the new organ of Trinity Church, *Hoag*, Nebr. (the Rev. F. W. Falkenroth, pastor), was dedicated to the service of God.

Anniversary.

On 4th Sunday after Easter the congregation at *Warda*, Tex. (the Rev. G. Buchschacher, pastor), celebrated its fiftieth anniversary.

Announcements for Delegate Synod.

Synod will meet June 20—30. Opening service at St. Paul's, June 20, 10 A. M. Sessions in the chapel of Concordia College. Quarters will be provided *only for delegates and for such as are obliged to attend the convention in behalf of Synod.* All members of Synod, voting and advisory, from the president down, are expected to announce themselves, whether they have standing quarters or not. Announcements should be made on a separate postal card, — only one announcement on each postal card, — and the following form should be adhered to: —

1. Name:
2. Address:
3. District:
4. Circuit:
5. Occupation:
6. Age:
7. Have you standing quarters?
8. With whom? (Name and address.)
9. Are you coming in an automobile?

The housing committee is ready to reserve rooms for such as would rather board in a hotel. All announcements *must* be forwarded by June 1 to REV. PAUL F. MILLER,
1120 Barr St., Fort Wayne, Ind.

Railroad Accommodations for Delegates Going to Synod at Fort Wayne via St. Louis.

The Wabash Railroad runs two through trains daily between St. Louis and Fort Wayne. One train leaves St. Louis (Union Station) at 8.15 A. M., arriving in Fort Wayne at 5.33 P. M.; the other train leaves St. Louis at 5.32 P. M., arriving in Fort Wayne at 3.15 A. M. Probably the greater number of delegates will leave St. Louis on the morning train, June 19. If necessary, the Wabash will attach one or more special coaches to the regular train. Every delegate traveling from St. Louis to Fort Wayne, no matter on what train or date, is hereby requested to notify the undersigned of his intentions and to give him all the necessary details as to date, etc. — Pastors having no Eastern clergy certificate can obtain an application for it from the undersigned, provided they send a self-addressed and stamped envelope. Western clergy certificates will not be recognized from St. Louis to Fort Wayne. Full fare from St. Louis to Fort Wayne, $12.51; Eastern clergy rates, half fare. — The Wabash train leaves Fort Wayne on June 30 at 1.15 P. M., arriving in St. Louis at 10.25 P. M. REV. W. HALLERBERG, *Railroad Secretary,*
3925 Sullivan Ave., St. Louis, Mo.

Conference Notices.

The Metropolitan One-day Conference will meet, *D. v.*, May 29 (9.30 A. M.) in Trinity English Lutheran Church, Dallas, Tex. Take Forest Ave. car to Forest and Meadow. Bring your Book of Concord.
W. F. KLINDWORTH.

The Grand Rapids Local Conference will meet, *D. v.*, May 29 to 31 at Manistee, Mich. (Rev. J. H. Todt). Confessional address: Rev. C. C. Koessel (Rev. A. Krug). Sermon: Rev. W. Schumacher (Rev. Fr. Sievers). Kindly inform the resident pastor whether or not you plan to attend. B. H. SUCCOP, JR., *Sec.*

The Northern Nebraska Conference will meet, *D. v.*, June 4 to 6 (noon till noon) at Snyder, Nebr. (the Rev. Herm. Moellering, pastor). Guests will be met at Snyder only. Inform the pastor promptly of your intended presence or absence. R. E. KRUSE, *Sec.*

The Washington (Mo.) Local Conference will meet, *D. v.*, June 5 to 7 (from noon till noon) in the congregation of the Rev. L. Niermann at Leslie, Mo. L. NIERMANN, *Sec.*

The Litchfield Pastoral Conference meets, *D. v.*, June 13 and 14 in Batchtown, Ill. Take the boat at the foot of Olive St., St. Louis, Mo., at 3 P. M. Announce your intended presence or absence by June 4.
A. PENNEKAMP, *Sec.*

The National Teachers' Conference,

to which all teachers of the Synodical Conference and all ministers that teach school are urgently invited, will meet, *D. v.*, July 11 to 13 in our Concordia Teachers' College at River Forest, Ill. Free lodging will be provided for all visitors in the college. Meals will be served at cost. Take the Oak Park elevated from Chicago and ride to Wisconsin Station, then walk north to Augusta St. — A list of all papers that have been announced will be published later, if possible. Kindly announce your coming to the undersigned by July 1. — As attendance at the conference is for the benefit of the schools and of the congregations, it would be very appropriate if the congregations would bear the traveling expenses of the participants.
W. WEGENER, *Chairman.*

Result of Election.

The *Rev. Henry A. Koenig*, of Webster City, Iowa, has been elected to the English professorship at our Teachers' Seminary in Seward, Nebr.

H. MIESSLER,
Secretary of the Electoral College.

Notice.

The undersigned would be deeply indebted to any pastor or layman who would be kind enough to send him the names and addresses of all Lutherans living in Northern, especially in Northeastern Minnesota, and not served by any other pastor of our Synod.

REV. H. E. KLINKENBERG, Deer River, Minn.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Mount Calvary, St. Louis, $10.40; Trinity, East St. Louis, 5.50. ($15.90.) *Budget Treasury:* Grace, San Diego, 11.00; Our Redeemer, St. Louis, 142.00; Our Savior, St. Louis, 12.92; Redeemer, Detroit, 150.00; Our Savior, Cincinnati, 95.57; Christ, Washington, 100.00; Our Savior, Brooklyn, 66.35. ($577.84.) *Church Extension Fund — District:* Mount Calvary, St. Louis, 5.20; Trinity, East St. Louis, 2.75; Christ, Chicago, 45.00; Trinity, Grantwood, N. J., 2.50. ($55.45.) *Church of Our Redeemer in New York — Certificates:* Our Savior, Cincinnati, 50.00, from a member, 50.00. ($100.00.) *Church Extension Fund — General:* Trinity, Grantwood, N. J., 5.00. *Deaf-mute Missions:* Mount Calvary, St. Louis, 2.34; Trinity, East St. Louis, .91. ($3.25.) *District Budget Treasury:* Grace, San Diego, 9.02; Our Redeemer, St. Louis, 118.30; Our Savior, St. Louis, 10.55; Redeemer, Detroit, 123.00; Faith, Chicago, 122.40; Holy Trinity, New York, 40.00; Our Savior, Brooklyn, 90.02. ($513.29.) *District Treasury:* Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, 1.37; Trinity, Grantwood, N. J., 5.00. ($8.97.) *European Missions:* Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, 1.37. ($3.29.) *Foreign-tongue Missions:* Trinity, East St. Louis, .55. *Indian Mission:* Trinity, East St. Louis, .68. *Foreign Missions:* Grace, Elyria, O., 34.81; Mount Calvary, St. Louis, 10.40; Christ Sunday-school, Washington, 7.00; Trinity, East St. Louis, 4.95; Mrs. Grossman, Redeemer, Chicago, 5.00; Christ, Chicago, 80.00. ($142.16.) *General Home Missions:* Mount Calvary, St. Louis, 10.40; Trinity, East St. Louis, 4.68; Christ, Chicago, 80.00; Trinity, Grantwood, N. J., 5.00. ($100.08.) *Immigrant and Seamen's Missions:* Trinity, East St. Louis, .28; Trinity, Grantwood, N. J., 1.20. ($1.48.) *Industrial School in Addison:* Edward W. Tatge, Redeemer, Chicago, 100.00. *Ministerial Education Fund:* St. Stephen's, Catawba Co., N. C., 8.42; Our Savior Ladies' Mission Society, Cincinnati, 25.00; Trinity, East St. Louis, 1.38; Trinity, Grantwood, N. J., 2.50. ($37.30.) *Missions — District:* Mount Calvary, St. Louis, 52.00; Pilgrim Sunday-school, St. Louis, 19.33; Trinity, East St. Louis, 27.50; Trinity, Grantwood, N. J., 20.00; Faith Sunday-school, Cleveland, 6.32; Redeemer, Chicago, 30.00. ($155.15.) *Colored Missions:* Mount Calvary, St. Louis, 9.36; Trinity, East St. Louis, 4.49. ($13.85.) *Colored Missions — Jubilee:* Rev. O. W. H. Lindemeyer, St. Louis, 25.00. *Native Student in India:* Our Savior, Brooklyn, 36.00. *South American Missions:* Mount Calvary, St. Louis, 5.20; Trinity, East St. Louis, 1.79; Trinity, Grantwood, N. J., 2.50. ($9.49.) *Synodical Treasury:* Mount Calvary, Lancaster, Pa., 23.70; Mount Calvary, St. Louis, 24.18; Trinity, East St. Louis, 17.26; Christ, Chicago, 150.00; Trinity, Grantwood, N. J., 14.00. ($229.14.) *Synodical Building Fund:* St. John's, Catawba Co., N. C., 102.25; Our Redeemer, St. Louis, 1,903.00; Messiah Sunday-school, Detroit, 20.00; "A Friend," Mount Calvary, Lancaster, Pa., 1.00; Grace, Elyria, O., 217.27; Mount Calvary, St. Louis, 537.50; St. John's, Hannibal, Mo., 250.00; Christ, Washington, 41.50; Christ, Chicago, 241.45; Redeemer, St. Paul, 705.70; Trinity, Grantwood, N. J., 150.00; Trinity, Oak Park, Ill., 1,098.75. ($5,268.42.) *Hospital in East St. Louis:* Our Redeemer, St. Louis, 4.73. *City Mission in St. Louis:* Our Redeemer, St. Louis, 19.88; Mount Calvary, St. Louis, 1.00. ($20.88.) *City Mission in Chicago:* Redeemer, Chicago, 69.85. *Convalescent Home in St. Louis:* Trinity Ruth Circle, East St. Louis, 5.00. *Sanitarium in Wheat Ridge:* Grace, Elyria, O., 7.30; Pilgrim Sunday-school, St. Louis, 10.00. ($17.30.) *Orphanage in Marwood, Pa.:* Trinity, Swissvale, Pa., 40.00. *Orphanage in Des Peres:* Our Redeemer, St. Louis, 18.93. *Home for the Aged in St. Louis:* Our Redeemer, St. Louis, 7.57. *Memorial Hospital for Orphans in Addison:* Windsor Park Sunday-school, Chicago, 100.00. *Near-East Relief:* Mount Calvary, St. Louis, 1.35. *Society of Missouri for Homeless Children:* Our Redeemer, St. Louis, 2.84. *General Relief:* Trinity, East St. Louis, .27. *Miss Olive Gruen in China:* Trinity Sunday-school, East St. Louis, 40.00. *Walther League Mission Fund:* Our Redeemer Philathea Y.P.S., Fords, N.J., 5.00; Grace Walther League, Pittsburgh, 15.00; Our Savior Y. P. S., St. Louis, 3.50. ($23.50.) — GRAND TOTAL: $7,754.51.

May 12, 1923.

WM. E. JUNGE, *Treas.*,
3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT. — April: Synodical Treasury, $1,318.01; Synodical Building Fund, 2,240.87; Seminary Building Fund, 1,541.97; Missions, 2,317.04; Miscellaneous, 2,969.50. — *Total*, $10,387.39.

H. E. SIEKER, *Treas.*

CANADA DISTRICT. — November, December, 1922; January, February, March, April, 1923: Missions, $3,878.99; Seminary Building Fund, 6,160.30; Sufferers in North Ontario, 1,145.08; District Church Extension Fund, 621.55; Sufferers in Europe, 499.14; Miscellaneous, 87.35. — *Total*, $12,392.41.

W. H. SCHMALZ, *Treas.*

CENTRAL DISTRICT. — April: Synodical Treasury, $5,328.92; Synodical Building Fund, 4,521.31; Missions, 4,852.05; Miscellaneous, 3,869.02. — *Total*, $18,571.30.

P. E. WOLF, *Treas.*

EASTERN DISTRICT. — April: Synodical Treasury, $1,195.98; Synodical Building Fund, 462.24; Budget Treasury, 213.18; New Seminary Building, St. Louis, 3,360.59; Missions, 3,674.06; Miscellaneous, 1,240.02. — *Total*, $10,146.07.

J. P. SCHAFFER, *Treas.*

IOWA DISTRICT. — April: Budget Treasury and funds of the Budget Treasury, $6,629.10; Synodical Building Fund, 2,493.21; Miscellaneous non-budget items, 1,473.10. — *Total*, $10,595.41.

P. F. FIENE, *Treas.*

NORTHERN NEBRASKA DISTRICT. — April: Budget Treasury: General, $1,956.32, District, 1,466.71; Synodical Building Fund, 818.15; Seward Addition, 461.34; Sundries, 566.04. — *Total*, $5,268.56.

W. G. BROMMER, *Treas.*

OREGON AND WASHINGTON DISTRICT. — April: Budget Treasury, $259.76; Synodical Treasury, 18.51; Synodical Building Fund, 636.23; Missions, 427.22; Miscellaneous, 491.13. — *Total*, $1,832.85.

A. K. ENGEL, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — April: Synodical Budget, $2,998.22; Synodical Building Fund, 880.96; Miscellaneous, 1,137.93. — *Total*, $5,017.11.

G. A. WEISS, *Treas.*

SOUTHERN NEBRASKA DISTRICT. — April: Synodical Treasury, $1,422.51; Synodical Building Fund, 725.55; Missions, 2,523.23; Miscellaneous, 4,982.87. — *Total*, $9,654.16.

A. SCHUELKE, *Treas.*

Acknowledgment.

The L. L. L. gratefully acknowledges the receipt of two contributions for its Permanent Endowment Fund: $6.00 from an anonymous contributor who enclosed a note postmarked St. Louis and Kansas City R. P. O., and $10.00 from another anonymous contributor.

FRED C. PRITZLAFF, *Treas.*

Contributions Sent Direct to Treasurer of Synod.

From the Treasurer of the Board for Colored Missions: For Home Missions, $25.00; Foreign Missions, 6.50; Altenheim, St. Louis, 25.00; Orphan Home, Des Peres, 25.00; poor students, St. Louis, 25.00. N. N., Phillips, Wis., for St. Louis Seminary, 5.00. St. Andrew's Sunday-school, St. Louis, for Foreign Missions, 15.00. F. Schlichting, Hazardville, Conn., for St. Louis Seminary, 20.00. Gerhard Kempff, Priest River, Idaho, for St. Louis Seminary, 25.00. Otto Oldenburg, Sheboygan, Wis., for mission-work in Berlin, 2.00. Per C. P. H., from N. N., Leavenworth, Kans., for South American Missions, 3.63. Per C. P. H., from H. W. Fink, Long Beach, W. Va., for Building Fund, 10.25; from D. Vogt, Coldwater, Mich., for Suffering in Germany, 3.50; from N. N., Easthampton, Mass., for Missions, 1.00. From Nebraska District Walther League, per Treas. F. H. Schindel, for Walther League General Mission Fund, 75.00. G. H. Schuricht for St. Louis Seminary, 30.00. St. James's Lutheran Congregation, Holland, Minn., for St. Louis Seminary, 85.00.

E. SEUEL, *Treas.*

Change of Addresses.

Rev. E. H. Berning, 819 N. 14th Ave., Melrose Park, Ill.
Rev. M. J. Bruer, 368 Princess Ave., London, Ont., Can.
Rev. M. N. Carter, 4841 Evans Ave., Chicago, Ill.
Rev. L. J. Dornseif, R. 3, Edgerton, O.
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H. A. Dittmar, 5329 Cote Brilliante Ave., St. Louis, Mo.
C. R. Naumann, c. o. Rev. J. Busch, Erechim, Rio Grande do Sul, Brazil, S. America.
W. T. Voigt, 870 38th St., Milwaukee, Wis.
H. A. Weinrich, R. 1, Bunceton, Mo.

Committees Appointed for the Delegate Synod.

The Delegate Synod has adopted the following resolutions: "The President of the General Body is hereby asked to publish the list of committees and their members in the official organ (*Lutheraner* and LUTHERAN WITNESS) about two weeks before the Synod meets. Whoever is thus appointed on a committee and finds that he cannot be present at Synod shall notify the President, so that he may have opportunity to appoint another one in his stead. If the chairman of a committee fails to appear, the member named in second place shall at once begin with the work, lest entire days pass before the committee begins its work." (Syn. Rep. 1908, p. 145.)

"*Resolved*, That it shall be the duty of each committee so to publish the times and places of their meetings, both before and during the meeting of Synod, that those interested may be given an opportunity of being present at the meetings of the particular committee." (Syn. Rep. 1917, p. 193.)

In order to carry out the latter resolution, special meeting-places will be assigned the committees, and the time of meeting will be posted on a bulletin board. In accord with a wish of Synod an Information Bureau and a Post-office will also be arranged.

NOTE. — All numbers below 100 indicate unprinted memorials.

Committee 1. — Institutions, Reports and Memorials, 101—131; 206. 6, Report of the Oakland local board. 7, New Seminary at St. Louis: Southeastern Special Conference of Minnesota. 8, Supplement to the Report of the Fort Wayne local board. 14, Supplement to the Report of the Milwaukee local board. 19, Adequate provisions for English students: English District. 22, Supplement to the Report of the St. Paul local board. 27, Supplement to the Report of the Seward local board. 13, Residence of the President: Chicago Pastors' Conference. — All District Presidents. The Building Committee of the Board of Directors. Pastors: Horst (East. Dist.), Bertram (Iowa), Nuechterlein (Mich.), Dale (Engl.), Oberheu (S. Dak.). Teachers: Erdmann (N. Ill.), Wendt (S. Ill.), Mertz (Cent.). Lay Delegates: Schmaltz (Can.), Genrich (N. Wis.), Telger (Tex.), Becker (Man.-Sask.), Kellermann (West.). Advisory Member: Treasurer of Synod. Chairman: President F. Brunn.

This committee will meet on Monday, June 18, 10 A. M., at Concordia College, Fort Wayne, Ind.

Committee 2. — Constitutional Matters, Reports and Memorials, 401—412, 1. 3; 413; 704. 18, Synodical Membership: Engl. Dist. 33, Incorporation of Synodical Conference. 34, Decorum and time of sessions of Synod: Pastoral Conference of Northern Illinois. — Pastors: C. Becker (S. Nebr.), Albrecht (S. Wis.), Buchheimer (Engl.). Director Buenger. Teachers: Felten (N. Wis.), Breihan (Mich.). Lay Delegates: Holtermann (Cent.), Glaeser (Minn.), Wegener (S. Ill.), Bretscher (Cent. Ill.).

This committee will meet on Tuesday, June 19, 10 A. M., at Concordia College, Fort Wayne, Ind.

Committee 3. — Credentials and Registration. — Pastors: F. Wambsganss (Cent.), Wyneken (Cent.). Teacher Lueker (Cent.). Lay Delegates: Werling (Cent.), Linnemeier (Cent.).

Committee 4. — In Charge of Elections. — Pastor Destinon (Iowa).

Committee 5. — On Nominations. — To be elected by Synod.

Committee 6. — Home Missions in North America and Church Extension Fund, 301; 306—310; 606, 608, 615. 17, Lutheran Students at Universities: Engl. Dist. — Pastors: Eggers (S. Wis.), Koenig (Atl.), Friedrich (Engl.), Oetjen (Minn.), Georg (Oreg.-Wash.), Sieck (Tex.). Director Barth. Teachers: Hedder (Cal.-Nev.), Holtmann (Cent.). Lay Delegates: Hesterberg (S. Ill.), Pieper (N. Wis.), Ulmer (Alta.-Br. Col.), Krueger (N. Dak.-Mont.).

Committee 7. — Home Missions in Foreign Countries, 302; 702. 1, Report of Treasurer of Board for Home Missions in Foreign Countries. 10, South American Missions: Eastern Conference. 11, Colportage of Saxon Free Church. 25, Home Missions of Free Church. 26, Baltic Missions. 38, Letter of the German Ev. Church Council. 39, Lutheran World Convention. — Pastors: Ruhland (Can.), Fischer (Cent.), Lehenbauer (Brazil), Kuehnert (N. Nebr.), Otte (Mich.). Professor Sommer. Teachers: Wagner (N. Ill.), Kath (Minn.). Lay Delegates: Thien (Atl.), Pawsat (S. Wis.), Wegener (Kans.), Schwartze (N. Ill.).

Committee 8. — Deaf-mute Missions and Jewish Mission, 514. — Pastors: Brauns (East.), Dubberstein (Kans.), Hyatt (Man.-Sask.), Tegeler (N. Nebr.). Teacher Schneider (S. Dak.). Lay Delegates: Kremmel (S. Ill.), Sager (S. Nebr.), Gans (South.), Brandes (West.).

Committee 9. — Foreign-tongue Missions and Indian Mission, 303. 16, Report of Foreign-tongue Missions. — Pastors: Reinke (N. Ill.), Hansen (S. Ill.), Streufert (Minn.), Niedner (Kans.). Teacher Reese (N. Nebr.). Lay Delegates: Mailaender (Cent.), Bamberger (S. Nebr.), Knarr (East.), Lemke (Cal.-Nev.).

Committee 10. — Foreign Missions (India, China), 304. — Professor Fuerbringer. Pastors: Ruhland (East.), Baepler (Man.-Sask.), Ross (Minn.), Ruesskamp (Engl.). Teachers: Bruer (Can.), Koelling (West.). Lay Delegates: Guthman (Cent.), Mueller (Colo.), Weinrich (Kans.), Koepke (S. Wis.).

Committee 11. — Immigrant Mission, Seamen's Mission, 305; 604. 4, 31, 37, Financial Reports of Relief Board. 30, Financial Statement of Seamen's Mission. 35, Financial Report of Immigrant Mission Board. — Pastors: A. Brunn (Atl.), Janzow (Alta.-Br. Col.), Roehrs (N. Ill.), Gross (Oreg.-Wash.), Baeder (S. Nebr.). Teacher Wilder (Cent. Ill.). Lay Delegates: Lothmann (Cent.), Wiese (N. Nebr.), Witkopp (East.), Schnackenberg (Engl.).

Committee 12. — Juvenile Work, 504. — Pastors: H. W. Mueller (Atl.), Boester (N. Ill.), Hohenstein (West.), Holle (Cent.). Professor Rusch. Teacher Rabe (Atl.). Lay Delegates: Hagist (Cal.-Nev.), Kaesser (East.), Klinger (Engl.), Hillmer (Kans.).

Committee 13. — Support, 605. 20, Pension: Engl. Dist. — Pastors: Laetsch (West.), Hartenberger (S. Ill.), Jahn (Atl.), Schmidt (S. Wis.), Gugel (Mich.). Director Meyer. Teachers: Burandt (Minn.), Kosche (Oreg.-Wash.). Lay Delegates: Piepenbrink (N. Ill.), Schrank (Tex.), Porth (Cent. Ill.), Pearce (Atl.), Michael (West.), Prenzlow (Minn.).

Committee 14. — Publications, 501—513, with the exception of 504. 3, New Series of Readers: Teachers' Conference of St. Louis. 24, *Lutheraner* and WITNESS: Christ Church, San Francisco. 30, Lutheran Intersynodical Hymnal Committee. — Professors: W. C. Kohn, F. W. C. Jesse. Pastors: Lams (N. Ill.), Sohn (East.), Brenner (Cent. Ill.), Hueschen (West.), Erthal (Minn.). Teachers: Becker (Engl.), Meyer (Iowa). Lay Delegates: Bohland (S. Ill.), Stoll (Mich.), Kuss (N. Nebr.), Horstmann (N. Wis.).

Committee 15. — Finances, 412, 2; 601—603 a; 607; 609—614; 616; 617. 2, Opinion of Mr. Seuel to Auditing Board. 23, Finances: Christ Church, San Francisco. 32, Financial Report of Board of Relief. — Pastors: Schwartz (West.), Cloeter (N. Dak.), Weinhold (Minn.), C. H. Seltz (Iowa). Dean Fritz. Teachers: Leuthaeuser (Colo.), Baur (Mich.). Lay Delegates: Ahlbrand (Cent.), Vogel (Tex.), Otto (West.), Harms (Cent. Ill.), Steindorf (South.).

Committee 16. — Parochial Schools, Sunday-schools, 201—205; 207. — Pastors: Michel (Cal.-Nev.), Brockmann (Cent. Ill.), Jesse (Engl.), Kohn (N. Wis.). Professors: Fehner, Schlueter. Teachers: Kuhlmann (Cent.), Selle (S. Wis.), Waltke (West.). Lay Delegates: Mertens (Mich.), Arbeiter (S. Ill.), Kaufmann (N. Ill.), Maass (Minn.).

Committee 17. — Applications for Reception into Synod. — Pastors: Hattstaedt (N. Wis.), Graebner (Kans.). Teachers: Sundermann (S. Nebr.), Weiss (Mich.). Lay Delegates: Rathjen (Tex.), Borchelt (Cent. Ill.).

Committee 18. — On Appeals, 703. 9, Additions to 703; 15, Reinitz (Sask.); 40, Pieper, Edwardsville; 41, Mrs. Lampe, St. Louis; 42, Pastor Kunstmann, Porto Alegre; 43, Mr. and Mrs. Whipple, St. Paul, Minn. — Committee to be elected by Synod.

Committee 19. — Excuses. — Pastors: Zersen (N. Ill.), Trautmann (Cent.), Schroeder (Iowa). Teacher Rengstorf (Kans.). Lay Delegates: Deke (Tex.), Melzer (Cent. Ill.).

Committee 20. — Press Committee. — Pastors: Kaiser (N. Wis.), Bartels (Engl.), Drewes (West.).

Committee 21. — Miscellaneous, 701. 21, Bureau of Statistics: Engl. Dist. — Pastors: R. Meyer (Mich.), Steffen (S. Dak.), Neumann (Tex.), Hudtloff (N. Dak.-Mont.), Hoernicke (Cal.-Nev.), Gebauer (South.). Teacher Eggers (Cent.). Lay Delegates: Haerther (Iowa), Schmalze (N. Ill.), Meyer (Mich.), Webber (Engl.), Rohloff (Kans.).

Committee 22. — Intersynodical Matters. 5, Overture of Pastor J. Buenger. 12, Overture of Southern Park Region Special Conference. 28, Overture of Pastor Hanssen and others. 29, Overture of Northeastern Special Conference of Iowa. — Professors: Th. Graebner, Director Klein, Dr. Feth. Pastors: Eickstaedt (Cent.), Huchthausen (Minn.), Wismar (Atl.), Hoyer (Colo.). Teachers: Braun (Mich.), Reuter (N. Ill.). Lay Delegates: Nanke (Iowa), Heidbrink (Cent. Ill.).

In each committee the person whose name is at the head of the list is the chairman, who must also see to it that after completion of all work the documents are returned to the Secretary of Synod.

Dr. Pieper will read a German paper on "The Proper Worldview"; Professor Bente, an English paper on "Following the Faith of Our Fathers."

In conclusion I wish to state the following: —

1. Unfortunately some reports and memorials which ought to have been printed did not arrive in time.

2. All delegates are earnestly requested carefully to peruse and study the printed reports and memorials, which will be mailed to them, in order that they may be able to understand the recommendations of the committees, which constantly refer to these reports and memorials, intelligently to take part in the discussions, and to cast their votes with a proper understanding of the matter in hand.

3. All delegates are obliged to attend every session up to the last. Very important business may be transacted in the final session. Synod will see to it that no delegate leaves before adjournment, except in case of emergency. If a delegate is not able to attend all the sessions, he should send his alternate, or, if feasible, divide the time between himself and his alternate.

The Constitution of Synod has the following to say on this point: "The President shall remind Synod that all delegates and representatives elected to attend the synodical sessions shall regularly attend all sessions to the very close of the convention. All synodical delegates who arrive late, or leave before adjournment, or do not attend the convention at all shall present or send a written excuse."

Chicago, Ill., May 12, 1923.

F. PFOTENHAUER, *President of Synod.*

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance.
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The Christian's Suffering.

"No chastening for the present seemeth to be joyous, but grievous." Heb. 12, 11. It is human to feel the sting and pain of chastening. Indeed, chastisement must be felt if it is to serve its purpose. And when the sufferings of this present time afflict us, we naturally strive to get rid of them. Nor is it wrong to seek relief and easement. St. Paul tells us that he prayed three times to be delivered from the affliction which troubled him. But, nevertheless, after God had told him that it was good for him to bear this burden, he bore all patiently. And just so we Christians, though we make efforts to improve our condition, yet, if for the time being God permits us to remain in tribulation and sorrow, we are to submit to His will. While we continue to cry to God: "Deliver us from evil," we endure the cross, knowing that "we must through much tribulation enter into the kingdom of God."

God has a purpose in sending us sorrow. Trials are to lead us to give more earnest heed to Scripture and thus become better acquainted with God's will and purpose. And how could we experience God's help in time of need if there were no hour of need? If the sun never sets, we can never see it rise. Let us therefore, while in the midst of darkness and suffering, pray and hope, remembering that God is making ready to show us His power.

By chastisement, moreover, the sin which does so easily beset us is to be subdued in us. After God has forgiven us our trespasses, His love moves Him to help us to conquer the moral corruption which still remains in our nature. In this plan of purifying and sanctifying us, suffering has its place. Our pride must be humiliated, our lusts must be restrained, our love of the world must be discouraged, our impatience must be subdued. In all this, adversity has a part. Therefore the apostle writes: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily, for a few days, chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." Heb. 12, 9. 10.

By suffering the Christian is also in this respect to be made comformable to our Lord Jesus Christ. It is God's will that we should be "conformed to the image of His Son." Rom. 8, 29. As the "only-begotten" Son of God suffered, so likewise all of God's children shall suffer. And "if we suffer, we shall also reign with Him." 2 Tim. 2, 12.

And finally, the Christian is to remember that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4, 17. That does not mean that our affliction merits heaven for us. We, also the suffering Christians, "daily sin much and deserve nothing but punishment." But nevertheless it is God's will that we be tried and chastened by afflictions, and during such times of trial we are to be comforted by the thought of the "eternal weight of glory" which is awaiting us. We are to keep in mind that it is but "a little while" when God will perfectly fulfil our last petition in the Lord's Prayer: "Deliver us from evil." It is but "a little while" when He shall take us from this vale of tears to Himself in heaven. "He will not suffer you to be tempted above that ye are able." Let the suffering children of God, then, remember that the darkness and the sorrow will soon be over, the brightness and the fulness of joy at Christ's right hand shall soon be theirs. —

We have been told that many sick and suffering Christians read the WITNESS. To these cross-bearers all we send greeting. The Good Shepherd is not unmindful of His suffering Christians. He has not led you *into* darkness to have you remain there, He is leading you *through* trial to victory. Your distresses are the pains and pangs out of which shall be born your eternal glory and happiness. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the Health of my countenance, and my God." Ps. 42, 11.

Here our eyes with tears are streaming,
Looking for some resting-place;
There they shall with joy be beaming,
Gazing on a Father's face.

Here our bleeding feet are threading
Tangled mazes, dark and drear;
There they shall be ever treading
Blooming fields, by waters clear.

S.

THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee, consisting of Prof. Th. Graebner and Prof. Martin S. Sommer.

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ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3018 Texas Ave., St. Louis, Mo.

ALL REPORTS of ordinations, installations, dedications, jubilees, mission-festivals, and changes of addresses should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.

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An AGENT is desired in every town. Correspondence invited.

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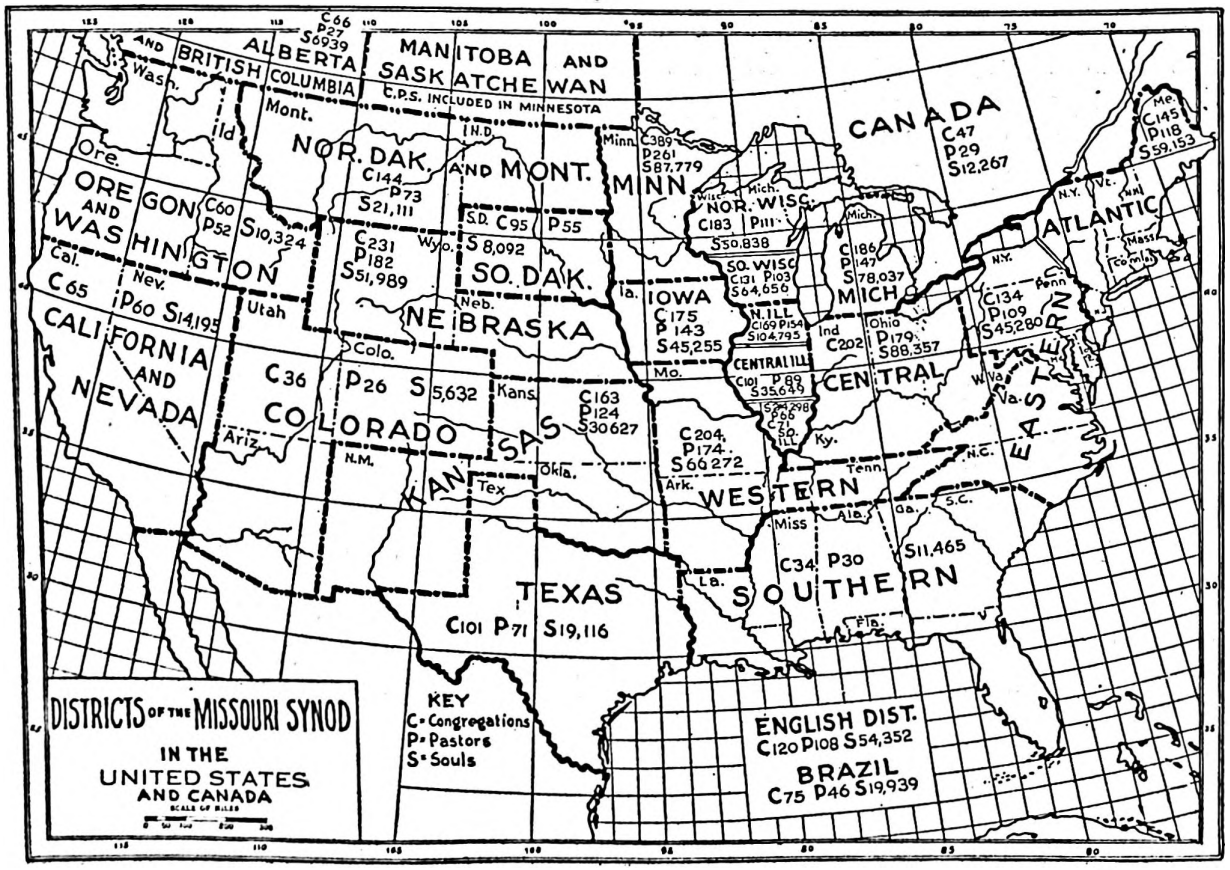
How the Missouri Synod Does Its Work.

"It is the Lord's doing, and it is marvelous in our sight." This comment involuntarily came to our lips as we contemplated the map depicting the *Districts of the Missouri Synod.* Seventy-five years is not a long time in the life of a church-body. In 1847 but a few dots on a map would have sufficed to show Synod's existence; now it extends from Maine to California and from Canada to the Gulf of Mexico. From the original 22 pastors in 1847 the number has increased to 3,073; its congregations from the original 16 to 3,450, with 877 additional preaching-stations. 1,345 organized church-schools, attended by 76,317 pupils, are taught by 1,481 teachers and 460 pastors. In 855 summer-schools and Saturday-schools 18,221 pupils are taught by 707 pastors. Our Sunday-schools have an enrolment of 127,236. Synod comprises 27 Districts — 23 in the United States, 3 in Canada, and 1 in Brazil. Its membership embraces 1,041,514 souls.

How is the work of this vast body done? Each of the 27 Districts has its own president and other officers. Each District does mission-work within its own boundaries. This is known as the District Home Missions. Each District holds one convention a year, except every third year, when the Delegate Synod meets. This Synod is called a *Delegate* Synod because only those are allowed to vote who are *delegated,* elected, by the congregations to attend this delegate convention. Five to ten congregations send one pastor and one layman as their delegates. Fifteen teachers and other advisory members are entitled to one delegate.

Synod has a President, a Secretary, a Treasurer, and other officers. The *President* conducts the meetings of the Delegate Synod, carries out its resolutions, visits District conventions, inspects our educational institutions, etc. All moneys collected from the congregations for missions, colleges, etc., are sent to the *District* treasurers, who turn them over to the *General Treasurer,* who, in turn, sends the moneys to the treasurers of the various mission boards and colleges. These, then, pay the salaries of the missionaries and the professors.

Our most important work is *Home Missions.* About $485,000 a year is necessary to carry on the work. Manitoba and Saskatchewan, Minnesota, North Dakota and Montana, and Texas have the greatest number of mission-stations. If some Districts are unable to provide for their missionaries, other Districts help them out by contributing to the *General Home Missions Treasury,* through which the needy Districts receive the necessary funds. $105,000 flows into this treasury annually. The *Synodical Treasury* takes care of the salaries of our officers and of the professors, the running expenses of our colleges and seminaries. The demands on this treasury are $450,000 a year. The *Church Extension Fund* lends



money to needy congregations to help build churches, schools, and parsonages.

The treasury of the *Board of Support* gives assistance to incapacitated ministers, professors, teachers, and their dependents. Owing to the heavy demands made upon it, the treasury was in straits. Noble-hearted laymen of Synod came to its aid. They formed a society, called the Lutheran Laymen's League, with the purpose of raising $3,000,000 as an endowment fund. They have so far succeeded in raising $2,400,000 and are determined to reach the goal. But since only the proceeds of this fund are to be used, and since this income does not suffice to support the "Veterans of the Cross," about $75,000 is needed yearly in collections from the congregations for this treasury.

Speaking about our Synod's work, the Concordia Publishing House is one of its greatest agencies, supplying our people with hymn-books, Bibles, prayer-books, church-papers, and a voluminous theological literature, both books and pamphlets.

Our young people are coming to the front. The Walther League (42,000 members) maintains several hospices, supports sundry charitable enterprises, particularly the Sanitarium at Wheat Ridge, Colo., and at this writing eleven missionaries in the foreign fields.

The principal work of our Synod, as has been noted, is mission-work. At present 989 pastors and teachers are engaged in this work, serving 1,844 missions. Besides in English and in German, the Gospel is preached in at least ten different languages. In Yiddish the Israelite of New York City may hear of Christ as the promised Messiah; in Italian the Gospel is proclaimed in New Jersey; in Polish it is preached in New York, Baltimore, Detroit, and other places; the Lithuanians have congregations in the Atlantic States and in Illinois. In Philadelphia, Cleveland, Chicago, at places in Massachusetts, Minnesota, Wisconsin, and Michigan the Lettish people hear of Christ and Him crucified. Slovak, Norwegian, and Danish are other tongues employed by our missionaries to speak of the one thing needful. Old Mexico and Argentina now hear it in Spanish, Brazil in Portuguese. The deaf-mutes in New York, Toledo, Fort Wayne, Detroit, Chicago, Milwaukee, and Minneapolis hear the Savior's "Hephatha" in the sign-language. Our work among the Stockbridge Indians in Wisconsin and the Chippewas in Minnesota is well known, likewise our great work among the negroes in the Southern States. Recently our mission-field in the Black Belt in Alabama has made wonderful strides.

The message which our Synod proclaims is not confined to our country. In Brazil we have 130 congregations. 24,763 souls are ministered to by 40 missionaries. In Argentina we have a number of stations; in Buenos Aires, a city of 2,000,000, there is an established mission. In Europe we help support the so-called Free Church, which is at one in doctrine with us. It numbers 39 congregations, 30 pastors, and 7,938 souls. In Copenhagen, Denmark, and in London, England, the "Missouri" doctrine is preached. In far-off India 27 of our missionaries are at work, ministering to 5,000 souls. In and about Hankow and Shihnanfu, China, 15 missionaries are laboring among the idolaters to win them for Christ.

The church property owned by the congregations throughout Synod is estimated at $53,361,557; the property of our educational institutions, at $3,061,000; the property of private benevolent associations within the bounds of Synod, at $4,993,000. Total, including high schools and hospices, $62,416,020.

The budget for Synod's missions is $626,300. Total disbursements for all missions, $951,487.

"Glorious things are spoken of thee, O city of God," we read in Ps. 87. And the result? "I will make mention of Rahab and Babylon as among them that *know* Me. Behold Philistia and Tyre, with Ethiopia; this man was *born* there. . . . And the Most High Himself will establish her." *Speak* the "glorious things" — the Gospel of Jesus Christ; give the Gospel a chance at the heart of the people, and God, through the Gospel, will do the rest. At home and abroad our missionaries have preached nothing but the Gospel of Christ crucified. This is the secret of our phenomenal growth. *Soli Deo Gloria!* To God alone be glory!

"My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15, 58.

Springfield, Ill. LOUIS WESSEL.

In All Fairness.

I.

What shall I give toward the support of my church and school and what share toward missionary work? That is the question many have been, and all should be, asking themselves. We have had to answer the question in a sort of rough-and-ready way. It is quite generally considered unnecessary to follow the Old Testament rule as set up in Lev. 27, 32: "The tenth shall be holy unto the Lord," and 2 Chron. 31, 5: "And the tithes of all things brought they abundantly." And, many will say, conditions in this day and age are very different. To a certain extent that is so, and I agree with them that in most communities a tenth of one's income is not necessary properly to support a congregation. Still in very small congregations the Old Testament rule may be regarded a good rule to follow.

Practically all giving has been guesswork, and I believe most Lutherans will welcome some enlightenment on what would be considered their fair share.

Let us not be misled nor hide behind the excuse that we have no need of a plan for an equitable distribution of the load by saying: "Enough funds have always been gathered to provide what was needed." I say, only enough to provide *sparingly* for the needs of congregation and for synodical purposes.

Inasmuch as the requirements in all communities are not uniform, we must devise some plan by which we can determine what portion of our income is a fair share.

Here and there we find evidence of an effort to improve the general financial structure of a congregation and of synodical treasuries. Many of these efforts succeed to a certain extent, but many fail because no unit of measurement has been found. I contend that the quota system has not been correctly understood, and, mainly, that it should never have been applied to the individual donors. The natural conclu-

sion is that one cannot be expected to contribute a stated amount toward a certain cause out of a small income when the same amount is expected from another who has a much larger income. Of course, that is not what is meant, but it does not sound fair. Is not the poorer man inclined to say to himself, "That is expecting too much of me and too little of the rich man?"

II.

If calculations are made on the basis of equality, the plan must be fair. I point to 1 Cor. 16, 1. 2: "Now, concerning the collection. . . . Let every one of you lay by him in store as God hath *prospered* him." That is definite. That is what God expects of His stewards. And are we not stewards in the Lord's house? What we have has been entrusted to our care.

Let us suppose that it were possible *to learn the income of every member* of a congregation or of every contributor and to tabulate the amounts. Then one could figure out what percentage of the total income or how many days of each one's pay would be required to cover a set budget for a congregation or any or all of our synodical undertakings. However, such a procedure would be an unpleasant task, if not impossible.

Firmly believing that some average could be found upon which to base my calculations, I searched through many statistics and found the most dependable and most complete information in the reports of the National Bureau of Economic Research. The annual incomes there quoted are the very latest data that are available up to this writing. Since the incomes of soldiers, sailors, and marines are almost uniform, they are not included in these figures. Farmers' incomes must be considered separately and likewise are not included.

	Income Class		Simple Distribution: Number of Persons	Simple Distribution: Amount of Income	Percentage of Total: of Number of Persons	Percentage of Total: of Amount of Income
A	Under Zero		200,000	$ *125,000,000	.5324	*.22
A	0 to $	500	1,827,554	685,287,806	4.8645	1.18
A, B	$ 500	1,000	12,530,670	9,818,678,617	33.3537	16.94
A, B	1,000	1,500	12,498,120	15,295,790,534	33.2670	26.40
A, B	1,500	2,000	5,222,067	8,917,648,335	13.8999	15.39
A	2,000	3,000	3,065,024	7,314,412,994	8.1584	12.62
A	3,000	5,000	1,383,167	5,174,090,777	3.6817	8.93
A	5,000	10,000	587,824	3,937,183,313	1.5646	6.79
A	10,000	25,000	192,062	2,808,290,063	.5112	4.85
A	25,000	50,000	41,119	1,398,785,687	.1094	2.41
A	50,000	100,000	14,011	951,529,576	.0373	1.64
A	100,000	200,000	4,945	671,565,821	.0132	1.16
A	200,000	500,000	1,976	570,019,200	.0053	.98
A	500,000	1,000,000	369	220,120,399	.0010	.38
A	1,000,000 and over		152	316,319,219	.0004	.55
			37,569,060	$57,954,722.341	100%	100%
Totals of A.....			35,343,435	$41,906,818,286	94⅔%	72⅓%
$1,180.00 is the average income per year for this class.						
Totals of B.....			30,250,857	$34,032,117,486	80½%	58¾%
$1,125.00 is the average income per year for this class.						

In the report referred to the annual incomes from every source of more than 37,000,000 persons have been tabulated. There are in our congregations very few people who do not come under the occupations here figured, and when you mentally survey your congregation, you will find that the great majority of your membership or the contributing members is in Class A (from those who lose money to those who earn up to $3,000 a year) or in Class B (whose income is between $500 and $2,000 a year). A few may be above these figures.

We shall come pretty close to an answer when we base our calculations on Class A, which represents 94 per cent. of the total number of persons, with a combined income of 72¾ per cent. of the entire income in the United States, excluding soldiers, sailors, marines, and farmers. Class B represents 80½ per cent. of the total number of persons, with a combined income of 58¾ per cent. of the entire income. Rather startling, but the figures show that most of us are in Class A or B.

We have then in Class A an average annual income of $1,180, in Class B an average annual income of $1,125, and in eight occupations an average of $1,131 a year. It is safe therefore to use as a basis for our calculations $1,150 as the average annual income of each supporting member of a congregation; the key with which practically every congregation can solve its problems.

III.

The remaining calculations are very simple. I shall use the figures of a congregation nearest to me to demonstrate the process of calculation. If we multiply 800 supporting members by $1,150, it will show $920,000 as the total annual income. Divide a $16,000 congregational budget by $920,000, and it will show that 1 74/100 per cent. of the total of $920,000 must be contributed to raise the $16,000. Therefore each supporting member must contribute 1 74/100 of his annual income, or, expressed as it should be to the members of a congregation in the simplest terms, 5 9/20 (or *five and one half*) *days' pay.* (1 74/100 per cent. of 313 working days equals 5 9/20 days.) To solve your own problem, substitute the number of your supporting members for the 800 and proceed as outlined. In every case use $1,150 as your key figure. In farming communities the key figure $1,116 should be used.

Let us apply this to a synodical problem to see how much we should contribute toward every $1,000,000 that Synod must raise. After deducting 100,000 as inactive communicants we still have 500,000 in the United States who are active. Consider half of these as non-earners and we have 250,000; then deduct from this the 40 per cent. who earn $1,000 or less per year and cannot be safely counted as contributors, we still have 150,000 who earn from $1,000 to $10,000, whose average income is $1,800 a year. The combined income of the 150,000 communicants is $270,000,000. It will require 37/100 per cent of each communicant's annual income, or *one and one-sixth days' pay,* to raise $1,000,000.

In connection with the general subject let me draw your attention to a consideration of this particular phase of our subject. It will be generally admitted that the salaries of our pastors and teachers are not what they should be. This is but a natural result of our having drifted along without a workable plan. The automatic reasoning seems to be that the Lord will provide our spiritual advisers with blessings in replacement of what we fail to do for them.

Have we a right to expect the few pastors and teachers to carry a burden that can so easily be lifted when distributed over an entire congregation uniformly, according to each one's earning? We have not that right, nor is it stating the case too boldly to say that in so doing we have robbed God. We quote Mal. 3, 8: "Will a man rob God? Yet ye have robbed

* Figures marked with an asterisk denote loss instead of gain.

Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Let us learn the Christian habit of giving.

Our pastors, as a whole, seem to avoid the preaching of sermons on the general subject of church support, perhaps timidly fearing that it may appear as though they are indirectly speaking for themselves. I predict that many of the financial difficulties of congregations will be overcome if pastors will deliver sermons on two succeeding Sundays on the subject of our duty to our Church, as St. Paul did. Then let them tell their congregation briefly and in the simplest form that their elders have figured out how many days' pay of each member is needed to meet their requirements.

Let all of us, then, resolve to set aside that portion of our earnings for church support and missionary purposes — and keep the resolution.

The foregoing is presented with the hope that it will be the means of relieving many congregations of troublesome problems.

Cleveland, O. EDMUND J. GRIESE.

Letters to a Masonic Friend.

TENTH LETTER.

The Half-Way House.

DEAR GEORGE: —

What a splendid idea to call on me and "talk it over"! That visit of a little more than an hour brought us a big stride forward, did it not? More than ten letters could have done. Though even the letters have not been entirely in vain, I trust. That which hampers you, of course, is your obligation (the oath). You do not yet see that it has no binding force whatever, and so even last night you could not speak as you would have liked. But from the beginning you did not deny, as many do, that Freemasonry *has* a religious ritual and does teach a way of salvation.

While the points that remain untouched so far can be left to later discussion, when you call again, I feel that I ought to address you once more by letter. In the first place, I must say that I am sorry that you should say, as you did in parting, that "it seems so strange that one who writes so sharply can speak so kindly in private." Do you suppose that I or any of our ministers "has it in for" lodge-men? Have you forgotten what I said in my first letter? Do you believe that any of our ministers would speak unkindly to lodge-men? We are trying to imitate the great Shepherd of the sheep, our Lord Jesus Christ; we would go to the ends of the earth to seek those who have strayed from His flock. We have a great aversion to the secret orders; we abhor their misuse of the Word of God in their rituals; but while we feel thus toward the institution, we may still, and do, love those who are ensnared in it.

I am glad you called, for more than one reason. I was able to show you some things that I cannot put into writing. You have seen the originals of some of the plays the lodges put on in their "side degrees"—as, for instance, the "Oriental Order of Humility" and the still more infamous "Munchers of Hard Tack." You saw the imprint of the lodge-supply house which sells this filth. You saw the original letters in which conversations of lodge-men, discussing certain doings at social lodge-gatherings, were transcribed by an ear-witness. You have seen the proof for the vile methods to which Masons are now stooping in order to break down our practise. But let me pass over these things lightly. A *glimpse* of the pit is sufficient.

Most of all, however, I rejoiced to notice that you were examining the reasons for our stand over against lodgery. And that is the half-way house. Even now, I believe, the film is passing from your eyes.

What seems to worry you is the fact that some Lutheran synods "make no bones" about accepting lodge-members. (You saw the letter of an Eastern Star woman in the *Missouri Freemason* advertising the willingness of the Merger churches in St. Louis to accept Masons. Also the list of 198 Merger preachers who are Freemasons.) This, it is true, remains an offense which causes the downfall and hardening of many. But citizenship in the kingdom of God *simply excludes* lodgery; they will no more mix than oil and water. See that clearly, and you will not be swayed though ten thousand preachers assured you that you may worship "in spirit and in truth" the G. A. O. T. U., a Jew reading the prayer. And do not forget that even ministers of the Merger Synod write us in such terms as these: "Allow me to state that my admiration of the vigorous, manly, clear, and convincing manner in which you hold and defend your position on the lodge, parochial school, and similar vital questions increases with every issue of your paper. In God's name carry on! May His blessing ever attend you!"

I was unable to show you the issue of the *Masonic Library Bulletin* which says that there is no difference between the teachings of Buddha (the atheist), Krishna (an idol of the Hindus), and of Christ. But here it is, Vol. 21, p. 3: *"The word of Buddha, Krishna, and The Christ is One."* Is it not time to "flee out of Babel"?

Now let me conclude by giving you a close-up of what is going on in our Synod A. D. 1923, and what I believe to be truly representative of the practise of our body as such. I shall quote no names, except when referring to expressions that appeared in print; but the originals are open to your inspection at any time. Try to keep in mind that by a "whisper campaign" Freemasons are trying to convey the impression that only a few old fogies in the Missouri Synod are still holding out against the lodge. If I draw this out a bit, have patience with me. I want the very *number* of testimonials to impress you. I want to scotch the head and heart of the lie about our Synod's "coming to it."

It is worthy of note that the awakening to the evil of the lodge which is passing through many congregations of our Synod is by no means confined to one section or District. Such action as that of the Bloomfield, N. J., congregation, which resolved that members who join the lodge thereby lose their right of church-membership, is typical of the spirit which can be gathered from authentic reports North, East, South, West.

Rev. Boecler, of Chicago, pastor of one of the largest churches in our Synod, delivered special sermons on Freemasonry January 15 and 22, 1921, showing how wicked it is to join the lodge. Rev. A. Wismar, of New York, pastor of St. Matthew's, the oldest Lutheran church in the country, in his parish-paper February, 1921, devoted three columns to

a discussion of Freemasonry. Rev. H. Grueber, of Milwaukee, pastor of one of our largest churches there, preached a sermon on the lodge in 1921, which was then printed by resolution of the congregation. Rev. N. P. Uhlig, of Cedar Rapids, Iowa, devoted space in two issues of his parish-paper in the fall of 1921 to a discussion of secret orders. Rev. Harry C. Muhly, of Elyria, O., discussed "The Bible and the Lodge" October 9, 1921, and devoted half the issue of his parish-paper to testimonies against the lodge. In the *Milwaukee Lutheran* Pastor W. Dallmann December, 1921, quotes from the constitution of his charge: "No one can remain a member who is not free from all ungodly associations," and adds: "A Christless lodge is an ungodly association. Does that mean you?" At Spencer, S. Dak., Rev. A. Guebert in a sermon stated our position as to the lodge. He was challenged at once to a public debate and immediately accepted. His challenger and opponent was a local Reformed preacher (Christian Church). The debate served excellently as a means of acquainting the people generally with the reasons for our attitude on the lodge-question.

The following just comes from Indiana: —

"We are furnishing the *Treatise on Freemasonry* to a prominent citizen of our town (member of the Baptist Church) who has seceded from the Masons. With the help of this treatise he has succeeded in getting one of our Lutheran men in Chicago to quit this ungodly order and in preventing another in Milwaukee from joining. (He thinks the latter also is a Lutheran.) Others, too, have been induced to quit or not to join."

One brother in Texas sends us a copy of a magazine containing an antilodge article badly marked up with scurrilous criticism. He explains: —

"This was handed to me by a Mason who wished to join my congregation; but after instructing him in the Catechism, I found that he was sent by other Masons to see whether there was not some way for a Mason to enter our church."

From a Western Missouri mission-post: —

"We have been fighting the lodge. I have made it a point to testify against them on every occasion."

The following is an extract from a sermon delivered by Rev. C. E. Napier, our young missionary at Texarkana, Ark., September 24, 1922: —

"Having thus eliminated Christ, our Savior, from its system of religion, it clearly demonstrates that it has not the Christian religion, neither has it the Christian God, nor has it the Christian plan of salvation. Its prayers are offered up to God in such a way that they are an abomination in His sight; for without faith it is impossible to please God. In fact, everything in the order designates it as an antichristian organization, which they themselves allow; and this is a peril to the Church, to our Lutheran Church, yea, a real peril to the soul of every man whom they have intentionally led astray. Remember the oath. It is binding until you have renounced it. When you give your conscience in the safe-keeping of the Worshipful Master or the Noble Grand Master of the I. O. O. F., you reject the true Triune God for the lodge god.

"You must deny the inspiration of your Scriptures and admit the religious writings of heathen nations on the same level with them.

"You must deny the covenant which you made with God in your baptism, and by which you were reborn, to get the 'New Life' of Masonry.

"You must break your confirmation vow to become partakers of the sins of those who openly reject Jesus Christ and blaspheme the Holy Spirit.

"You must forsake the heritage which you received from your fathers and take the heritage which eighteenth-century heathenism offers you.

"You must turn your back upon your brethren who believe alone in Jesus Christ as their Savior, and you must accept the murderous Turk, the blasphemous Jew, the fanatical Mohammedan, the sun-worshiping Parsee, the mystical blind Hindu, the lukewarm Christian, if such a hyphenate is possible; in fact, you must accept every enemy of Christ and of the Church as your brother."

Grace Church, St. Louis, (Rev. W. D. Peters, pastor) in its parish-paper November, 1922, said: —

"The Lutheran Church has not changed its attitude towards secret orders, and never will as long as these orders as such do not change their attitude towards our Christ. May God preserve our dear Church from Christless liberalism! Please spread this, for it may be news to many. We want the world to know that a Christian church cannot join hands with a Christless organization. *We honor Christ.*"

Rev. Walter Littmann, of Cincinnati, O., January 8, 1923, lectured to his Men's Club on the subject, "Why Are Lodges Antichristian in Character and Practise?"

In 1921 a congregation was organized in Las Vegas, N. Mex. Although on the frontier of our mission-fields of the Southwest, a lodge paragraph was, after due discussion, adopted into the constitution. A split ensued, and the congregation has had much opposition to its work on account of its attitude on the lodge-question. It will win out as we have been winning out in all cases where we "stand pat."

In his story of Grace Ev. Luth. Church, Strasburg, Ill., one of the oldest English congregations of our Synod, Pastor G. A. Schimmel writes: —

"To the credit of Grace Congregation be it stated that no members of Christless societies were received into membership with the knowledge of the congregation."

From Indiana comes this item in a parish-paper: —

"When the Masons of Kokomo and Howard County, Ind., 'dedicated' a new 'temple' to the 'service' of their 'Supreme Being,' they published all the rosters of their records in the newspapers of Kokomo. For those, now, who saw the name of a member of Zion Ev. Lutheran Congregation listed as a Mason of the Commandery (eighth) degree, let this be sufficient proof that this member has no affiliations with the Masons or any other lodge in Kokomo, Howard County, or any other place. The Missouri Synod of the Lutheran Church, for Biblical reasons, does not sanction the affiliation of any of its members with any lodge, fraternity, or society having religious tendencies different from her own (Rom. 16, 17), though it be only in social or financial respects; and this member of Zion Congregation requests this statement of his like conviction and declaration to be made public in the 'Notes and News.' By his pastor, G. M. Krach."

How seriously the matter is taken even by our youngest missionaries is again evident from the following, written by a man only one year in office: —

"The Church is making steady and encouraging progress also in ——. Last evening a Shriner and I spent two full hours discussing church and lodge. This meeting was approached with great fear, — how weak is one's trust in the promises of our Savior! — but was followed by rejoicing and

giving of thanks. This Mason is a member of our congregation. The struggle will be for him a most difficult one, but to all appearances he is taking it up seriously. May the divine Archbishop graciously assist and guide both!"

One of our youngest missionaries in Southern California wrote last year: —

"I am glad to say that the brethren of the conference all recognize the evil of the lodge and act accordingly. Possibly you remember that our local congregation had quite a bit of trouble on account of the lodge. We were unable to hold the lodge-members; they preferred to leave the church. But thanks be to God! the relatives and friends of these members stayed with the church, and the strained relation that existed after the concluding step had been made is gradually relaxing. Services have been well attended throughout the summer; even two of the lodge-members attended quite regularly. May the Power of God unto Salvation exert its power and influence over the hearts of these men!"

Let this suffice to-day; there is more to come.

Cordially yours,

G.

(To be concluded.)

Editorial.

Light and Shadow.

The wonder is not that our Synod in 1922 gained only 10,000 communicants; the wonder is that, in the absence of any missionary policy (distribution of men and moneys according to a well-elaborated plan), we should have had even so large an increase.

The wonder is not that, in spite of the laymen's resolutions adopted by Synod in 1920, our finances are in such precarious shape; the wonder is that, with but very few Districts even trying out these resolutions, the deficits are not greater than they are.

The wonder is not that our people stand at the bottom of the ladder as regards giving for Foreign and Colored Missions; the wonder is that, with 459 readers of *Missionstaube* and 475 readers of *Pioneer* in a District numbering 6,000 families, there is any giving for Foreign Missions at all.

The wonder is not that the LUTHERAN WITNESS has gained 2,000 readers in the last few weeks; the wonder is that even so, and with our people speaking generally English only, our English paper should have only 30,000 subscribers.

The wonder is not that we have now the same number of children as ten years ago in (honest-to-goodness five-day-week) parish-schools; the wonder is that the melancholy croaking about our schools which was the fashion ten and twelve years ago, together with the war-time troubles that followed, did not kill them all.

The wonder is not that there is so much shadow in the Missouri Synod; the wonder is that there is so much light.

The wonder is that there is to-day a Missouri Synod standing like a Gibraltar against the waves of agnosticism, evolutionism, and indifferentism that are engulfing Protestantism, so that Lutherans in Australia, England, Germany, France, Denmark, Sweden, Finland, Poland, Czechoslovakia, Roumania, India, China, are to-day looking to the Missouri Synod as to a tower of confessional strength.

The wonder of wonders is that in an age given over to the worship of the dollar and the seeking of pleasure our Missouri Synod has been able to bind to herself, with the Gospel's sweet message of pardon to penitent sinners, a million souls, is able to imbue them with unexampled loyalty, and is able to command their great wealth if the need is there and is brought to them.

And so, without God we would be nothing; with God, with faith in Him, no task can awe us, no enemy terrify us, and no work that needs to be done shall remain undone. G.

Our Missionary Program. — From South America comes the news that our pastors there have had success in their work among the Portuguese and the mixed races of that continent. We are not surprised, for the Lutheran Church is just exactly the Church for those people. There are people, of course, who insist that certain religions appeal with more force to some nationalities and races than to others. They declare that this explains why so many people of Asia and Northern Africa are Mohammedans, why most of the nations of Southern Europe are Roman Catholics, and why most of the people of Northern Europe are Protestants. But after these worldly-wise ones are through with their explanations, they have given us no other reasons for their conjectures than this, that it is a fact that some people are Mohammedans and some are Christians, some are Catholic, and others are Protestants. These "disputers of this world" would gladly make themselves and others believe that all religion is merely a matter of opinion and is therefore not to be taken too seriously. But whatever may be their purpose, and however exalted may be their opinion of themselves, they are thoroughly deceived. God has not made right and wrong to depend upon geographical location. God has not given one Law for the South and another for the North, nor has He given one Gospel for the East and another for the West. God has made one Moral Law for all people of all ages in all places and under all conditions. It is the Law of the Ten Commandments, as explained by the Savior Himself. Matt. 22, 37—39.

And just so God has provided but one Gospel for all men: it is this, that the blood of Jesus Christ cleanses us from all sin. 1 John 1, 7. However men and nations may differ, they all drink water to quench their thirst, and so God has provided one Water of Life for all the souls of men. Neither water nor the Gospel was invented by any nation or people. Both are God's gifts to all men without distinction.

That, therefore, is the Church for all people, nations, and races which teaches this one universal Moral Law of God and proclaims this one universal Gospel of Christ. The Church for the masses should not deviate from this program, not by a hair's breadth, but in all other things it should accommodate itself to the customs, climate, manner of life, and peculiar conditions of the different nations. St. Paul gave an example in this strictness and in this liberality by pronouncing a curse upon all who preached a different gospel from the one which he preached, Gal. 1, 8. 9, while at the same time he became all things to all men, 1 Cor. 9, 22. Therefore Paul felt at home everywhere; he could accommodate himself to any people, and he offered to all what all people needed. His field was the world. It is exactly so with the Lutheran Church. There is neither nation nor race which needs any other law or any other gospel than the one which we preach. Nor are there any people to whose peculiar customs, if they are not sinful in themselves, we could not accommodate ourselves.

Our experience also has proved this contention to be true. The Law and the Gospel which we preach have demonstrated their efficacy among all manner of people. Lutheran teaching makes a good Christian and Lutheran of any one, whatever his nationality may be, French, Irish, Swiss, German, or American.

The notion that the Lutheran religion will have success with none but with certain nations, or that it is at least better fitted for certain people than for others, is a ridiculous superstition, which has interfered with success in practical mission-

work. As long as one holds to that superstition, he will not have the courage to approach any one of any nationality.

Every worker in the Church and every missionary should once for all throw overboard that "misbelief" that the pure religion of Jesus Christ is more acceptable to some people than to others. The pure religion of Jesus Christ, the pure Lutheran religion, is not acceptable to any natural man; it is foolishness to him, whether he is German, Irish, or French, but this Gospel of Christ is the power of God, and there has never been a man, whatever his nationality may be, who, when he is conquered by this Gospel, does not become a faithful child of God. "For there is no respect of persons with God." Rom. 2, 11. We Lutherans ought to be very bold to approach *any one and every one* whom we may find at the universities or at the hedges and byways and compel them to come in. Jesus gained the Jews Peter and James, but He did not gain the Jews Caiaphas and Annas. Just so He gained the heathen Syrophenecian woman and the heathen Roman captain of Capernaum, but He did not gain the heathen Pontius Pilate. In the days of the apostle the Jews Aquila and Priscilla became Christians, but there were thousands of Jews who would not accept the teachings of the apostles. It has ever been thus. Race and nationality have nothing to do with this matter.

Our field, the field of the Lutheran Church, is the world, and all men of all races and of every nationality are the material out of which we are to make good Christians and excellent Lutherans. S.

The Dangers of Summertime. — During each winter we live upon the crops and the herds which the foregoing season of sowing and reaping and raising has supplied. If seedtime and harvest and the necessary favorable weather did not return, the world would starve to death. Even many heathen knew that much and celebrated festivals at the return of spring. Should not we Christians much more give thanks to our gracious heavenly Father when we are relieved of the harshness of winter and the beauty and warmth of returning spring invite us all, young and old, into the outdoors, where each breath means health and vitality? It is certainly perfectly natural that the young people and children especially are happy when the time for picnics and outings has come.

But, after all, it is necessary to issue warnings, for summer also has its peculiar dangers. Who that remembers the history of past summers does not recall the daily reports of accidents which happened to swimming, bathing, and boating parties? Nor is all this the worst which may overtake us. There is at this time of the year the danger of so enjoying the delights of the outdoors that we forget the necessities of our soul. It is well, therefore, that right now we be reminded of the words of Jesus: "What is a man profited if he shall gain the whole world and lose his own soul?" Matt. 16, 26.

It is an actual fact that in spring and summer many people begin to neglect church and the hearing of God's Word. Some talk as if they are excused because they need the outdoors, they need the fresh air, they need the exercise of romping amid the fresh grass and green leaves and the beautiful flowers. But it is plain that there need be no antagonism between proper care for the soul and needed rest for the body. The one need not be neglected nor the other slighted. Jesus told those who claimed that there was a conflict between duties: "These ought ye to have done and not to leave the other undone." Matt. 23, 23. We may spend some time outdoors, but we should not at this time of the year have our minds so engrossed with creation that we forget redemption and sanctification. Let us remember that to those only will this whole world and also the beauty of reviving spring and summer prove a blessing who have received God's gracious forgiveness through His Word and Sacraments. True enough, those who go out to enjoy God's beautiful creation when it appears at its very best are enjoying legitimate pleasures, but if they thereby neglect their soul and neglect God's saving Word, they may not expect blessings from God's creation, — and who wishes to live through the summertime without God's blessing?

It cannot be denied either that many imagine days of recreation, week ends, and vacations to be days of special license. They have persuaded themselves that at such times less restraint is in order and even some wantonness may be excused. The devil is quick to see his advantage and to supply occasion and temptation. Far from wishing the Christians to gain refreshment from a vacation or day of rest, he rather intends to ensnare them in order to ruin them. Just when we are recuperating and enjoying special attention, privileges, advantages, and immunities, just then we are to be so much the more upon our guard lest Satan gain an advantage over us.

It is true, Jesus invited His disciples at one time: "Come ye apart and rest a while." But we cannot imagine Him to be resting with His disciples without prayer, without God's Word, without watching and praying. Let us, therefore, as the time of the year approaches in which we seek recuperation at the seashore or in the mountain, in the country, upon the lakes, or elsewhere in travel, — let us see to it that we do not during this time despise God's Word.

Let us at no time surrender our watchfulness and prayer. Let us still "walk circumspectly, not as fools, but as wise."

God gives us seasons of rest, He grants us the delightful and refreshing renewal of creation; let us use all according to His will, and His benevolent purpose will be accomplished. Vigor and energy will be restored, and we shall take pleasure in useful work. S.

The Lutheran Synod in Australia, affiliated with the Synodical Conference, met in triennial convention March 2—7, 1923. From the report contained in the *Australian Lutheran* it is clear that the convention was an inspiring one, from which much churchly activity will result. We note the following resolutions, which possess more than ordinary interest: —

The formation of a society for the founding of a girls' college was welcomed.

The Synod reaffirmed her position over against antichristian secret societies.

It was resolved to build a gymnasium for Concordia College at Adelaide. A suitable piece of real estate has been purchased.

By a resolution of the convention the faculty of Concordia College will confer the title of Doctor of Divinity upon Rev. Th. Nickel, who has served as president for twenty years. Rev. Nickel will soon leave for Europe, having accepted a call to a German pastorate.

It was reported that the number of congregations since 1904 has increased from 128 to 215; the ministers, from 28 to 74; the communicants, from 7,500 to 11,325; the contributions for synodical purposes, from $18,000 to $50,000.

"Why," asks the editor of the *Australian Lutheran*, "should the Lutheran Church not have a future in Australia?" Indeed, why not? As the editor continues: "It is in possession of God's pure and unadulterated Word, and God's Word cannot return void, but must and will do its work. Let us only preach and use it in all languages at our disposal; let us confess our faith before men, so that they may see what the Lutheran Church stands for; let us do publicity work in tracts, etc.; let us contribute to the best of our abilities to the work of the Church." G.

The Upward Trend of the Christian Day-School. — In a recent *Bulletin of the School Board of our Synod,* Executive Secretary Stellhorn reports that an astonishing number of new school-buildings have been erected in our Synod during the past two years. From the data which he has gathered it develops that we have dedicated, since January 1, 1922: in Illinois, 19 schools; in Wisconsin, 6; in Missouri, 5; in Texas, 5; in Nebraska, 5; in Iowa, 4; in Michigan, 4; in Indiana, 2; and in Colorado, Kansas, Minnesota, Montana, North Dakota, Oklahoma, and Pennsylvania, each one.

According to the same report there are new buildings in course of construction as follows: Iowa, 3; Nebraska, 2; Ohio, 2; Wisconsin, 2; and Illinois, Indiana, Kansas, Missouri, New York, South Dakota, and Wyoming, each one.

Still quoting from the same report, we find that new schools have been established recently in no less than sixteen localities throughout our States. Kansas will this year ask for fourteen candidates and the Central District for an equal number.

The time has not yet come when we may rest on our arms as far as the defense of our parochial school is concerned; but if these facts prove anything, they prove that the very attacks made upon our schools have brought many of our people to realize what they owe to this institution. G.

"One of the Finest Sights." — "One of the finest sights imaginable would be to see, over against a day-school building, a church-school building devoted entirely to religious instruction — a building as pretentious as that of the day-school. . . . The Jews give their youths three hundred hours of religious instruction a year; the Roman Catholics, 230 hours, while the Protestants dole out about forty hours. Time has proved that this is wholly inadequate. Even these forty hours are loosely employed." So says a writer in the *Northwestern Christian Advocate.* What he considers to be one of the "finest sights imaginable," a church-school building, we have had this long time. Let us not fail to appreciate our Christian parochial schools. And where we have none, let us establish one. Other religious instruction is, as the writer quoted says, "wholly inadequate." J. H. C. F.

Our Growing Financial Needs. — Our churches and our Synod need more and more money. That is a good sign; it indicates that our business is growing. God is hearing our prayer: "Thy kingdom come." Surely, if we all pray for the expansion of the heavenly Father's business, we are not going to complain when we notice its wonderful expansion. When Peter's net became so full of fish that the boat began to sink, Peter did not become discouraged and complain, but he was overwhelmed with gratitude and asked his partners to come and help him draw in the net. That is our condition to-day. Many of our churches are too small, our schools are insufficient, our colleges cannot accommodate the students. Shall we complain, shall we retrench, shall we cease praying for the kingdom of God? God forbid! Let us all do what Peter did; let us call upon our brethren to come and help pull the net. And if we are asked to help, let us lend aid cheerfully. We are not here to be stagnant pools which retain everything that flows into them; we are to be living streams of water, from which there flow forth blessings at all times, blessing in our words, blessing in our prayers, blessing in our thoughts, blessing in our work and service for God and our fellow-men, blessing in our gifts for the kingdom of God. God does not create for us opportunities to do good that He may rob us, it is not His intention to take anything from us; He creates opportunities that we may enjoy the blessed experience of being able to accomplish something good on this earth. He gives us a chance to return thanks to Him and to bless our fellow-men. And let us remember that when we devote some of our funds to the Church and her mission, we are giving nothing, but we are making a splendid investment, from which we shall draw interest and returns for ourselves and for our children throughout all eternity. S.

"As God Hath Prospered Him." — This quotation is a familiar one; it has often been quoted in the present discussion of church finances. The meaning of the apostle's words is that giving should be proportionate. A true Christian desires to give in proportion to his income, but most of us are at a loss to establish that proportion. In an article on another page one of our laymen, a Cleveland business man, submits a statement which is worthy of consideration. Mr. Griese has taken the pains to study voluminous reports of the National Bureau of Economic Research. From these reports he has extracted some highly interesting information, information pertinent to the present question. It answers, to our way of thinking, satisfactorily the vexing question: What is my fair proportion? The occupations on which the Government agency has made its tabulations constitute the bulk of our city congregations, and hence the reasoning of our contributor must apply in most, if not in all, cases.

That this computation does not eliminate a budget system, but presupposes it, should go without saying.

The article reproduces in substance a paper which Mr. E. Griese read to a large number of representative business men of the Missouri Synod gathered in St. Louis a month or two ago for the discussion of synodical finances. The audience was much impressed by this presentation of the problem, and by our invitation Mr. Griese prepared this article. G.

The Spiritual Factor in Education and in Business. — Roger W. Babson, the well-known financial statistician, in a special letter issued May 8 of this year, makes some very pertinent remarks with reference to the importance of the spiritual factor, as he calls it, in education and in business. What he says gives much food for thought. We reprint the letter in part: —

"For some years this organization has been emphasizing the importance of the spiritual factor in business. This has not been done in the interests of any church or sect. Moreover, it has at times been awkward and embarrassing to take a stand on such a question. It is only human nature that, after taking such a stand, we should be seriously scrutinized and criticized. Thus not only do we get no thanks, but we have subjected ourselves to a great deal of unnecessary criticism. On the other hand, we could not have been honest with clients without frankly telling what statistics clearly demonstrate to be the fact.

"If statistics have taught us any one thing during the past twenty years, it is that the spiritual factor is the greatest factor in the growth of communities and nations. It is well enough to talk about land, labor, and capital. They all have their uses and functions, but of themselves they are helpless in bringing about prosperity. Land, labor, and capital existed long before there was even civilization. Many great nations, such as Babylon, Persia, Egypt, Greece, Rome, and even Spain, have possessed land, labor, and capital in abundance, but fell for want of this far more important quality — the spiritual factor. . . . Land, labor, and capital, and even education, are mere tools which can be used either for good or for evil. Two men graduate from the same law school and get the same degree; one uses his education to uphold the law, and the other uses his education to help men evade the law. Two chemists graduate from the same technical school in the same class: one uses his training to make foods pure, and the other uses the same training to adulterate foods.

"The purpose of this letter is to urge you to use your influence in having our young people at school and college taught the truth of the situation. There is altogether too much materialism in our schools and colleges. The public documents and the private reports

of many professors are harmful. The talks which many professors give, sneeringly referring to the spiritual forces of life, are very harmful. This materialistic trend is distinctly dangerous, and every college graduate should use his influence to stop it and check it. Those of you who are actively interested in alumni associations should at once bring this question to the front. Members of boards of trustees have a wonderful opportunity to do something effective in this connection. When asked to contribute to a college, find out what the college is teaching as to the fundamentals of business.

"Conditions are getting so bad that they must be checked. It would be far better for the country if some colleges were closed up altogether than to have them continue to teach the materialistic economic doctrines that they are teaching to-day. Failing to teach the importance of the great spiritual forces is not only doing the country much harm, but is giving the students an idea which is absolutely wrong economically and statistically. The great need of the hour is more sane religion. Education, unless guided by a religious purpose, is a very dangerous possession. Giving wrong economic teaching to the average man is like giving a gun to a maniac.

"One thing more: do these colleges realize by whom and for whom most of them were founded? If you will study the history of the college from which you graduated, you probably will find that it was originally founded by a group of God-fearing, praying men. If you will turn to the original charter of your institution, you will probably find that it was founded to strengthen the youths in the fundamentals of righteousness. Ah, how far some of these institutions have fallen from the high ideals for which they were originally founded! Hence my appeal to you college men to use your influence to get the colleges back again on the track and have them again teach what they were originally founded to teach, namely, the true fundamentals of prosperity." J. H. C. F.

Can Evolution and Christianity be Harmonized? — The attempt is often made. We hear people speak of believing in "Christian evolution." Thereby they wish to signify that they hold both to the teachings of the Bible and to the theory of evolution, with this modification of the latter, that they regard evolution as the mode which God employed to bring the universe into existence. The *Presbyterian* states three reasons to prove that the so-called Christian evolution theory is untenable: 1. The evolution theory itself has never been proved to be a fact. 2. Christ endorses the Genesis account of the creation of man, saying in Matt. 19, 4: "Have ye not read that He which made them at the beginning made them male and female?" Man, as Christ points out, was created, hence not evolved. That man was made male and female is due to divine creation, not to evolution. In fact, Christ's words put the stamp of His approval on the whole account of man's creation in Genesis, which in its details is the very opposite of what evolutionists teach. 3. The plan of salvation rests on divine intervention, not on evolution. "The new birth is a creation from above; it produces a new creature and does not develop an old one." The resurrection of our body and our entering into heavenly life, which we are looking forward to, are also irreconcilable with the evolution theory. The joys of heaven are complete and perfect; there is no evolution there. But if evolution stops at the portals of heaven, then it simply is not evolution. "If it has limits, it is no longer evolution, but growth."

We hold that these arguments are unanswerable. "Christian evolution" is neither Christian, agreeing with the teachings of the divine Word, nor is it an evolution; it is simply a myth. A.

Where the Ministers are Coming From. — The *Watchman-Examiner* reports the following: "Statistics just put forth by the Garrett Biblical Institute indicate that the farm is losing ground as a recruiting field for ministers, while labor is producing more theological students than formerly. According to the figures given, farm-raised students fell from fifty-two per cent. among the alumni to thirty-seven per cent. among present students, and students from the ranks of labor increased from sixteen to thirty-four per cent. Sons of ministers totaled thirteen per cent., a figure that has not been changed."

This is not surprising when we know that the country districts are being depleted of their population, while the cities are growing very rapidly. J. H. C. F.

Baptists Building New Seminary. — The Southern Baptists have a theological seminary at Louisville, Ky., with about as large an enrolment as we have in our St. Louis Seminary. They are also contemplating the erection of new buildings. The following item, taken from the *Watchman-Examiner*, will therefore prove to be of interest to our readers: —

"President Mullins has a beautiful set of drawings to show at Kansas City for the new buildings for the Southern Baptist Theological Seminary on the new ground on Cherokee Drive. The architect, J. Gamble Rogers, of New York, has drawn the designs in the colonial style of architecture. The plans are very fascinating to behold. It is hoped that during the summer ground can be broken for the new buildings. As outlined, the plans call for an ultimate expenditure of nearly $4,000,000. The new buildings will be equal to any in the world when fully completed. There will be room for some generous giving to make all this possible." J. H. C. F.

Outlook and Review.

Correspondence.

HOLY WEEK NOONDAY LENTEN SERVICES, BUFFALO, N. Y.

After several years of wondering whether it might be possible successfully to conduct Noonday Lenten Services in a city of over half a million people, with a communicant membership in the local churches of only one-hundredth of that number. Buffalo this year undertook to arrange for such services and asked the Lord to bless the undertaking. He did. We have since repented of our littleness of faith.

The services were conducted only during Holy Week in one of the down-town theaters. The attendance grew steadily from day to day. On Good Friday more than 1,400 people attended. The average attendance for the week was 800.

Our budget called for an expenditure of about $600. This amount was contributed by the churches, in some cases by church societies. An *unannounced* free-will offering was received at the door each day. The baskets stood on chairs at the doors. As a result of this offering we have an account in a local bank, credited with a little over $300, a nest-egg for next year. This offering pleased the pastors, of course, but it has pleased the laymen particularly too.

About seventy-five lay workers helped in arranging the services. Many favorable comments were made by visitors as to the handling of the "crowds," the fine spiritual atmosphere of the services, and as to the sermons preached.

The Good Friday service was also broadcasted from Radio Station WGR, Buffalo, at 10.15 P. M. Expressions of appreciation were received from Maine, Florida, Kentucky, Ohio, Canada, and Buffalo and vicinity. One Lutheran family which recently moved into Buffalo located the Lutheran Church through this radio service.

We thank our Lord Jesus for His blessings on our work.

Buffalo, N. Y. HERBERT E. PLEHN.

TOURISTS TO THE CANADIAN NORTHWEST — AND OTHERS.

Vacation time is drawing near. Traveling is becoming more and more popular as a mode of spending a vacation. We in the West are looking forward to a large influx of tourists this summer. We expect that of the Missouri Lutherans whose vacation extends over a period of one month a considerable number will travel west to the "great outdoors," over the wide open prairies to the rugged mountains, to snow-capped peaks towering above the clouds, to tumbling waterfalls and and pine-fringed lakes, where they can live close to nature and forget the

cares and problems of their business. Will they keep in touch with their Church during their vacation?

It has been estimated that during the months of July and August 3,000 tourists stream into Vancouver every day. Suppose only one half of one per cent. of these to be Lutherans; that would mean fifteen Lutheran tourists a day or 105 a week. How many of these attend the church of their Synod on Sundays? Many of them do not because they cannot find their church.

We would ask every Lutheran tourist, whether he travels by automobile or by train, to make sure that he include in his traveling outfit the guide-book which will enable him to find a Missouri Synod church every Sunday during his vacation — the *Lutheran Annual*. Our Synod has churches in most of the principal Western cities; but experience shows that our Lutheran tourists do not find their way to them as might be expected. The writer has frequently met Lutherans, some of them prominent members of our Church, who would tell him, "We spent a delightful time in your city last summer. We saw Capilano Canyon and Suspension Bridge and Stanley Park and enjoyed ourselves immensely." "Too bad we did not have the pleasure of meeting you." "We did not know whether there was a Lutheran church in Vancouver. We inquired, but no one seemed to know, and so we spent Sunday at the park."

Why not make it a point to inform yourself in advance by glancing into your *Lutheran Annual?* Or, better still, why not consult your *Lutheran Annual* at home when mapping out your itinerary and arrange your trip so that you will have a Lutheran church within reach every Sunday? It can easily be done. Your brethren will give you a cordial welcome.

By attending your church wherever you go, you will not only refresh your soul, but also have the opportunity of strengthening your brethren in the faith. Traveling will be an education to you also in this respect, that you will learn more about your Lutheran Church, particularly its missions. At your mission-festivals and on other occasions you raise moneys for mission-work. Why not take the opportunity of acquainting yourself personally with a portion of the field where these moneys are spent? You will learn something of the problems and possibilities which confront your brethren in the West. You will keep the unity of the Spirit by worshiping with them and telling them of the work in your congregation and District. When you return home, you will be in a position to describe not only the wonderful scenery you saw, but also the churches you visited, the work your brethren are carrying on, and the great missionary opportunities of the Lutheran Church. You will return a more intelligent Lutheran and, we hope, a more enthusiastic worker, willing to help extend the kingdom of God.

Be sure to have the *Lutheran Annual* in your traveling-bag.

Vancouver, B. C. VICTOR L. MEYER.

THE BEGINNING OF OUR WORK IN ARKANSAS.

Allow me to draw your attention to a historical lapse. You state No. 10, p. 148: "That was in 1882. At that time Pastor Chas. F. Obermeyer was the only Missouri Lutheran pastor in Arkansas," etc. Now, these are the facts: In 1849 the first Lutherans settled on Long Prairie, Sebastian County, Ark., about nine miles from Fort Smith. In 1852 these Lutherans organized a congregation, built a church, and opened a Christian school, with Mr. Carl Reichert as teacher. The Civil War broke up this settlement at Long Prairie, and most of the families moved to Fort Smith for protection. June 7, 1868, these refugees organized "The First Ev. Lutheran Church" in Fort Smith and called the Rev. M. L. Wyneken as pastor, who opened a Christian day-school at once. The same year a church was built, and a resolution was passed to have extra collections for charitable purposes. In 1874 a school was built to accommodate 100 children, and in 1876 the congregation joined the Missouri Synod. A great number of the leading business men of Fort Smith have attended the Lutheran school, which enjoys a fine standing with the public and the loving care of the congregation, although German has for a long time been a thing of the past.

Fort Smith, Ark. H. D. MENSING.

LOCHNER CENTENNIAL.

Trinity Church of Milwaukee celebrated the centennial of the birthday of its former pastor, the Rev. John Frederick Charles Lochner, who was pastor of that church from 1850 to 1876. Pastor Lochner was a faithful spiritual guide and a powerful preacher of the Word of God, whose printed sermons are still consulted and studied by the preachers of to-day. He will be chiefly remembered, however, because of his eminent services in the interest of congregational singing, choir music, and liturgical correctness of public worship. A sacred concert was given in connection with this memorial service. S.

EXPANSION OF OUR MISSIONS IN BRAZIL.

Not only are calls continuing to come to our men from various parts of the State of Rio Grande do Sul, but the local Board of Missions was also urged to supply two states north of the one mentioned with the means of grace. One of them is Santa Catharina, the other Parana.

A staunch Lutheran who had refused to unite with any of the other churches learned of our missions. He got in touch with the Rev. Busch, now president of the Brazil District, who sent him the church-paper issued by our brethren in Brazil. After reading this paper, the man was convinced that he had at last found Christians who professed the faith of his heart. His urgent request to supply the colony in which he lives with a minister has been complied with. One of last year's graduates of Concordia Seminary in Porto Alegre, Brazil, has been assigned to that field. Another one has been put in charge of the other state in which the services of a Lutheran were desired. BF.

MARCELLINO RAMOS, BRAZIL, TAKING A STRIDE FORWARD.

Marcellino Ramos had been served as a mission by Rev. Busch, who spared no pains to do justice to the people. But after he had labored there for some time, he was politely informed that, while his work was gratefully acknowledged, he need not come any more because the people had secured the services of a man affiliated with another organization. However, not all who had attended the Lutheran services were willing to turn their backs on the missionary connected with our Synod. A small number desired the Lutheran pastor to continue the work. They were not disappointed. The small flock was cared for. Also new members were added and new missions started in the country round about.

Recently a new man was assigned to the place. Rev. Busch had been succeeded by Rev. Wachholz, then Rev. Rehr served there, and recently Rev. McMannis was sent to Marcellino Ramos. He did not know the trails leading to his distant stations when he first went to visit them. Trying to reach one, a five hours' ride from the town in which he resides, he got lost, was on the road almost all night, secured a mule to take the place of his horse which was played out, and after having been in the saddle for thirteen hours, finally reached his destination on Sunday morning, where he was expected for service.

Twenty pupils are enrolled in a Christian school in Marcellino Ramos. The pastor is their instructor. Six stations are being served in German, with prospects of one or two more in the near future. The energetic missionary has also begun work in the Portuguese language and intends to have regular services at three places to begin with. Two confirmation-classes — five of the children from a distance boarding in the parsonage — are being prepared in German and one class in Portuguese. The pastor hopes to be able to add an entire Brazilian family, numbering eleven children, to the latter.

God speeds the work in spite of opposition. Let us not grow weary in spreading the Gospel also in distant lands. The truth is ever mighty. BF.

WHERE MONEY SPEAKS.

Holy Cross Lutheran Church, St. Louis, reports the following contributions towards the new Seminary:

For site		$ 7175
For Building Fund: 1021	$3713	
1022	3110	
1023	1553	
Total for Building Fund		8385
Total for New Seminary		$15561
Average per communicant about		$ 5.50
Including site, about		$ 10.00

From Pastor L. J. Sieck, of Zion Lutheran Church, St. Louis, I just received the following interesting figures which may be passed on: —

For Seminary site	$12000
For Building Fund	10500
Total	$22500

Here, for once, money speaks an unmistakable language. Would two congregations, in position to know actual conditions, contribute a total of $38,000 to the cause if this whole thing were a needless expense, if the expenditure of a few hundred thousand dollars would give Synod adequate room to house the students at St. Louis? Among the contributors in the two congregations are business men and others who gave liberally. Would they waste perfectly good money on a project that called for unwarranted expenditures? They are in a position to *know*.

St. Louis, Mo. PAUL KOENIG.

ARCHITECTURAL COMMITTEE PROVES MONEY-SAVER.

It may interest the readers of the WITNESS to know that the Committee on Church Architecture, during the first eleven months of its existence, *has saved the congregations of Synod approximately $100,000.* This is a very conservative estimate. We feel that we might be justified in making this sum higher.

This Committee, technically of the English District, at once became Synod-wide in scope because of the fact that its applicants came from practically every one of the 26 Districts. At the present writing the Committee in question has 112 building projects in hand. We have had to turn down applications from congregations belonging to four Lutheran bodies other than the Synodical Conference since we feel that we have more work than we can possibly handle properly, and that our first duty is to sister congregations of the Synodical Conference.

We have in no case saved money by advising cheap architects, cheap labor, and cheap materials. The exact reverse is the case. We have urged the best in everything — architects, builders, workmanship, and materials. But we *have* in over a score of cases been successful in persuading congregations to build within their means.

We find that the average congregation of, say, 250 communicants, located in a small field, almost always wants to build a church seating 500 to 600 persons. And a congregation of 350 communicants usually wants to seat 600 to 800 persons. In a number of cases we have succeeded in getting such congregations to study their actual attendance and to build accordingly. Since fairly good construction costs from $150 to $250 per sitting, depending upon materials, type of church, and kind of construction, it will be seen that if we succeed in getting a congregation to build to seat 50 less persons, we save at least $7,500 right there. By saving at least $100,000, we believe that we have lightened the interest-bearing debt of over a score of congregations. And remember, congregations with big debts are not, as a rule, noted for liberal gifts to synodical benevolences!

A few hours ago the postman brought two big rolls of working drawings. We are getting plans for review almost every week. In the one case it was the architect's drawings of a church seating 600 persons for a small-town congregation of perhaps 225 active communicants, a congregation which years ago reached the "zone of stability," in so far as average, healthy growth is concerned. Feeling, after a study of their statistics, that a $100,000 church was rather too large and costly for them, we wrote them, urging a smaller building.

The other set of drawings showed a church fairly good in plan, but most shocking in design. There was nothing to do other than to put the thing on the drawing board and make several tracings of certain features, showing how their bad proportions could be improved, badly disposed masses restudied, and a great deal of very coarse and meaningless detail either refined or else omitted entirely. A few of the fundamental principles of good design were applied to a wretched tower termination and some horribly designed window tracery. These are but two examples of the work that we are constantly doing.

In the course of the same day we received several letters. We dropped one brother a line, giving him, at his request, names and addresses of seven or eight good architects. A similar request from another pastor, who asked for names of people that handle silks of quality, for altar hangings, was attended to. An organ specification was revised for a third brother. A building committee was given the approximate size of a plot of ground needed for a given building project, and a blue-print was mailed them by way of suggestion. A question about a roof was referred to the engineer member of our committee, who has worked out a fine detail-sheet of a safe, yet simple roof truss.

An overture from the English District will be presented at Fort Wayne, asking for a Committee on Church Architecture and its allied arts, for the General Body. Is such a committee needed? Is it a wise move? Is it, as some one facetiously said a few years ago, "a hobby of no earthly interest to anybody save the fellow who is riding it"? We believe not. We think that a committee of at least seven reliable persons will be of service to the General Body. What do *you* think?

A MEMBER OF THE COMMITTEE.

NOTES AND NEWS.

Mr. Wm. S. George, of East Palestine, O., has given his check for $50,000 to the United Presbyterian Church towards the George Memorial Hospital in Abyssinia, Africa.

Mr. David Abbot, author of *Behind the Scenes with the Mediums*, April 13 demonstrated how the ghost photographs of Conan Doyle could be produced by perfectly natural means if the photographer had experience in sleight of hand.

Soon after Easter, at a meeting of representatives of our Omaha congregations, at which the Director of Missions of the Nebraska District was present, it was decided to start a new mission in Omaha. The intention is to conduct a house-to-house canvass with the aid of some St. Louis students.

One of our young Nebraska pastors writes that he is "using every opportunity by word of mouth and in print to drive home into the consciousness of this community our Lutheran principles on unionism and separation of Church and State. The results," he adds, "in many instances have been gratifying."

Now comes a noted Egyptologist (so designated by the Associated Press, but quite unknown to Egyptological fame) and discovers that Noah's Ark was one of the pyramids in Egypt, the stones for which were hauled in place because those early builders "understood the power of light to lessen the weight of mass objects."

The rear cover page of the *Greater New York Church News* of April 28 contained a list of our Missouri Synod churches in Greater New York. The growth in the number of congregations and stations within the last ten years justifies the claim made by our Eastern brethren that they have one of the greatest mission-fields in the United States.

Rev. Tom Minyard, of the First Christian Church of East St. Louis, announces sermons on hell in the *East St. Louis Daily Journal.* On three successive Sundays he preached on the subjects: *What Is Hell? Where Is Hell? Who Will Go to Hell?* and on the fourth his theme was: *Shall We Know Each Other There?* Write your own editorial.

At Springfield, O., the Odd-Fellows celebrated an anniversary, and two ministers were requisitioned for the occasion: a Universalist to speak the prayer and a Lutheran, Rev. J. B. Markward, to preach. The Lutheran preacher is a member of the United Lutheran Church (Merger Synod)) and is a Freemason. The stench of such church practise rises to heaven.

When you give up the preaching of the Gospel and still feel compelled to justify the title of Reverend by ministerial work, you are up against it. At Hammond, Ind., the Rev. Dr. Thompson, May 13, scored a great hit with the announcement that spooning would be permitted as part of the exercises. A record attendance was recorded. And still they ask why the church is losing power.

At a union service, reported in the *Walnut Park* (Cal.) *News*, conducted at a Methodist church, Baptists, Quakers, Episcopalians, Campbellites, and Methodist churches and also a Lutheran church participated. A prayer was spoken by the Lutheran Rev. John A. M. Ziegler. How can one walk together with five with whom he is not agreed? Rev. Ziegler is a member of the United Lutheran Church (Merger Synod).

A Christian Science correspondent objects to a statement which our paper contained last fall about the unbiblical doc-

trines of Christian Science. In his reply, dated November 10, 1922, occurs this sentence, which our readers will not fail to appreciate: "We do not believe that the Bible teaches, or that Jesus taught, a personal devil or an eternal hell. To us the devil is the carnal mind. We believe that the Bible teaches probation after death."

Against much opposition Rev. Herbert Shipman was consecrated Episcopal bishop in New York — "a Bishop in the Church of God," as the Episcopalian reporter had it. There was the usual processional singing as part of the ritual, and after the choir there marched, marvelous to relate, "a special color guard of ten officers of the army and navy." What business had these ten officers of the army and navy to guard the colors at this ceremony? It is another case of aping the Roman Catholic Church with its desire for ungodly and secular klimbim. Besides, the Christian note was lacking in the consecration sermon. Imagine your minister being admonished by the installing pastor thus: "Remain what I believe you to be — an earnest *seeker after truth.*" No one will preach the truth which he is still to seek.

Politics in the Pulpit. — An extraordinary piece of political pulpiteering by the Rev. Dr. Charles Wadsworth, Jr., takes up a whole page in one of the Boston papers. It is a sermon preached on a recent Sunday at Magnolia, Mass., a North Shore resort of fashion, in which the minister lambastes the President in the guise of Nebuchadnezzar, the League of Nations being that monarch's image of gold, while presumably Lodge, Borah, and Johnson are Shadrach, Meshach, and Abednego — "They scorned the command of the autocrat and defied his threat, saying, 'We will not worship the golden image which thou hast set up.'" The irksome convention that requires a clergyman to find a text for his fulminations in the Bible is a handicap to plain speaking, but Dr. Wadsworth throws as many bricks as he dares with so much stained glass around. And still old-fashioned persons go to church hoping to hear spoken "the Word of God." — *New York Globe*, September, 1922. G.

Secular Press.

READ CONAN DOYLE, DRANK POISON.

Beverly, Nebr., April 13. — Spiritism is blamed by authorities investigating the case for the death of three persons in this village this week. The tragic deaths Monday of Herman Light, 38, wealthy farmer, and his son, Herman, Jr., seven, had a sequel yesterday in the suicide of John L. Sullivan, friend of Light, who took his own life by shooting as the double funeral *cortége* passed Sullivan's home. Both Light and Sullivan were avowed Spiritualists, according to Dr. A. B. Fellers, who is investigating the case. Works of Sir Conan Doyle and other authorities on the subject were found in Sullivan's library.

A note left by Sullivan telling of his despondency and his "longing to join his friend Light in the Great Beyond, where all is peaceful and happy," was found beside the body. Light gave his son poison to drink and then drained the glass himself because of his belief that he and his son would rejoin Mrs. Light, who died eight months ago, in heaven. The boy, according to neighbors, continually asked for his mother and was always comforted by his father with: "Mama is in heaven; we'll join her soon." A shotgun with one empty chamber was found near Sullivan's body. Death, according to Dr. Fellers, was instantaneous.

Hastings (Nebr.) Daily Tribune, April 13, 1923.

THE CATHOLIC CHURCH IN POLITICS.

(The following is an extract from an address delivered to the city council of Flint, Mich., by Mayor William H. McKeighan, who had been defeated for reelection by his political opponent. It is reprinted from the *Flint Daily Journal* of April 10, 1923. Highly illuminating, we say. — Ed.)

At very frequent intervals during the past year I have been visited by Catholics, who came to ask me not to remove Chief Cole, as that would be a bad thing as it would lose me the Catholic vote. A short time before election Ed Glynn called at my office with the idea, as he expressed to my secretary, of having me make a statement in writing that if I were elected, that I would not dismiss Chief Cole under any circumstances. They were not satisfied to let him stand on his own merits.

Three times during the week preceding election I was asked by committees representing the Roman Catholic church to agree not to dismiss Police Chief Cole from office and was assured the support of the Catholic vote if I would thus agree, which I would not do. Friday preceding election I was requested to agree to put Father Patrick Dunigan, the Roman Catholic priest, on the Police Commission. I made a frank statement to the effect that I would not do so under any circumstances.

The next evening a committee of Catholic men met at the home of G. A. Kelly, the real estate man, and discussed the action which was taken in the two leading Catholic churches on Easter Sunday.

It is a well-known fact that every able Catholic attends church Easter Sunday, so it was possible to reach nearly every Roman Catholic that day after the several masses, at which time it was announced by Rev. Father Dunigan and the other priests who officiated that there would be a meeting for men and women voters immediately following the mass. These meetings were announced Easter Sunday by the ordained priests in the Catholic churches. At these meetings, attended exclusively by Catholic people, it was announced that McKeighan must be defeated, and that this action was taken to assure the continuance in office of Police Chief Jas. P. Cole, as they well knew that I was not, and never have been, a member of the organization that they by inference tried to lead the Catholics to believe I belonged to.

When a Roman Catholic church through a police official, its priests, its pulpit, and its designing members so stultifies itself as to stoop to such a disgraceful level, it is due the thinking citizens to be informed, something the daily newspapers will not do.

A SPIRITIST UNMASKED.

(The following rather interesting account of how a "professor" was caught in an endeavor to prove to others that it was possible to shake hands with the departed is taken from the *Examiner* of Los Angeles. No comment is necessary; it speaks for itself.)

"Professor" Rollie Jamison, "demonstrator of natural science, affiliated with the United States Government," was arrested last night by Sergeant McPhillips and Inspectors Hilf and Allen, of the Police License Bureau, following a raid on Jamison's selected *séance* at 325 East Ninth Street.

The arrest of Jamison is the first made by the police following the *exposé* in the *Examiner* of the inner workings of fake mediums, Spiritist demonstrators, and messengers of the "spirit world."

Previous to the *séance* "Professor" Jamison delivered a lecture in which he lauded the *Examiner* for exposing the "crooks" who are operating as Spiritist mediums. "I am no crook. I am a real demonstrator of natural science," declared Jamison.

Then the men and women in the room were given a demonstration of Jamison's allegedly remarkable powers. He commanded the assemblage to sit in a circle in the room. Impressive trappings were brought in by a woman attendant.

The usual black cabinet stood in a corner of the room. It was placed in the center of the circle. "Professor" Jamison announced that he was not a crook, and to prove it, he said, he desired to place a large black sheet around everybody's head.

At intervals in the sheet were slits through which each person was required to put his head. These were then buttoned around the neck, which made it impossible for any member of the party to go on an exploring expedition while the spirits were holding forth.

"Professor" Jamison then ordered the lights out. "Materialization is about to take place," he announced. At least three officers in the *séance* circle agreed with him.

"I am now going to summon relatives of all of you. I want you to shake hands with them," said Jamison, who said he was now in communication with the spirit world.

Then came some little delay. Members of the party in the pitch-black room felt a tugging at the sheet. A typewriter clicked. Then followed epigrams which the medium read to the assemblage. A tambourine tinkled — then "dead Brother John" arrived.

"I am your dead brother John. Do you want to shake

hands with me?" said a voice close to McPhillip's ear. "Do you feel my hand?" asked the voice.

"I sure do, do you feel mine?" said McPhillips, as he drew the hand toward him and with the other drew his finger-nails across the back of the hand that he grasped in his own, to obtain "evidence."

The "dead brother John" let out a most earthly yell of pain, the woman attendant screamed, and the black sheet was torn to shreds as the members sought to free themselves from the tangle.

The lights revealed a badly scared "Professor" Jamison, who was taken in charge by the officers, while those in attendance at the *séance* lost no time in getting out of the house. Jamison was taken to the police station, where he is held for failure to secure a license.

Obituary.

† RUDOLPH CHARLES HILGENDORF. †

Again it has pleased Almighty God in His infinite wisdom to call unto Himself a worker in His vineyard who, humanly speaking, ought to have served many years — the Rev. Rudolph Charles Hilgendorf, for twenty-five years, minus a few months, pastor of the congregations in Town Belford, near Hankinson, and in Barney, N. Dak. On April 2 he left Hankinson on a trip to Omaha, Nebr., to consult an oculist and visit friends and relatives. Returning on the evening of the 13th, he stepped from the train seemingly hale and hearty and took his seat in the buggy that was to take him to his loved ones at home, five miles north of town. Less than two blocks from the station the driver noticed that his pastor was ill. He at once drove to the parsonage of the Rev. Klausler. A doctor was called, but the spark of life had already fled — the Lord had called His servant to the rest prepared for the people of God.

The funeral services took place April 17 in the church where he had so many years proclaimed the Gospel of Christ. Rev. T. Hinck, President of the District, who, nearly twenty-five years ago, had installed the young candidate, preached a comforting sermon on Is. 28, 29. Rev. E. Nachtsheim, of Minneapolis, a close friend and classmate, followed with an address on Ps. 31, 15. 16. The remains were then taken to the church in Hankinson, many of whose members had formerly been parishioners of the deceased. There the Rev. Jul. Cloeter, of Lidgerwood, delivered an impressive sermon on Ps. 39, 10, and the undersigned preached in English on Matt. 25, 21. The remains were then taken to Seward, Nebr., to find their last resting-place at the side of his brother Walter, pastor of the congregation at Edgeley, N. Dak., who died during the influenza epidemic of 1918. Burial there, on April 20, was preceded by impressive services in the church at Seward, in which Rev. C. H. Becker preached on Is. 28, 29, and President Jesse, of our Seward Normal, on Is. 42, 6—8.

Rudolph Charles Hilgendorf was born June 30, 1875, at Omaha, Nebr. He was the oldest son of the Rev. John Hilgendorf and his wife Amalia, *née* Siebert. In the following year the parents moved to Arlington, Nebr., where the deceased was instructed and confirmed. He was prepared for the ministry at Concordia College, Milwaukee, and Concordia Seminary, St. Louis, graduating from the latter institution in June, 1898. He was assigned the call to St. John's Congregation near Hankinson, N. Dak. About a year later he organized the congregation at Barney, N. Dak., and also served a number of families south of Hankinson, which marked the beginning of Immanuel Congregation in Hankinson. Elected as member of the mission board of the North Dakota and Montana District at its first convention in 1910, he served faithfully for ten years, and then was appointed circuit visitor of the Upper Soo Conference, where the younger brethren especially will miss his words of friendly, kindly, thoughtful advice, cheer, and encouragement.

On June 19, 1901, he was united in holy wedlock with Miss Sophia Lauppe, of Nebraska, who with one daughter, Verona, survives him.

God grant us more such faithful ministers, faithful to their Savior, faithful to their Church, faithful in the office entrusted to them, as was our departed Brother Hilgendorf!

Hankinson, N. Dak. J. P. KLAUSLER.

New Publications.

Popular Commentary of the Bible. *Old Testament.* Vol. I: Genesis to Esther. By *Paul E. Kretzmann, Ph. D., D. D.* Concordia Publishing House, St. Louis, Mo.

It is with great joy that we announce to our readers the appearance of another volume of the *Popular Commentary*, the third one in order of appearance, treating the historical books of the Old Testament. Both the author and the publishers are to be congratulated on the progress which is being made in the publication of this truly monumental work. The publishers hope that in the course of 1923 one more volume can be gotten out, which will be the final volume, dealing with the prophetical and poetical books of the Old Testament, from Job to Malachi, while the first two volumes, as will be recalled, comprise the New Testament.

The exterior of this volume is the same as that of its predecessors, which means that it is of a beauty and artistic finish rarely paralleled these days. The contents, we do not hesitate to say, are exactly in keeping with the outward graces. Dr. Kretzmann's interpretation exhibits both sound, mature scholarship and the willingness to let the Word of God speak for itself. He is well acquainted with the views and arguments of modern negative Bible critics, who charge the books of the Old Testament with errors and contradictions. But his learning has not misled him to follow these men; on the contrary, his motto has been throughout the great saying of Jesus, "The Scripture cannot be broken." Necessarily the exegetical treatment in this volume had to be more brief and condensed than in those on the New Testament to prevent the work from becoming too voluminous and expensive; but we predict that the short, pithy comments given, compressing into one or two sentences the gist of long paragraphs, will be found, as a rule, to present precisely the information one is looking for in a popular commentary. We hope that not only our pastors and teachers, as well as our Sunday-school workers, but our people in general will endeavor to possess themselves of, and then to use, this work, which will aid them materially in that spiritual growth which all Christians should pray for daily. While the former volumes cost $4.50 each, the present volume sells at $5.00, since it contains over a hundred pages more than either one of the New Testament volumes. A.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1922. Concordia Publishing House, St. Louis, Mo. Price, $1.00, postpaid.

This *Year-Book* is too well known to require a detailed description. May it suffice to say that the book gives information not only on the status of the various congregations, but on all the activities of Synod, its missions, institutions, charities, and the like. The statistics, so the editor, Rev. E. Eckhardt, says, are more complete than ever before, only 63 reports missing. (Query: Why are these missing?) We heartily subscribe the following words of the esteemed editor: "Let no one imagine that the reading of these figures is dry and uninteresting. They are highly instructive and illuminating. Whoever wants to obtain reliable information about the Missouri Synod as a corporation, its business standing as a whole and in all its parts, will find it in this book. It is a picture of our Synod, as far as figures are able to present such a picture." In view of the substantial increase in nearly every respect, as indicated by the figures, we join the editor in saying, "Praise and glory to Him from whom all blessings flow!" A.

Catalog of St. John's Lutheran College, Winfield, Kans. 1923–24. 38 pages, 6×8½.

This catalog gives to all prospective students a good idea of the requirements for entrance at St. John's College and of the courses provided at this institution. G.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 3d Sunday after Epiphany: The *Rev. G. H. Liepke* in St. Paul's Church, Feuersville, Mo., by Pastor H. F. Liescheidt.

On 1st Sunday after Easter: The *Rev. K. J. Durdel* in Christ Church, Langenburg, and in St. Paul's Church, Marchwell; on the following day in St. Paul's Church, Springside, Sask., Can., by Pastor P. Wiegner.

On 2d Sunday after Easter: The *Rev. A. C. Bode* in St. John's Church, Orange, Cal., by Pastor W. Schmoock.

On 3d Sunday after Easter: The *Rev. O. C. Fedcke* in Trinity Church, Ogema, Minn., and in Immanuel Church, Callaway Tp., Becker Co., Minn., by Pastor G. B. Propp.

On 4th Sunday after Easter: The *Rev. W. C. Eifert* in Christ Church, Leduc, Alta., Can., by Pastor C. C. Janzow, and, in the afternoon, in St. Peter's Church, by Pastor J. C. Mueller. — The *Rev. A. Eichmann* in Immanuel Church, Estherville, Iowa, by Pastor H. A. Wagner. — The *Rev. G. B. Propp* in the congregation at Virginia, Minn., by Pastor W. Melahn.

On 5th Sunday after Easter: The *Rev. A. G. Wagner* in the congregation at Hannover, Mo., by Pastor O. Kretzmann. — The *Rev. F. Wohlfeil* in Immanuel Church, Rolla, N. Dak., by Pastor H. Nieting. — The *Rev. J. Brandt* in St. Paul's Church, Monango, and in the congregation at Ellendale, N. Dak., by Pastor P. W. Lueders. — The *Rev. Walter H. Meyer* in Zion Church, Alva, Okla., by Pastor C. Matthies. — The *Rev. J. H. C. Sieck* in the congregation at Canyon, Tex., by Pastor Th. H. Evers. — The *Rev. J. E. Buelow* in St. James's Church, Holland, Minn., and, in the afternoon, in St. John's Church, Woodstock, Minn., by Pastor H. Bohnhoff. — The *Rev. E. H. Zucker* in Immanuel Church, Van Wert, O., and, in the afternoon, in St. Paul's Church, Convoy, O., by Pastor Th. H. Henkel.

On Sunday after Ascension: The *Rev. H. A. Nuoffer* in Trinity Church, Hammond, Ind., by Pastor A. H. Kaub. — The *Rev. M. L. Heerboth* as missionary at Lawrence, Kans., by Pastor G. Miessler. — The *Rev. H. Kohn* in Nazareth Church, Chicago, Ill., by Pastor F. C. Streufert. — The *Rev. W. Melahn* in Grace Church, Hibbing, Minn., by Pastor F. L. Oberschulte.

B. *Teachers:*

On 5th Sunday in Lent: *Teacher A. D. Abraham* in Peace Church, Chicago, Ill., by Pastor F. C. Streufert.

On Easter Monday: *Teacher E. Kieffer* in Concordia Church, Detroit, Mich., by Pastor R. H. C. Meyer.

On 4th Sunday after Easter: *Teacher W. M. Mirow* in Bethlehem Church, Evanston, Ill., by Pastor P. W. Luecke.

On Sunday after Ascension: *Teacher H. A. Weinrich* in Zion Church, Lone Elm, Mo., by Pastor J. W. Schoech.

Corner-Stone Laying.

On 4th Sunday after Easter, St. Luke's Church, *Manhattan*, Kans. (the Rev. Hy. H. Frohn, pastor), laid the corner-stone of their new church.

Dedications.

Dedicated to the service of God: —

Church. — On 4th Sunday after Easter: The new church of Epiphany Congregation, *Los Angeles*, Cal. (the Rev. E. T. Coyner, pastor).

School. — On 4th Sunday after Easter: The new school of Peace Congregation, *McCook*, Nebr. (the Rev. F. A. Wegener, pastor).

Anniversary.

On 2d Sunday after Easter, Immanuel Congregation, *Madison*, Wis. (the Rev. W. Lochner, pastor), celebrated its twentieth anniversary.

Notices.

If you know of Lutherans living in or near Lawrence, Kans., or of Lutheran students attending the University of Kansas, kindly send their names and addresses to the missionary now in Lawrence.

REV. M. L. HEERBOTH, 935 Maine St., Lawrence, Kans.

Pastors and members of our churches who know of Lutherans residing in Santa Paula, Fillmore, and Inglewood, Cal., are requested to forward names and addresses of such to

REV. H. O. KRINGEL,
Pastor of Concordia Lutheran Church,
414 N. Maryland, Glendale, Cal.

Any one knowing of members of our church or others in need of spiritual care in any hospital or other public institution in Omaha, or in the Veterans' Home in Bellevue, is requested to at once notify

REV. T. LANG, 1907 Spring St., Omaha, Nebr.

Bethany College.

A six weeks' Summer School, to commence on June 18, is to be held at Bethany College in Mankato, Minn., this year. The term is especially designed for parochial school teachers and all such as may desire to take special courses during the summer vacation. The above-named school has been, and is still, strong in music, and therefore music will undoubtedly be an attractive feature of this session. The Rev. Roy Gose, of North Mankato (Wisconsin Synod), has been secured for the departments of Religion and Mathematics.

St. Louis Alumni, Attention!

The Alumni Association of Concordia Seminary of St. Louis will hold its annual meeting Tuesday evening, June 12th, at Concordia Seminary.

ALBERT J. KORRIS, *Sec.*

Treasurers' Reports.

ENGLISH DISTRICT. — *Budget Treasury:* St. Andrew's, Pittsburgh, $257.20; Iroquois Ave. Christ, Detroit, 275.00; Redeemer, New York, 26.00; Pilgrim, St. Louis, 126.67; Pilgrim, Kenmore, N. Y., 3.46; Grace, St. Louis, 137.50. ($825.83.) *Church Extension Fund — District:* St. Andrew's, Pittsburgh, 25.00; Redeemer, Hinsdale, Ill., 1.00. ($26.00.) *Deaf-mute Institute:* Messiah, Detroit, 4.50. *Deaf-mute Missions:* Redeemer, Hinsdale, Ill., 2.75. *District Budget Treasury:* Iroquois Ave. Christ, Detroit, 225.00; Emmanuel, Asheville, N. C., 48.15; Pilgrim, St. Louis, 82.92; Pilgrim, Kenmore, N. Y., 2.84; Grace, St. Louis, 112.50; Mount Olive, Detroit, 10.00. ($481.41.) *District Treasury:* St. Andrew's, Pittsburgh, 15.00; Redeemer, Hinsdale, Ill., 2.00. ($17.00.) *European Missions:* Redeemer Sunday-school, Hinsdale, Ill., 1.00. *Foreign Missions:* Member of Faith Church, Cleveland, 10.00; Redeemer Sunday-school, Hinsdale, Ill., 5.00; Bethany, Chicago, 5.00; A. F. Keicher, Wise, Mo., 10.00. ($30.00.) *General Home Missions:* Bethany, Chicago, 5.20. *Immigrant and Seamen's Missions:* Messiah, Detroit, 3.50. *Jewish Mission:* Redeemer Sunday-school, Hinsdale, Ill., .15. *Ministerial Education Fund:* Redeemer, Hinsdale, Ill., 1.00. *Missions — District:* St. Andrew's, Pittsburgh, 100.00; Redeemer, Hinsdale, Ill., 10.00; Bethany, Chicago, 25.00; "A Friend," Detroit, 50.00; Pilgrim, St. Paul, 34.90; Windsor Park, Chicago, 85.81. ($305.71.) *Colored Missions:* Messiah, Detroit, 78.41; Redeemer, Baltimore, 27.90; Redeemer Sunday-school, Hinsdale, Ill., 7.92. ($114.23.) *South American Missions:* Redeemer Sunday-school, Hinsdale, Ill., 2.00. *Synodical Building Fund:* Mount Calvary, St. Louis, 150.15; M., Redeemer, Baltimore, 25.00; Iroquois Ave. Christ, Detroit, 10.00; Trinity, Flatbush, Brooklyn, 150.00; Christ, Webster Groves, Mo., 125.00; Mount Olive, Minneapolis, 500.00; Redeemer, New York, 29.00; Emmanuel, Baltimore, 300.00; Grace, Bedford Park, New York, 18.65. ($1,307.80.) *New Seminary:* Aug. Roesner, Aroya, Colo., 1.00. *Teachers' Seminary Building Fund, Seward:* Aug. Roesner, Aroya, Colo., 1.00. *Synodical Treasury:* Redeemer, Hinsdale, Ill., 3.87; Bethany, Chicago, 15.00; Pilgrim, St. Paul, 18.80; Windsor Park, Chicago, 45.00. ($82.67.) *Industrial Home in Addison, Ill.:* Bethany, Chicago, 25.00. *Mission in Columbia, Mo.:* Our Redeemer, St. Louis, 50.00. *Salary of Missionary Heckel in India:* Emmanuel, Baltimore, 50.00. *City Mission in St. Louis:* Pilgrim, St. Louis, 18.75. *City Mission in St. Louis — Social Service Worker:* Grace, Ladies' Aid Society, St. Louis, 3.00. *Home for the Aged in Arlington Heights, Ill.:* Bethany, Chicago, 25.00. *Mountain Retreat in India:* Ladies' Mission Society, Baltimore, 31.18. *Lutheran Sufferers in Germany:* Aug. Roesner, Aroya, Colo., 2.00. *Pension Fund:* Eastern Conference: G. E. H., 5.00; E. H. P., 1.25; H. H. F., 2.00. Southwestern Conference: E. W., 2.00; R. J., 5.25; L. B., 5.00; A. M., 5.00. ($25.50.) *Walther League Mission Fund:* Our Redeemer Altar Guild, St. Louis, 5.00, from Y. P. S., 44.25. ($49.25.) — GRAND TOTAL: $3,492.43.

May 26, 1923. WM. E. JUNGE, *Treas.*,
3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT. — April: *Budget Treasury:* Congregations in New Orleans: Christ, $30.40; Salem, 30.00; St. John's, 76.20; St. Paul's, 57.60; Trinity, 23.00. Congregations: Birmingham, 36.52; Cullman, 77.89; Vero, 20.00. ($351.61.) *Synodical Building Fund:* Congregations in New Orleans: Trinity, 103.50; Zion, 104.40; St. John's, 6.10; Salem, 115.25; Mount Calvary, .75; First English, Earnest Workers' Society, 25.00; Christ, 77.00. Congregation in Pensacola, 130.75. ($562.75.) *Home Missions:* Congregations in New Orleans: St. John's, 7.14, from A. C. R., 5.00; Salem, 8.85; Carrollton Mission, 1.00; First English, from Earnest Workers, 10.00. Cullman, from Walther League, 17.20. ($49.19.) *District Budget Treasury:* Zion, New Orleans, 3.50. *District Synodical Treasury:* St. Paul's, New Orleans, 10.20. *Foreign Missions:* Congregations: Birmingham, 12.50; Vero, 12.00; Zion, New Orleans, from Walther League Society, 3.63. ($28.13.) *Students' Fund of Louisiana Conference:* St. John's, New Orleans, 8.00. *Students' Fund of Gulf States Conference:* West Palm Beach Mission Society, 7.00. *Church Extension Fund:* H. Lohman, interest, 13.52. *City Mission:* St. John's, New Orleans, 1.25. *Bethlehem Orphan Home:* Congregation in Cullman, 5.00. *European Relief:* Congregations in New Orleans: Salem, 7.00; Zion, for Rev. Hanewinkel, 10.00. — GRAND TOTAL: $1,057.15.

New Orleans, La., May 15, 1923. A. C. REISIG, *Treas.*,
315 S. Jefferson Davis Parkway.

CENTRAL ILLINOIS DISTRICT. — April: Budget, $2,425.76; Synodical Building Fund, 1,453.18; Synodical Treasury, 610.52; Missions, 692.70; Miscellaneous, 876.91. — *Total*, $6,059.07.

E. C. BECK, *Treas.*

MINNESOTA DISTRICT. — April: General Home Missions, $182.88; District Home Missions, 2,085.44; Synodical Treasury, 1,422.91; Synodical Building Fund, 2,637.62; District Building Fund, 502.89; other missions, 811.81; Miscellaneous, 4,119.25. — *Total*, $11,762.80.

J. H. MEIER, *Treas.*

SPECIAL CONVENTION NUMBERS.

The convention of our Synod to be held in Fort Wayne, Ind., June 20 to 30, promises to be one of the most interesting and one of the most important conventions in the history of our body.

The Editorial Department of the "Witness" and the "Lutheraner" are therefore arranging to devote two numbers of their paper principally to reports on the proceedings of this convention.

It is expected that these two numbers will contain a complete history of the convention. The publishers are preparing to print a large edition, but would appreciate advance orders.

The "Lutheraner" bearing date June 26 (No. 13) will be mailed on that day, a part of the edition going out the day before. The forms for this number of the "Lutheraner" will close about twenty-four hours after the opening of the convention. The number of the "Witness" bearing date July 3 (No. 14) will close its forms when Synod is just about ready to adjourn. The number of the "Lutheraner" bearing date July 10 (No. 14) will undoubtedly be able to report the balance of the synodical proceedings completely, and the number of the "Witness" bearing date of July 17 (No. 15) will certainly complete the report.

Every number is mailed on the day it is dated, the regular edition usually going out the day before, and the mailing always being completed the day after. Copies should reach our subscribers in about 1½ to 2 times the time usually allowed for letters. The Post Office has recently given us assurance that its mail service for periodicals is now again almost normal.

The price of these two convention numbers, of either the "Witness" or the "Lutheraner," is 5 cents per number or 10 cents per suite of the two numbers. When ordering, specify whether you want the "Witness" suite or the "Lutheraner" suite, or both.

Congregations, societies, etc., will find it to their interest to provide for wholesale distribution. For 50 or more copies sent at the same time to one address the price is 4 cents per number or 8 cents per suite; for 100 or more, 3 cents per number or 6 cents per suite. Wholesale prices apply also for mixed orders, for instance, 27 "Lutheraner" suites and 23 "Witness" suites. Please send cash with all orders.

Please save yourself disappointment and place your order betimes.

The Complete Story of the CONVENTION Written by the Editors of OUR OFFICIAL ORGANS or under Their Direct Supervision.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Announcements.

Committee No. 7 (Home Missions in Foreign Countries) will convene Tuesday, June 19, 10 A.M., in Concordia College, Fort Wayne, Ind.
Chicago, Ill., May 18, 1923. F. PFOTENHAUER, *Pres. of Synod.*

The *Rev. J. E. Rich. Schmidt* is herewith appointed Secretary of the Iowa District in place of Rev. Hugo Grimm, who resigned on account of ill health.
Paullina, Iowa, May 20, 1923. TH. WOLFRAM, *Pres. of Iowa Dist.*

Conference Notice.

The Western Iowa Teachers' Conference will meet, *D. v.*, June 26 to 28 at Ute, Iowa. Kindly inform the resident teacher of your intended presence or absence. F. E. EGGERDING, *Sec.*

The Board for Home Missions in North America

will meet, jointly with the representatives of the District Mission Boards and the General Church Extension Board, June 19, beginning at 9 A.M., at Concordia College, Room 10, Fort Wayne, Ind.
F. F. SELLE, *Sec.*

Warning.

A fraudulent advertising scheme is being carried on by a certain "National Advertising Agency" of Hammond, Ind., purporting to publish church directories for local churches. The "Company" was last represented by a certain Eleanor Beck and a Miss Walker. Probably they have changed their names or tactics since operating in this neighborhood. Any information as to the whereabouts of these agents will be greatly appreciated by
REV. W. LITTMANN, 5429 Madison Rd., Cincinnati, O.

Acknowledgment.

The receipt of $120 from Mrs. Oscar A. Faulborn, of West Englewood, N. J., "for synodical purposes where most needed," is hereby gratefully acknowledged. The gift will, with the donor's consent, be used as a scholarship for postgraduate work at Concordia Seminary.
TH. GRAEBNER.

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "June 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested). CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Change of Addresses.

Rev. C. W. Baer, 921 Oakdale Drive, Fort Wayne, Ind.
Rev. O. C. Fedcke, 705 Third Ave., S., Virginia, Minn.
Rev. Hugo Grimm, 208 Crooked St., Macon, Mo.
Rev. F. Haeuser, c. o. Rev. Th. F. Haeuser, 411 14th St., Paso Robles, Cal.
Rev. M. L. Heerboth, 935 Maine St., Lawrence, Kans.
Rev. Arthur Herbert, M. A., 2401 Catalpa Ave., Brooklyn, N. Y.
Rev. Th. Klatt, Forbes, N. Dak.
Rev. R. Lammers, Optimo, N. Mex.
Rev. L. Luecke, Box 187, Pine Island, N. Y.
Rev. P. Mader, 1611 Victoria Ave., Regina, Sask., Can.
Rev. B. A. Maurer, 693 36th St., Milwaukee, Wis.
Rev. E. F. Messerschmidt, Box 273, Westfield, Wis.
Rev. A. R. Sander, Scotia, Nebr.
Rev. F. E. Schumann, 331 Washington Ave., Oneida, N. Y.
Rev. W. C. Steinmann, 412 Palouse St., Wenatchee, Wash.
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M. Zehnder, 4316 Military Ave., Detroit, Mich.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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Build Thou the Walls of Zion.

Build Thou the walls of Thy Zion, dear Master;
If Thou dost build them, hell cannot prevail.
Ten thousand foes may threaten with disaster,
Thy Church shall stand, though all the world assail;
She trusted Thee when cruel Nero wondered,
Defied the martyr-fires and the sword;
She cried aloud when Pop'ry scoffed and thundered:
"Build Thou the walls of Thy Zion, dear Lord."

Build Thou the walls of Thy Zion, dear Master.
Ah! well we know Thy Church shall rest secure,
Thou as her Lord, her Guardian, Shepherd, Pastor,
Wilt give her strength to keep Thy doctrine pure.
Oh, let Thy Word encircle earth's expansions,
Let it remain our buckler, shield, and sword;
Until we reach our home in heav'nly mansions,
Build Thou the walls of Thy Zion, dear Lord.

Build Thou the walls of Thy Zion, dear Master,
Their adamant foundations firmly stand
More beautiful than priceless alabaster,
Upheld, supported by Thy mighty hand.
Their tow'ring heights point to the realms supernal,
Where songs of praise ring out in sweet accord;
Until we join that heav'nly choir eternal,
Build Thou the walls of Thy Zion, dear Lord.

Milwaukee, Wis. ANNA HOPPE.

What God Expects of Our Synod.

God has bestowed much labor and care upon us, and He is looking for fruit. He has a right to look for results in our Synod.

What does God expect of us? He expects *faith*. He has given us exceedingly rich promises, and He has fulfilled them every day. "Not one thing hath failed of all the good things which the Lord, our God, spake concerning us." Josh. 23, 14.

God certainly is in earnest and fulfils His threats; we see that every day all about us. His threats are no idle words. But the Lord is not willing that any should perish; He is much more ready to fulfil His promises. However, the very nature of these promises is such that nothing but faith can lay hold of their treasures. If a promise of God is met by unbelief, God's gift is lost. By unbelief, moreover, we make God a liar. 1 John 5, 10. Could we dishonor and provoke God more foolishly? On the other hand, we cannot honor God more highly than by trusting His Word implicitly. God has given such proofs of His faithfulness, He has so often fulfilled to us His promises, that He justly expects us to believe with implicit faith all He has said. Under these circumstances even littleness and weakness of faith is shameful in any one of us. *Little* faith will move us to groan when we ought to be singing hymns of praise to our God and to shout defiance at our foes. Those among us who are of little faith have themselves to blame if they are wretched when they ought to be praising God. And as for unbelief and distrust of God's Word, such distrust and unbelief will certainly lose the big things which God has in store for us. We could make no greater mistake at present than to distrust God. God's message to us is: "Be not afraid; only believe!" And He expects to find this fearless, courageous faith in our midst. God wishes us to have the glorious experience of conquering the world by faith. Unbelief loses all. Faith wins all.

And God expects us to *pray*. It is worse than idle folly to argue about the necessity or the profit of prayer, God has plainly told us that He wants us to pray. However it be, God wants to have His children come to Him and plead with Him for His gifts. He is more willing to give them than we are willing to pray for them; but He does want us to pray for them. And are His rich gifts not worth praying for? There is no good thing which is not in God's power to give. Why, therefore, do we not pray for His gifts? We appeal to our people, rich and poor. We ask even those who have never invited us to make known to them our needs. We ask those who have never promised to give us anything. We ask those who can give very little. And here is the almighty God, who has all things in His keeping, who has promised to listen to our petitions and to grant them as is best for us, — what fools we are if we do not appeal to Him in earnest prayer! It is just as true to-day as ever that He can do exceeding abundantly above all that we ask or think; *but He expects us to pray for His rich gifts.*

And last of all, God expects *love* from us. He first loved us, but now that He has made known to us His great self-sacrificing love, His supernatural, divine, incomprehensible devotion to our interests, — and we are daily enjoying His gifts of mercy and grace, — He certainly expects love and

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gratitude from us. And He expects us to show that we love Him and that we are grateful. We are not to have this love hidden away in our hearts where no one can ever discover it. He tells us: "Let your light so shine before men that they may see your good works"; that simply means this: Show to all the world the great love you have towards your Savior, your God and your heavenly Bridegroom, so that all will cry out: Behold the wonderful love which these people have for their God and Savior!

God finds an abundance of unbelief all over this world. There is more cursing than praying. There is more grumbling than thanksgiving. There is an abundance of hatred and indifference. What is He going to find in our Synod? What sentiments will we hear uttered? Will it be unbelief, *little, fearful* faith? Will discouragement paralyze us, or will we pray?

Will this Synod be a Synod of faith? Will it be a Synod of prayer? Will it be a Synod of love, showing forth in our good works, so that men may see it and may glorify God in the day of visitation? God grant it! S.

What Must Our Church Preach?

There is so much preaching about social uplift and humanitarianism these days that one hardly dares to distinguish between a fumigator and a preacher.

Thank God, however, the tireless efforts, insistent work, and earnest prayers of the Lutheran Church are beginning to show their fruit among the sects also in this respect. The following was written by a minister in the *Christian Century:*

"That something is wrong with the Church no one denies. The wrong, however, is not with the Church — the wrong is with those of us who have the supervision of the Church in our hands. In the first place, it is the business of the Church to preach the Gospel. The Gospel is the power of God. But do we of to-day preach the Gospel? Two or three years ago I was talking to one of my professors in college about preaching the Gospel and getting a hearing at the same time. The professor said: 'Well, I am not what you call a Gospel-preacher, — but I get the crowds.' Evidently! Ingersoll was not what you would call a Gospel-preacher, but he got the crowds. But the Lord did not say: 'Go ye therefore into all the world and get the crowds.' The professor is more of a sociologist than a preacher, anyway. This lust for crowds! Such a power it holds over the minds of fallen men! And we preachers are fallen men. Between preaching the Gospel to a few or social service to a multitude, few of us would not choose the latter. And how many of us are attempting to turn our Gospel-meetings into mass-meetings! . . . The Church is a good agency for promoting social consciousness; but it does not follow that the Church should undertake social services and experiments like day nurseries, infants' milk depots, employment agencies, and the like.

"Here, then, lies the weakness of the religious communions of to-day: we are consuming time in organizing and fostering the results of preaching rather than in preaching itself; we spend too much time training the plant that has grown from the seed and too little time sowing the seed; we have ceased to declare the fundamentals of the Gospel and have busied ourselves with finding symptoms of weakness in our social life; we have, in other words, alienated ourselves from the Power that regenerates and are spending our time ministering to those who are supposed to be regenerated; in other words, we are living on our capital rather than on our increase.

"Just the other day I received a bundle of literature announcing 'Dog Sunday' — the creature that is shown more kindness to-day than any other being in existence. I preach no cat- or dog- or horse-sermons. Such organizations as the many humane societies over the country are all right, and they all have my support; but I bring no dumb brute into my pulpit, not even in the form of a subject for a sermon. For the same reason I preach no civic-betterment sermons. I preach no minimum-wage sermons. I preach no better-streets sermons. I preach on 'Sin and Its Cure,' 'Ye Must be Born Again,' 'Depravity and What It Has to Do with Man,' and kindred themes. I stick no green leaves into dead trees. My business is to enliven the tree — the leaves will take care of themselves. That our social life needs regenerating no one denies. That it does I even contend. But the trouble is one that goes deeper than the skin — it lies down in the heart. Social reform does not reach it. Regeneration is what we need, not education. We need to fumigate, not whitewash."

Last Sunday our next-door neighbor, a Presbyterian, preached a wonderful sermon on "My Trip to the Mountains by Auto"; the Sunday before on "How to Vote"; the Sunday previous to that on "What America Needs." All these sermons, and thousands of others delivered throughout the length and breadth of our land, *have absolutely no power to remake the lives of men.* Social Reform does not reach far enough. Education of the head alone only improves our brutish nature. What we need is *education of the heart.* That education comes through repeatedly hearing that we are all unjust and unclean, but that Jesus, the Son of God, has taken upon Himself our guilt and through His suffering and death has made us heirs of life everlasting.

Fargo, N. Dak. B. M. HOLT.

Letters to a Masonic Friend.

TENTH LETTER. *(Concluded.)*

At the Half-Way House.

DEAR GEORGE: —

The Tenth Letter is stretching out somewhat, but you have been told that "our Synod is letting down the bars," and that "the young ministers will not enforce the old principles." Really, it makes little difference to me, and should make none to you, whether we have a majority or a dwindling minority with us: God and *one* (Christian) are a majority. Black is black, white is white, no matter how many wear colored spectacles. But look at our Synod without spectacles, open your eyes and see, read and be convinced, that the day when Lutheranism will bow down to the Deist's figment of a god is not yet at hand.

I may err by quoting too much; yet I have looked through only a small portion of my recent correspondence.

Besides, "one may as well be hanged for a sheep as for a lamb," so here comes a final instalment, and a long one.

A word about our young people first.

The testimony borne by the Walther League against the lodge has already been referred to. The big convention at Milwaukee stood like a rock in voting its approval of the stand taken by the *Messenger*. Many District organizations have reiterated this stand. From the *Western Leaguer* of March 1, 1923, I gather the following: —

"Rev. Geo. C. Jacobsen, of Stockton, next had the close attention of the audience when he delivered the principal address of the afternoon on 'The Church and the Lodge.' With a clarity and certainty that left no room for doubt or dispute the speaker ably set forth the basis of the Lutheran Church's disapproval of, and opposition to, the lodge."

From Northern Wisconsin a brother writes: —

"The Masons have 'drawn blood.' They are certainly minded to continue their nefarious work. Witness the threat enclosed. I wonder at times whether or not they are 'the Beast.' Regardless of what they do or accomplish, 'the kingdom ours remaineth.'"

From North Dakota a brother, in office three years, inquires, "Which works are desirable for an exhaustive study of this institute of hell? I am planning to deliver one or two lectures in the course of the summer." (The "institute" referred to is Freemasonry.)

The young pastor of a struggling mission in Southern Ohio reports that his church council has resolved "that our stand against secret societies be explained to all members in a joint session of the adult Bible class." He adds: "Of course, I have always made it a point of importance especially when I was preparing grown persons for church-membership."

All our missionaries in Wyoming are young men. Their paper, *The Wyoming Lutheran Journal*, April, 1923, contained one of the strongest statements on "Lodge Religion and Christianity" which I have ever seen.

One of our young missionaries in Alberta reports a local funeral in which among Masons and Elks marched a Jew, a well-known business man of the town. "Really a wonderful example of modern Christianity!" adds our correspondent.

From Northern Michigan, this: —

"I instructed one man for baptism. I soon found out that he was a Mason. That was discouraging news. I kept on instructing; after finishing the Third Article, we read a chapter in the *Treatise on Freemasonry* daily. He quit the Masons before he was baptized."

This from a Minnesota town: —

"The man whom I sought to win away from the Modern Woodmen the Lord has graciously guided to leave that order, and he has thus been gained for the membership of our church."

A brother only two years in office wrote quite recently:

"The situation has from the beginning required tact, but a few of my members began to stir things up in general, with the result that what little good I may have accomplished through private admonishment and a firm witness against the lodge in my sermons is practically lost." However, the young man has "taken the bull by the horns and intends to see this thing through."

A California pastor writes: —

"Frequently one is assailed by doubts and fears. It is indeed difficult to be faithful and consistent at all times. One cannot avoid incurring the enmity of influential men and women. Nevertheless, a messenger of the Gospel *must expect* just that."

And one from South Dakota: —

"To our dismay and sorrow we must see that each year several of our young people become entangled in the meshes of secretism and thus fall prey to the murderer of souls, Satan. We are conscious of the fact that the Word of God is the only weapon with which we can successfully defeat the enemies of darkness."

From a West Central State another pastor writes: —

"May God fill us with aversion to the secret system! May He give us power and courage to fight lodgery with utter determination."

This I got quite recently from Texas: —

"I have been in the heat of the lodge fight for about a year. The Merger has come into Dallas and has made the lodge-question the main issue, and has directed its attack chiefly at my congregation since we were engaged in settling this question. But thus far they have had very little success. The WITNESS, with its firm and clear expressions on this topic, has been a great help to me and my congregation."

After he had settled the matter in his own congregation, Rev. G. H. Hilmer was attacked in a public address by a sectarian preacher. Our Rev. Hilmer then *went before the Ministerial Alliance* to make clear our stand! He writes: —

"We cannot urge our brethren in the ministry too much to beware of the lodges. Had I yielded one inch, I would have destroyed everything that has been so laboriously built up in the many years of untiring testimony. At that ministerial meeting there were only two voices out of twenty that denounced the lodge-evil. The Baptist minister, for instance, said, 'Gentlemen, what this man here' (pointing to me) 'testified concerning the conduct of most of our preachers, concerning what we should preach and not preach, especially what he declared with reference to the lodge-evil, is representative of the Missouri Lutheran Church. To my knowledge he has voiced their position, and I am convinced they are right, and we are wrong.' Thereupon the Methodist minister replied, 'You do? You agree with that narrow-minded Dutchman?' The Baptist: 'Thank God, I do! He has spoken my mind in accordance with Holy Writ, which exhorts us "not to be unequally yoked together with unbelievers."'"

Another item from the Far Western mission-field: —

"This is the second Missouri Synod church in the San Luis Valley. Lodgery has many strongholds in this valley, and Alamosa, a town of about 4,000 inhabitants, has more than its share. Thirty-nine orders are said to have established a foothold there. Fortunately there are no members of the congregation connected with any order."

One of our men, graduated in June, 1922, wrote last December that he was "up against" the question of admitting lodge-members into his church: —

"My stand is this: that the ungodly, infernal oath which men take upon their entering the lodge, even if they do not attend the meetings of the lodge later in life, is upheld as long as they do not retract it. . . . I cannot give Communion to these lodge-members, for I do not profess to have the same faith and the same God they have."

This from Oregon: —

"I have taken a firm stand on the lodge-issue and am endeavoring to build a solid Lutheran foundation for the young congregation."

From the Southern District: —

"The open meeting at which I spoke on the lodge did this much, it put the issue before the congregation as nothing before had ever done. Now follows the personal work. May God bless it!"

This just comes to hand, dated May 25, 1923: —

"In B., Ill., the lodge-question has been fought out. At a special meeting of the congregation we took up the question, and the strife was hot. Finally the vote was taken, and by 15 votes against 7 the resolution that lodge-men cannot be tolerated by the congregation was adopted. We now shall take up the issue with the individuals.

This concludes a thirty years' war. After much change of pastors and many vacancies the young, courageous Rev. H. has by his energetic handling of the lodge-issue fought the matter through to a finish, which is to the glory of God and over which true Christians will rejoice."

One day's mail (June 1) brought the following: —

In the *Superior* (Wis.) *Lutheran* the pastor of our church in that city, Rev. Martens, announces that "at the request of the mission society the pastor will speak at the next meeting, June 21, on 'Why a Christian Cannot be a Lodge-member.' We hope to have a good attendance of members, and do not forget to bring your friends who are lodge-members."

To the pastors of the West Nebraska-Wyoming Conference Rev. E. Eckhardt read a paper on "The Lodge." The *Nebraska District Messenger* says: —

"Consisting chiefly of short paragraphs, briefly stating principles and practises of the lodge and our objection to them on the basis of the Scriptures, this paper was meant merely to state the main points for a discussion of this leading issue before our Church to-day. And it did provoke discussion. But this discussion clearly revealed that the members of the conference are of one mind also on this question, namely, that no Christian who has been instructed regarding the nature and principles of the lodge can be or remain a member of such an unchristian and antichristian organization. In connection with this paper Pastor Gockel, of Casper, read a short report concerning the De Molay order, showing that this lodge for young men is simply the training-school of the Masonic lodge, and that all the objectionable features of Freemasonry are also to be found in the De Molay order."

Finally this, from a young missionary: —

"When I came to —— two and one half years ago, I found a number of Lutheran families, but not one of our own Synod. —— is virtually steeped in secretism. In the old lodge-hall where we began to conduct our services twelve different orders hold their weekly meetings. We had considerable difficulty in organizing with a lodge article in our constitution. Ever since I have been fighting day and night. Shortly after we had organized, the Merger people started an opposition congregation and placed a middle-aged man against me. However, the Lord is with us and is visibly blessing our faithful testimony. Despite the most overwhelming odds and bitter opposition we have now a fine little congregation of over sixty communicants, and it would be self-supporting if we had our building debt paid off. I have thus far succeeded in getting half a dozen people out of the lodge. The Merger congregation is weaker in numbers and in quality and is trying hard to entice away our people, but with ill success. I, too, wish to assure you that the young Missouri element in these parts is loyal to the core and is showing no weakening whatever in our lodge-practise. Last week I succeeded in organizing a congregation on —— Island, in Lake Erie, also after a thorough discussion of the lodge-question."

Rev. L. A. Turner, of Festus, Mo., is a Presbyterian. He writes: —

"I am glad of the stand on the vital lodge-issue taken by your large church-body. It is the only consistent Christian thing for any person or Church to do. It is sad, terrible, to see how the churches generally are surrendering, pulpit and pew, to the antichristian lodge-power. I propose to give my testimony against it in every way I can, in the name of Christ."

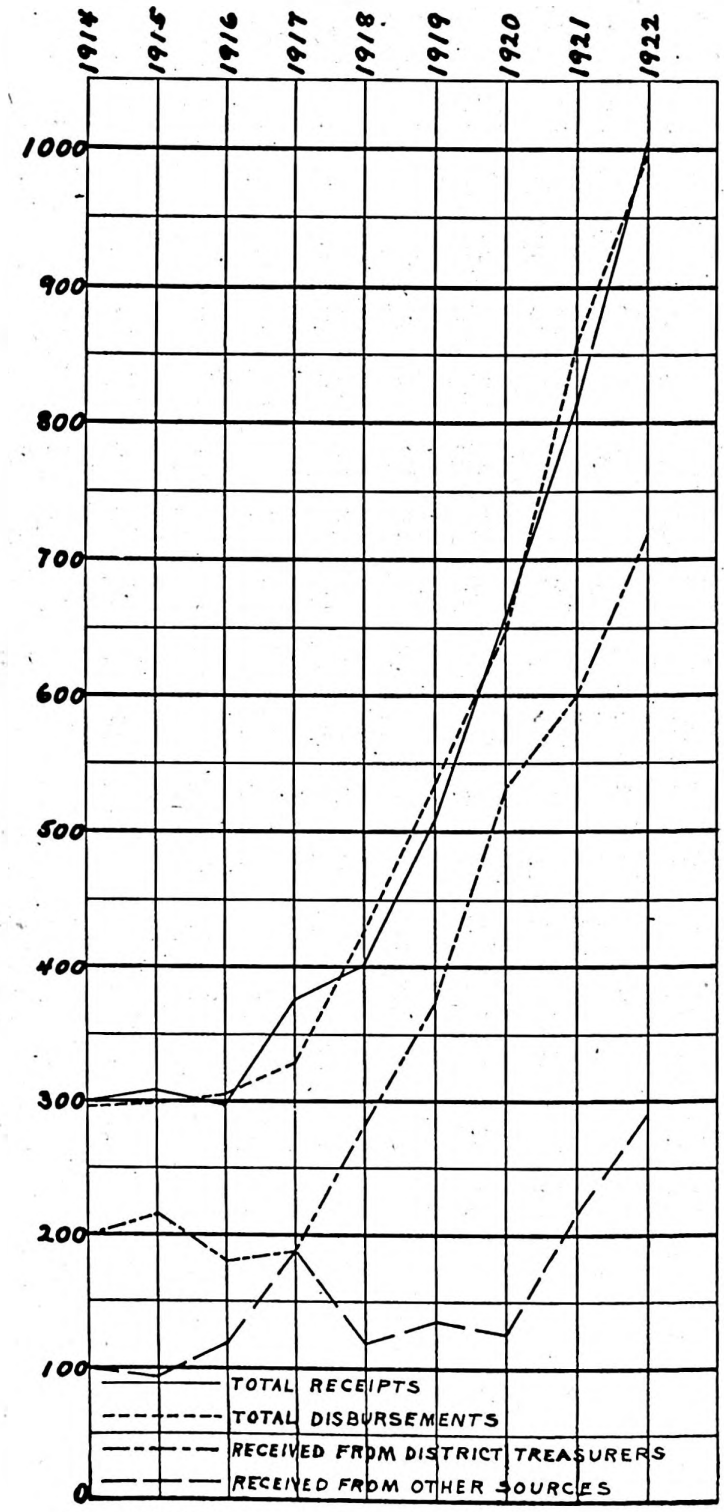
And what does JESUS *say?*

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction; and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."

I am, Affectionately yours, G.

Receipts and Disbursements.

This graph illustrates a part of Synod's fiscal business for the last nine years. It takes into consideration only the thirteen treasuries now in the budget. Such treasuries as may have appeared in the synodical budget only part of



The left-hand figures denote so many thousands of dollars.

the time were not included in the graph nor the figures given below.

The lowest, or dash line, illustrates the sum received by Treasurer Seuel for budget purposes from all sources excepting District treasuries. In 1914 $99,330 was so received. In 1917 there was a sharp rise owing to the gift of $67,662.65 from the L. L. L. to wipe out the debt in the

Synodical Treasury. Then again there was a sharp trend upward in 1921 and 1922, caused principally by the proceeds from the Endowment Fund. The total in 1922 was $291,481.

The second lowest, or dot-and-dash line, shows the receipts from District treasurers. This line records $200,002 received in 1914, compared with $720,785 in 1922. Our offerings in nine years have therefore multiplied three and one half times.

The solid line indicates Treasurer Seuel's gross receipts from District treasurers and other sources combined. In 1914 they totaled $299,332, and in 1922 they amounted to $1,012,266.

The dotted line records the total disbursements for the same group of treasuries. It starts at $294,974 in 1914 and finishes in 1922 with $996,422.

It is singularly significant that the gross receipts and gross disbursements ran an almost parallel course during this time. This indicates that our income kept reasonable pace with our outgo. But it never went far enough ahead to overcome the deficits that Synod has invariably had.

THEO. W. ECKHART, *Financial Secretary.*

The Layman in the Lutheran Church.

(As seen by one of them.)

To arrive at a correct conclusion of what the layman in our church organization should be to the Church, it would perhaps be of value to consider for a few minutes how the Lutheran Church is governed. Most Lutherans are aware of the fact that it is one of the fundamental principles of our church government that the organization in each instance is supreme within itself. We have no superhead such as Popes, bishops, or any other person who can claim any authority over a congregation. Our government is entirely in the membership, hence it is important that laymen study the needs of the congregation and apply themselves to the work Scripturally laid out for a congregation.

It is well understood that, to be truly Lutheran, a congregation must have accepted certain fixed principles and fundamentals. The Bible itself is the sole guide and compass by which laymen agree to be governed without deviation, as far as doctrines of faith and salvation are concerned. When it comes to business matters, each congregation may decide on its own methods as to how the work may be best promoted.

To promote the general good of all, we have an organization of congregations called "Synod." Here each congregation is represented by delegates, who consider and form plans to enlarge the kingdom of God by spreading the Gospel in all the earth. From the foregoing it will be seen that the laymen should use the minds God has given them to formulate plans to promote the Church, as well as furnish the power to push the work, each member according as he is endowed. There is something for every one to do.

Financial matters, as well as all other business concerns, should be cared for by the laymen. Ministers should be left unhampered with cares of business in order that they may devote their undivided attention to spiritual work and missionary endeavor.

Real pleasure will come to every man who takes an active interest in promoting church-work. It builds men spiritually. Christians receive great benefits for themselves when working for the cause of Christ. As they do more work, their characters shine out more and more. One mistake made by many is that they look upon their giving to the Church as charity. This is not charity; it is a duty just as much as it is a duty to pay your tax. The State says you must pay, but the Lord leaves it to your love to give to Him and His cause. Giving to the Lord adds another grace to our character. We should feel proud when conscious of the fact that the Lord of all has chosen us to promote His kingdom.

I am afraid that we Lutherans, who have been so blessed with the real Bible-truth, often are a little Pharisaical, and, knowing that we have the true Gospel, lose sight of the fact that this very knowledge adds responsibility if we live up to the doctrine. The fact that we have the Bible and know the Gospel will not bring to us either satisfaction or salvation unless faith has produced fruits in accord therewith.

Every truly Christian layman in the Lutheran Church should not pass by any opportunity to do what he personally can do to promote the interests of the congregation and be a willing worker. When he has reached the point where he really feels happy for what he has done or the contribution he has made, he will know that he is beginning to do his part in an acceptable way. As long as he feels afraid to take part and do, or thinks his gift is too small to count, or gives either his time or gift grudgingly, he may be sure that he is not going to receive a blessing.

The Lutheran Church has the most learned and the best educated ministry of any denomination on earth, and with this leadership we should accomplish wonders. But strange as it may seem, nearly all other denominations put us to shame when it comes to doing things. Our Lutheran people, as a class, are generally blessed with healthy bodies and minds and financially will average up with any church organization; yet it is a sad fact that when it comes to giving for missions, we make a very poor showing. In a list of thirty denominations we rank fifth, not from the head, but from the tail. Twenty-five denominations have a better paying average per member than we.

The Seventh-day Adventists take first place, with an average of $120 per member each year, while we trail along in the twenty-sixth place, with an average of $14. Twenty-five leaders; and yet we claim to be the Bible Church. We have the Bible, but lack the zeal. We have the Gospel, but lack the workers. We have the whole truth, and yet we are short when it comes to matters of finance. Why is it?

Are Lutherans not in danger of becoming Pharisees? What I mean is that, being so sure of the way to salvation, our conscience may go to sleep on the idea that we have already attained the goal. That was the feeling of the Pharisee.

The Lutheran layman, if he is going to attain proper happiness, must wake up and realize that the very fact that he has such great gifts places him in the position where he must be the leader and not the tail end of the religious movement. It has been my observation that some of the older congregations become complacent and easy-going. When they become strong and powerful and should push the work with more vim and vigor, they say: Well, we have done our share; now let the other fellow work, — and often, no doubt,

good souls are lost after they have actually reached the harbor and drifted back to sea.

The very occupations we are following day by day should be a source of pleasure for us if we regard them only as a means for the promotion of the Church.

In fact, *our business here is the building of the Church, and our jobs are only the means to that end.*

To attain the greatest happiness and spiritual benefit, every one of us must be a leader. You may say that you are not gifted for that; but you are if you will only examine yourself and the things that are necessary to be done in and for the Church. You may not be an orator, but no one is so meager that he cannot be filled with enough spirit to speak to some one who is on the wrong road, and if he succeeds in bringing one soul to the door of hope, it should be a very great inspiration to him. There is always something to do. Let us do the things that come to us in the Church. Let us do them with all our might. If we work with a spirit, we shall inspire others. Do not lag behind because it seems that some one else is not doing enough. Do your best. Do it with a spirit, and you will bring a blessing to yourself and your Church. The Lord is going to hold each of us responsible for what we do or leave undone, so let us not gage our doing by that of others, but let each of us be up and at it.

In conclusion: Our Synod and her finances must be supported so that we can maintain our schools and missions. Good laymen will never forget Synod. It is the great business organization of the combined congregations. Let us not forget our great new seminary, our colleges, our old ministers and teachers and their widows and orphans, and, last but not least, the great missionary work.

Tipton, Ind. CHARLES RICHMAN.

Separation of Church and State.

A true Christian congregation is a free and independent institution, and the civil government should grant her the liberty to govern herself. The true and natural relation between Church and State is that they are and should be separate. God's Word teaches that the power and authority of the Church is entirely different from that of the State. Jesus says: "My kingdom is not of this world. If My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews. But now is My kingdom not from hence." John 18, 36. "Render unto Caesar the things which be Caesar's and unto God the things which be God's." Luke 20, 25.

Therefore the Lutheran Church has always taught, and still teaches, that Church and civil government are separate authorities, which should not be confounded with each other. "Since the power of the Church grants eternal things and is exercised only by the ministry of the Word, it does not interfere with civil government, no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The rulers defend not minds, but bodies and bodily things against manifest injuries and restrain men with the sword and bodily punishments in order to preserve civil justice and peace. Therefore the power of the Church and the civil power must not be confounded." (*Augsburg Confession*, Art. 28.) While the Church lives and thrives within the domains of the State and merits the protection of civil government, yet she should be free to govern herself according to the Word of her Master, Jesus Christ, doing all things "whatsoever He hath commanded," without interference on the part of civil authorities.

When officers of the civil government are members of the Church and congregation, they are, as Christians, only brethren among brethren and cannot demand special rights or privileges in the Church; and again, Christians are, not as church-members, but as citizens of the country, held to obey, and to be subject to, the civil powers which have jurisdiction over them.

The principle of complete separation of Church and State is recognized by our American government and guaranteed in the Constitution of the United States as well as in the constitutions of the various States of the Union as a natural right to worship God according to the dictates of one's own conscience, a right which was championed by Dr. Martin Luther centuries ago. Profiting by the history of Europe and the history of the American colonies, the framers of our Constitution made this principle the deeded heritage of every American. Under this deed and covenant the Lutherans in America exercise their religion in their churches and schools and homes according to the dictates of their conscience and faithfully serve their God as true Christians and their country as true citizens. This precious heritage of every American must never be reduced to a scrap of paper. Religious freedom in America, the free exercise of religion, freedom of conscience, the right of the Church to govern and direct its own affairs in accordance with God's holy Word, must never become a hollow phrase or mockery.

There is at the present time a growing tendency among the various sects, churches, and denominations to scrap the principle of complete separation of Church and State and to recognize some universal religion of "comprehensive love and friendship," civic righteousness, "religion which will stand the white light of the most scientific knowledge and also will do justice to the Bible" as a state religion. May God protect us from a calamity so detrimental to the ideal of our country's freedom and the liberty of the Church of Christ! May He ever preserve among us the sacred right "to render unto Caesar the things which be Caesar's and unto God the things which be God's."

(Free translation and application from Dr. Walther.)

Omaha, Nebr. TITUS LANG.

Editorial.

Statistics. — The Missouri Synod now consists of 3,450 congregations and 877 preaching-stations, with a total of a little more than a million souls, served by nearly 3,000 pastors and professors and 1,138 schoolteachers. Our body is organized into 27 Districts.

The Synodical Conference is a federation of various Lutheran bodies, of which the Missouri Synod is the largest. The general bodies united in the Synodical Conference are: The Missouri Synod, the Wisconsin Synod, the Slovak Synod, and the Norwegian Synod. Affiliated with the Synodical Conference, not by organic relations, but by ties of Christian fellowship (this means unity in faith and practise, permitting ex-

change of fraternal delegates, pulpit- and altar-fellowship, and, upon occasion, joint missionary work, etc.) are the Ev. Luth. Free Church of Saxony and Other States (7,938 communicants) and the Ev. Luth. Synod in Australia. These six bodies, then, are the Synodical Conference forces. They constitute the largest general body of Lutherans in the world. According to the *Lutheran World Almanac* for 1923 the next largest body is the United Lutheran Church, with 1,147,007 baptized members. The Missouri Synod has a total of 1,041,514 adherents; the Joint Synod of Wisconsin 197,914; the Slovak Synod 13,669; the Norwegian Synod 6,737; a total of 1,259,834. To this add the membership of the Australian Synod, 18,317; of the Free Church of Saxony, 7,938, and of the Finnish National Synod, 8,108, and we have a Synodical Conference grand total of 1,294,191. G.

The Mischief-Makers are Complaining.—For some years now the Modernists and Rationalists have been preaching unbelief. In higher schools and even in pulpits they have been proclaiming the myth of evolution, the conjectures of their higher criticism, and the doubts of their unbelief. The result of this propaganda is that there are in the denominations about us many people who are haunted by fears that the Bible contradicts science, that Christianity and exact scientific knowledge are incompatible, and that orthodox preachers are old-fogy dullards. Thousands have long since left the Church, others are ill at ease, their conscience is troubled, they are crying out for light. And now come these same mischief-makers, who have caused all the trouble, and call attention to these complaints and tell the clergy that they must face conditions, that people to-day are no longer content to accept upon faith the statements of Scriptures, that their faith in the Scriptures has been shaken, that the preaching of the Gospel is no longer satisfactory to educated people. It always has been Satan's manner to spoil God's handiwork and then to invite men to desperation and disloyalty. S.

Advice to Wm. J. Bryan and the Fundamentalists.—The 135th General Assembly of the Presbyterian Church in the United States of America has passed into history. Those who reported the sessions are a unit in declaring that it was a bitter struggle between the Fundamentalists and the Liberals. Both sides have claimed the victory.

William Jennings Bryan led the Fundamentalists. He was one of the candidates for Moderator, but his opponent, Dr. Wishart, was elected. However, Mr. Bryan claimed a great victory when the Assembly went on record as opposed to the liberal views of Dr. Fosdick of New York. The debate was very spirited and the vote very close. After a *viva voce* and then a rising vote had been taken and both had been declared indecisive, the assembly sat for more than one hour while the roll was called and some nine hundred persons answered either yes or no. The *Presbyterian* (Fundamentalist) declared that Dr. MacLennan spoke for the truth with such fervor and spirit that the close of his speech seemed to reecho the word of Luther: "Here I stand. I cannot do otherwise. God help me! Amen." The Fundamentalist resolution won by a margin of eighty votes.

Mr. Bryan at one time introduced a resolution "that no part of the educational fund of the Presbyterian Church in the United States of America shall be paid to any school, college, university, or theological seminary that teaches, or permits to be taught, as a proved fact either Darwinism or any other evolutionary hypothesis that links man in blood relationship with any other form of life." The Assembly, however, adopted a substitute resolution, reading:—

"That synods and presbyteries within whose bounds Presbyterian-supported academies, colleges, and training-schools are located are hereby instructed to exercise careful oversight over the instruction given in such institutions, and that synods and presbyteries withhold their official approval from such schools where any teaching or instruction is given which seeks to establish a materialistic evolutionary philosophy of life, which disregards, or attempts to discredit, the Christian faith."

After Mr. Bryan's resolution had been defeated by the acceptance of the substitute, he is reported to have said: "I have had experience enough in politics to know a machine when I see it, and the machine in control of this Assembly works perfectly."—

Mr. Bryan and the Fundamentalists in the Presbyterian Church know that these corrupt machine men will use every means to continue their work of destruction; why, then, remain united with them? Why support men who are destroying the Church? One of their own number has written:—

"It is high time for those who love the Lord in all sincerity and heartiness to awake to the fact that within the churches themselves, even within the ministry of the evangelical churches, there are considerable numbers who not only reject the Gospel, but are busily engaged—and with no small measure of success—in propagating essentially pagan conceptions of life and destiny."

If Wm. Jennings Bryan, Dr. MacLennan, and their sympathizers are the men of courage that they are pictured, why not have the courage to follow the great Leader's command: "Come out from among them and be ye separate"? Jesus, with but a few followers about Him, told those that seemed half-hearted: "He that is not with Me is against Me." It is foolish to fear outward schism and division when there is even now no inward union. Those who have taken their stand against rationalism because they wish to be loyal to Christ and His Word ought simply to be consistent and stand against the infidels altogether and continually, and *embrace all other words of Christ in which He has clearly taught the truth.* That is the weak spot in the position of the Fundamentalists,—while they bravely stand up for a part of God's Word, they do not loyally accept and defend all of it. Our advice to them is to bring "into captivity every thought to the obedience of Christ," 2 Cor. 10, 5, to come out from among those who are causing division and offenses, 2 Cor. 6, 17; Rom. 16, 17, and to unite with all other loyal and bold *confessors of the whole truth of Christ.* 1 Cor. 1, 10. S.

Shall a Christian Worker Retire at the Age of Sixty? A worker in a Bible school in New York voluntarily retired because he has taught thirty years and is now sixty years old; he believes that he is now entitled to a rest. Commenting on this voluntary retirement, the *Watchman-Examiner* says editorially: "To retire a successful Christian worker is a magnificent triumph of the devil. Past successes ought to make the Christian worker strong for future achievement. In secular life men do not seek release from responsibility and burden-bearing. Multitudes of our ablest men in statesmanship, law, medicine, and commerce are between seventy and eighty years of age. . . . Our advice is to retire from no work and give up no effort in the kingdom of God until you are obliged to. You will have an eternity in which to rest."

In late years there have been those who have advocated the retirement of old ministers and professors after they have reached a certain age. We agree with the editorial remarks just quoted, to the effect that a Christian worker ought not to retire or be retired unless he is forced into retirement by disability. The fact that a man is old is in itself no reason for retiring him; it may be a reason for wishing to retain him and profit by his learning and by his experience.

But whenever a worker in the Church can no longer fill his position, because either sickness or old age has brought on such disability, then he certainly ought to retire to make room

for some one who can do the work which his position calls for. The position is not there for the man, but the man for the position. Let none hinder the work of the Church by holding on to a position which he can no longer fill. If he is at all able, he can serve the Lord in some other position. Any given case may have its own peculiar difficulties and needs to be conscientiously considered by all concerned. Any church which would retire its pastor simply because he has grown old could not answer for such action before the Lord. Nor do we believe that any of our congregations would even feel inclined to do so. On the contrary, they appreciate the services of an old pastor and desire to retain him as long as possible. J. H. C. F.

Modern Cainites. — The Reverend Doctor Stipend was meditating on next Sunday's sermon topic. What should it be? City Broom Sunday was just past. He had scored a hit with his street-and-alley-clean-up sermon. The civic calendar suggested no topic for next Sunday, and the stock of special topics was running low. "There Is Always a Woman in It" was too similar to a subject just treated by the preacher of the Baptist church, and originality was Dr. Stipend's long suit. "Dead Flies and Little Foxes" looked good, but the fly season was not far enough advanced. The Rev. Stipend reached for his box of Hoyo de Monterey, the gift of the local Shrine after the camel-baptism at which he had officiated, and for a time he drew meditatively on the fragrant "Imperial Size." Why, of course, why did he not think of it before — the Flapper! So many good people were shocked at the manner in which the young girls were deporting themselves, it would be a prime sensation for the Rector of fashionable St. Demas's Church to defend the flapper!

The Rev. Stipend is a type of the preacher that has reached the last ditch. Having given over, long ago, as unsuited to this age, the preaching of Christian doctrine, having exhausted civic and literary topics, he turns to the defense of what is irregular, improper, and a scandal to good people. We have, as a result, the open defense of dancing and, suiting practise to preaching, the dance-parlor in the church basement. Then the spooning corner, dedicated with a sermon on "Aids to Courtship." And now the defense of her of the pasted eyelashes and the white-enameled nose. When a church official who has the special function of guiding the Church's youth descends to this level, the last ditch is indeed reached. Dr. William E. Gardner, Secretary of the Department of Religious Education of the Episcopal Church, April 15 preached a sermon at Omaha in which he openly espoused the cause of those young people who seek every freedom not only in their personal habits and dress, but also in their religious belief. Hear how this blind leader of the blind defines the principles which ought to guide the Church in her solution of the young people's problem: —

"I am one of those who stand for the flapper. She is a symbol of the times." "Most Christians have a conscientious feeling that, unless goodness is accompanied by a due amount of discomfort, it is not goodness. The youth of the day has repudiated this idea." In other words, it wants a combination of religion with a gay old time. "There is no Luther nailing questions to the church-door. Instead there is a youth movement in religion. The old terminology has ceased to have a meaning for these boys and girls," and much more of the same kind, as shallow in thought as it is unspiritual and unchristian. Let the youth of the land "dress and talk and think as they like," etc. Has this pseudopastor never read Prov. 11, 22?

The defense of what was once regarded as improper and as unbecoming a Christian is a natural outgrowth of the spirit which rejects the inspiration of the Bible and denies the divinity of Christ. Possibly the most extreme example of this new form of spiritual anarchy is a poem entitled "Judas Iscariot" which appeared March 15 on the front page of the (Methodist) *Southwestern Christian Advocate*. The writer of this poem actually condones the betrayal of Judas. He pictures the Lord Christ as giving to each apostle a special task. Reaching Judas, He is made to say that it shall be the task of Judas to "kill One whom you love, One who loves you; this is the work for you to do to save the creature man." Judas accepted this part, "Went out and spoke the word, And gave the kiss that broke his" (Judas's) "heart." The poet then says that he does not believe that Judas was lost, but "sits down with the rest" of the Twelve in heaven. The brother who sent us this item makes the marginal remark: "You'll have to go some to beat this!" True. We have to go back eighteen hundred years. In the second century there existed a sect called the Cainites. They were so called because, beginning with Cain, they defended every evil character in the Bible and made of him a saint. Regarding Judas they said, exactly as does this Methodist poet (and editor, we'll say), that Judas performed his betrayal as a part assigned to him by Jesus Christ in the work of redemption!

All of which is the result of New Theology teaching in the seminaries. The connection is very clear in the case of Dr. P. S. Grant, who caused a sensation lately by his open denials of Christ. In a sermon on April 15 he denied that we know whether the Jews were responsible for Christ's death, and suggests that Christians and Jews might very well "consolidate religiously"!

Are our people grateful enough for the preachers whom they have, who preach to them the unadulterated teaching of Christ and His apostles? It does not seem so when one notes the lack of kindness shown to pastors who have some human failing, the small salaries paid, the unwillingness to give them personal support in their labors. How if the Lord should chastise such ingratitude by sending our people such wolves in sheep's clothing, such hirelings and purveyors of spiritual poison, as are now saddled upon many churches in this country? G.

Are the "Liberals" Insane? — Nearly all the denominations about us are pestered with so-called "liberal" preachers. These Liberals are men who are fighting the very doctrines which they vowed to defend. In their official organs these churches are protesting against this rebellion of the Liberals. In the Episcopal Church, Bishop Manning has publicly reproved and warned the Rev. Dr. Percy Stickney Grant, Rector of the Protestant Episcopal Church of the Ascension in New York. The College of Bishops of the Methodist Church lately unanimously adopted a paper in which they "strongly recommend that any missionaries who may find themselves out of harmony with the doctrine or polity of the Church and are unable to accept the doctrinal statement of the General Conference be discontinued as representatives of our Church on the mission-fields." We have repeatedly referred to the remonstrances which the *Presbyterian* has issued against Dr. Fosdick, of New York. The Baptists have insisted upon the resignation of one of these Liberals, Dr. A. Wakefield Slaten, the head of Bibliological Literature in the Religious Training Department of William Jewel College.

But somehow all these efforts to relieve themselves of these Liberals have not been very successful. It was reported that it would not be an easy matter for Bishop Manning of New York to rid his denomination of the recalcitrant Dr. Grant. Lately Bishop Manning delivered an attack on preachers and teachers who do not preach what they have vowed to preach. This address was delivered at the 140th annual convention of

the New York Diocese on May 8. The bishop declared that the whole diocese of New York is behind him. Before his address a resolution was proposed to appoint a special committee to draft a proposal for examination as to the "mental competency" of ministers who insist on retaining positions of trust and emolument as preachers and teachers in the Church whose doctrines they openly repudiate. The same document states that a clergyman who insists upon his right to hold his post while dissenting from the creed is so abhorrent to the universally received and accepted standards of right and wrong as to cause grave doubt as to his mental responsibility.

That men who accept a position in the Church, vowing to preach and defend a certain doctrine, and then turn right around and oppose this very doctrine and denounce it, — that such men are dishonest and untruthful no reasonable person ought to doubt. It would seem also that every reasonable person would understand that no one ought to expect to be at once a member of a Church and at the same time an enemy of that same Church. But it ought not to surprise any one that an enemy of the Lord Jesus Christ becomes guilty of satanic conduct. Opposition to Jesus is not light, but darkness; not righteousness, but wickedness; not soundness, but corruption. We need not investigate the sanity of such people. The State, not the Church, is to decide their mental status. But it ought not to be difficult for the churches to establish the ecclesiastical and moral status of these men. The very inefficiency which prevents these denominations from adjusting these controversies demonstrates their own lack of confidence in God's Word and their own ignorance of its demands. S.

The Order of De Molay Once More. — There should be no uncertainty about the stand which Christians ought to take to the Order of De Molay. The boy that joins this society has united himself in the most intimate union with the world. He has thereby repudiated the covenant of his Baptism and has broken his solemn confirmation promise. That which he renounced he now accepts. He has in the most literal sense become one of the world, being joined to a brotherhood which is in great part composed of unbelievers. If this can be permitted by a Christian congregation, it must first cancel from the New Testament every one of the warnings against being conformed to the world and against having fellowship with the ungodly. There can be no misunderstanding about this, and where we fail to convince a young man that such is the significance of his step, we must regard him, at the very least, as having so far forgotten the elements of Christian church-membership that he can no longer "examine himself" properly for Holy Communion.

In the second place, the De Molay claims to improve its members morally. But to aim at moral improvement without the Word of God, without Christian repentance and faith, is a denial of the exclusive power of the Holy Spirit to work a true moral change. There *is* a civic morality, of course; but one sanctified by God's Holy Spirit cannot accept the claim that any human society, working without the motives of the Gospel, can build him up morally. By accepting such a claim, one substitutes a human morality for the morality based on repentance and faith. Again, there is a definite choice which excludes from the Church.

In the third place, the De Molay are under the control of the local Masonic lodges. As such they are quite as Masonic as any degree above the Third, which are all only degrees in "adoptive Masonry," as is also the Eastern Star. While not an integral part of Masonry, the De Molay are certainly Masonic and hence must be regarded as a true lodge.

In the fourth place, the ulterior purpose of the De Molay is to gain members for the Masonic order. At a special De Molay service, March 18, 1923, in Trinity Episcopal Church, Cleveland, O., the preacher characterized the De Molay as "the novitiate for Masonry." Look up "novitiate" in the dictionary. At Algiers, La., on the same day, Rev. N. Rightor addressed the De Molay and "cautioned them to remember that, in time, many of them would find their way into the ranks of the Masonic order." Nobody denies that the purpose of the De Molay — named after a Masonic "saint" — is to serve as a preparatory school for Freemasonry. Hence we cannot temporize with this society or compromise with it. The boys who join it are not only in danger of being lost to the Church, but are lost already, having openly joined those who teach another way of morality and salvation.

Those pastors who have warned their newly confirmed that to join the De Molay is to turn their backs upon the Church, and all that this implies, have acted wisely. G.

Doings of the K. K. K. — If it is true that an institution which has made itself ridiculous must perish, the Ku Klux Klan is about due to cash in its checks. Checks have something to do with the situation in which the klan finds itself. A $600,000 raid on funds at the Atlanta, Ga., headquarters is alleged, the "Imperial Kloncilium" appointed by the "Imperial Wizard" being involved. The Wizard is said, in the Bill of Complaint, to be drawing a salary of $15,000 a year "besides extravagance and unlimited expense." From a dozen States he is said to have diverted to his own pocket three dollars from the initiation fee of every klansman. After the tragedy comes the farce. June 6, W. J. Simmons, "Emperor of the K. K. K.," declares that the Kluxers are only a probationary order, and that, in order to realize the klan principles, a new and superior order is now established, the Knights of Kamelia. In a public edict, Simmons invites all klansmen to leave the K. K. K. and join the K. K., where they will be afforded a "refuge from the exercises of arbitrary and capricious powers." Emperor Simmons evidently has great faith in the reports of the low average of American intelligence.

And now the dear ladies. A female klan is now to be organized, with headquarters at Little Rock, Ark. The choice of Little Rock seems to be a bit unfortunate since in a local court Emperor Simmons has filed a counter-suit against his enemies, demanding of the Arkansas Grand Dragon to show how much Ku Klux money he has used for his own purposes. The woman body will be subject to the K. K. K. Kloncilium, which will also hold title to all its property. The garb of the klan may prove a great attraction to the womenfolks, providing wonderful opportunities for the display of night-gowns. With such titles as "Supreme Witch" or "Grand Dragoness" many will be caught who have their doubts about investments of the Kloncilium. G.

The Priest who Renounced His Vows. — On May 23 last, David Hillhouse Buell, formerly a Jesuit and the President of the Roman Catholic University of Georgetown, D. C., died in New York City. The press states that he had been a priest of the Jesuit order and had been advanced continually until he became president of the chief Catholic university of America. All this did not prevent him from becoming dissatisfied with Roman Catholic teaching. He left the Catholic Church and, according to God's order, took a wife to live the rest of his life in happy and holy wedlock. In the mean time those who were interested in defaming the man circulated reports that he was unhappy, that he had separated from his wife, that she had gone into a convent, and that he had become an inmate of the Trappist monastery near Beardstown, Ky. But all these reports were run down and proved to be malicious defamations. He lived and died a Protestant minister, a living refutation of Romanism. The power which Romanism exerts over the daily

press is shown by the fact that a notice of his death was accompanied by the solemn statement: "There will be no funeral service in any Catholic church over the body." Nor did the notices contain any reference to his extraordinary ability, acknowledged scholarship, and fine Christian character.

A short time ago here in St. Louis a burglar was shot, and his body was positively identified as that of a former priest who had disappeared. In the entire city only one newspaper had the courage to publish the facts, and this paper was threatened with persecution and boycott. When an Episcopal clergyman of the East was killed amid sensational circumstances, the press carried illustrations and articles about the matter continually for weeks. It is also true that the movies generally picture a Protestant minister as a sniveling hypocrite, whereas Catholic priests are usually exhibited as men of influence and fatherly benignity. We often hear men speak of the power and strength of Romanism, but little is said of her weak point — her inability to bear truth and the light of day. Her weapons are the same as those of the Ku Klux Klan — intimidation, persecution, and secretism. But Jesus said: "I am the Truth"; and: "In secret have I said nothing." S.

The Church and World Politics. — The Federal Council of Churches has in the past given us reason for complaint in its pronouncements on political questions, but it has rarely offended so gravely as in its call to the churches to support the "World Court" advocated by President Harding.

As our readers know, the Federal Council is a committee on which most of the Reformed sects in the United States have representation. It presumes to speak for "the Church" in America, and the call for support of a World Court is directed "to 125,000 congregations in America."

It is not for the LUTHERAN WITNESS to express any opinion on the action recommended by the President. The editors believe that they are as capable of forming an opinion as the officers of the Federal Council, but they know that the Church and its agencies have no function in politics, whether it be the election of a village constable or the establishment of a World Court. Both the constable and the court may be very necessary, but the Church has no opinion either way, and the Federal Council has again lowered Protestantism in the eyes of sensible Americans through its presumptuous appeal.

On another page we reprint a *New York American* editorial which charges the State Department with having urged the Federal Council to prepare its statement. The report seems to be well founded and, if true, supplies an additional reason why people who understand the difference between Church and State ought to speak up. It seems as if an inquiry at the State Department in Washington were in place, in order to establish whether its officials have been guilty of this unheard-of propaganda through the churches. G.

Swedish Baptists and Smoking. — The Baptists intend to hold a mammoth meeting in Stockholm, Sweden, this summer. The denominational press has spoken of this gathering and urged all who can to attend. All seemed glad expectation and harmony, when suddenly the *Boston Evening Transcript* called attention to the fact that the Swedish Baptists are opposed to smoking. They are particularly set against the tobacco habit in a minister. Now what do? Shall those Americans who smoke cigars remain at home, or shall they abstain while they are in Sweden, or shall they dare to offend their Swedish brethren? That is the problem. The *Watchman-Examiner*, in an editorial note, makes this admission: "American Baptist women do not smoke, let us hope, but it must be acknowledged that many American Baptist laymen and ministers do smoke."

But after all, it would never do to have Americans, clergy or laymen, absent themselves from this convention, for it is to impress Europeans with the number and power of the Baptist denomination in America. He therefore suggests: "Of course, American visitors to Sweden will do their utmost not to offend their hosts and not to prejudice our Baptist cause by indulging the habit that is frowned upon by the people of the entertaining city and country. Probably those Baptist smokers will have to indulge the weed behind closed doors or on little jaunts out into the country."

The Lutheran Church certainly did not teach these people that smoking is a sin; they learned that folly from the same people who taught them that in Baptism a person dare not have the water put over him, but that he must be put under the water. S.

The Dance — a Necessary Warning. — "Some are getting greatly concerned because of the lengths to which our young people are going in the social life of the public schools. In the town where the writer resides, the number of young girls being ruined through dances and bootleg booze became so appalling that parents and teachers got together for a meeting to try to solve the problem. This is how they solved it: They voted to hire an approved dancing-master and put on weekly dances in the school-building, under proper supervision. This, they think, will cure their young people of the desire for these things of the flesh.

"Will they never learn that thousands upon thousands of girls that were once pure are now in houses of ill repute because they took their first steps in some select parlor dance? The modern dances, wherever they may be held, are designed to kindle the passions of young men. Whether in parlor, school, or public hall, the thought-life of any young man is almost certain to be set on fire of hell. Who can tell what the result will be? Approved dancing-professors and genteel chaperones will never make the dance a safe proposition.

"True spiritual influence in the church and Sunday-school, the truth of God, and prayer at the family altar, the Bible in the school [not in the public school, but in the church-school], Jesus Christ enthroned in the heart — these are the only things that can block the path of these young people in their present rush toward perdition." — *The King's Business.*

Outlook and Review.

Correspondence.

NEWS FROM SHIHNANFU, CHINA.

Our Christians in Shihnanfu were immediately acquainted with the Christian privilege of giving for church purposes. One evening pertinent Scripture references were pointed out to them. They read these passages themselves, and then the missionary explained what the duty of Christians is in regard to giving for church purposes. The adults were all given two Chinese tracts treating of supporting the church. Two of the Christians read these tracts, while the rest, taking their own copies, followed them reading. One of these tracts pointed out how the heathen Chinese expend large sums of money for their idolatrous rites and their superstitious customs. 1) For incense and paper money used in the worship of their ancestors and their idols well-to-do people annually expend several tens of tiaos (one tiao is equal to about 25 cents in American money), and poor people several tiaos annually. 2) The farmers spend much money in certain spring and autumn services in which they pray to the gods to bless their crops or thank them for the yield of the harvest-field. 3) The heathen funeral of a well-to-do man costs several hundred tiaos, that of a poor man several tens of tiaos; and often people sell their property in order to raise the necessary money.

After the question of giving had been presented to our Christians in this manner, they at once volunteered to contribute money for church purposes. One of them pledged five tiaos for the first month, and he has already paid it. The second one said he would give two tiaos the first month, and the third man agreed to pay one and a half tiaos. This makes a total of eight and a half tiaos. We have only three grown men, heads of families; so every family is doing its duty.

The donors decided that this money should be used to purchase Catechisms and Bible histories for some country people who are attending our Sunday services. We have begun to instruct these country people in the Catechism and in New Testament Bible history. Only a few of them could be induced to buy the required books. These men are not too poor to buy these books, but they probably do not fully appreciate the value of them. Our Christians are thus doing a fine piece of missionary work by donating Catechisms and Bible histories to these interested farmers. May our heavenly Father richly bless our Christians and their missionary gifts!

During the morning service on Sunday, January 21, we had a Chinese infant baptism in church. After the sermon the congregation sang a baptismal hymn, and then the sponsors, Mr. and Mrs. Lillegard, brought the child forward to the baptismal "font." The baptismal font, like so many of the other fine things you find in the churches in America, has not yet been installed in our local church; so we used a small table and placed a basin of water on it. This serves the purpose quite as well, although it is not so artistic as the carved-wood or white-marble fonts the readers may be accustomed to.

The infant received the name Shou-lin, which means "Receive the soul," the idea being: May God receive the soul of this child! The babe is the son of Liu Yüeh-ting, who, together with two boys of his, was baptized the first Sunday in January of this year. Shou-lin was only two weeks old when he was baptized. According to a deep-rooted Chinese custom a child dare not be taken out of the house before it is a month old. When it was first suggested that the baby be baptized in church on the 21st of January, some one immediately remarked that the child was not yet a month old. The person concerned, however, was reminded that we do not believe in such superstitions, and no further objection was heard. Thus the baptism of this infant in church was also a Christian testimony against a heathen superstition.

Shihnanfu, China. ARNOLD H. GEBHARDT.

A TRIP TO THE RUHR AND THE RHINE.

Readers of the LUTHERAN WITNESS do perhaps not know that our Church has a congregation in this frequently mentioned German industrial region. As a matter of fact, our Free Church, at present, has 7 preaching-stations, which must be served in that country since the people have been prevented from attending a common service formerly conducted in Duesseldorf. Two weeks ago the writer of these lines was requested to take the place of Rev. Hempfing, who otherwise has charge of this work. It was a very interesting trip. Industrial Westphalia is surrounded by a lovely fringe of hills and dales, but the interior is smoky and unattractive and resembles the factory districts of a large industrial city. Our members have moved into the Ruhr country from East Prussia and Saxony. They are exposed to many spiritual dangers there, and the young people especially are in need of continual watchful care. The writer conducted six divine services, accompanied by Communion, in the following cities: Cologne, Hamborn, Berge-Borbeck, Buer-Erler, Selm-Beifang, Wickede-Ruhr. He was frequently compelled to travel by the electric where in normal times one would have used the railroad. Five times he had to pass the French guards. Once he was in danger of being detained by the arrogance of a French commissioned officer, who spent thirty minutes examining every piece in his traveling-bag. He heard countless tales of French insolence and vandalism, some of our own members having already tasted the bitterness of foreign occupation. The writer might summarize his impressions thus: Because the princes of this world marshal their destructive forces to invade the industrial heart of Germany in various ways, the Prince of Peace now calls on His orthodox Church to carry out a counter-invasion. Let us give the country of both the Ruhr and the Rhine a live, self-sacrificing, and capable resident missionary as soon as possible. The Christians in Germany also request the American brethren to support this necessary undertaking with their prayers and means.

Stuttgart, Germany. W. OESCH.

(EDITORIAL NOTE. — Mr. P. B. Noyes, American representative of the Rhineland High Commission in 1920, speaking to Mr. John L. Balderston, according to a *New York World* dispatch, said June 13, after a visit to the Ruhr: "The conditions are horrible. The inhabitants are suffering hideously — as much as the French and the Belgians during the invasion. The French continue the deportation of thousands of workmen torn from their wives and children, who are themselves dumped over the frontier elsewhere to find their husbands if they can. 'Whom the gods would destroy they first make mad,' that quotation sums up my views of the French policy." The readers may remember that we applied this same quotation in our reference to the situation some months ago.)

ARGENTINE CONFERENCE RESOLUTIONS.

The Argentine Pastoral Conference, assembled at Colonia Merou, Entre Rios, in March, passed the following resolutions: —

To found a Lutheran high school (*Colegio Luterano*), chiefly for the purpose of preparing boys from Argentina for theological studies in Porto Alegre and of training others to become parochial school teachers, whom we are so sorely in need of in Argentina. But also other young men, as well as young women, are to have an opportunity of acquiring a higher education.

A Church Extension Fund was created, which is also very necessary for the expansion of our work here.

It was furthermore resolved to petition Synod in 1926 to create a separate Argentine District.

Work of translating Lutheran forms and the Catechism into Spanish is entrusted to a committee, which is working energetically.

Two of our congregations became self-supporting this year, San Juan, the Rev. C. F. Truenow, pastor, and my charge at Merou. These are the first-fruits, but we expect a few more to follow soon.

Crespo, Argentina. AUG. C. WAECHTER.

LAYTON PARK, MILWAUKEE, DEDICATES.

The new house of worship of the Layton Park English Lutheran Church, Milwaukee, was dedicated on Sunday, May 20. The Rev. O. C. Kreinheder, of Detroit, preached the dedicatory sermon, and Pastor Harry E. Olsen officiated at the dedicatory service. The Rev. Henry Grueber, of Milwaukee, preached at the afternoon service and the Rev. G. Schuessler, of Chicago, at the evening service.

The new church is of gothic design, with walls of grayish brown brick with Bedford stone trimmings. The large auditorium has deep roof trusses and beamed ceiling; the balcony, opposite the altar, accommodates the choir seats and the pipe-organ. The normal seating capacity is 500. The church was erected at a cost of $65,000, exclusive of the cost of the pipe-organ and the furnishings.

Next fall the church will celebrate the fifteenth anniversary of its organization.

Milwaukee, Wis. HARRY E. OLSEN.

SNOHOMISH SCHOOL SCORES HEAVILY.

At Snohomish, a city in the fertile Snohomish Valley, situated at the confluence of the Snohomish and Pilchuk rivers, about eight miles inland from Puget Sound, we have a Lutheran school, maintained by Zion Lutheran Church of that place.

This, at present, is the largest Lutheran school in the State of Washington. The teachers are Mr. M. C. Kosche and G. Beckmann. During the last school-year this school had an enrolment of 110 pupils. While the language of the country is medium of instruction in all branches of study, the German tongue is taught as a branch in all eight grades in a daily period.

This voluntary arrangement of the congregation with regard to the language of instruction did much to loosen the strangling effect of these years of unrest upon such work, by allaying opposition to it and silencing hateful criticism, as a plant of this nature and size could not escape public notice.

When the undersigned was at Olympia, during the last session of the Legislature, on account of certain bills pertaining to schools, being a member of a committee, and was intro-

duced to the representatives of Snohomish County, a lady representative of Everett said: "I am pleased to meet you, as I hear that your Lutheran school, too, is conducted in a truly American spirit."

Gratifying as it was to hear this expression from such quarters at a time when denunciation of parochial schools was common practise, yet this is not what the writer wishes to relate, but a real scoring of our school at Snohomish.

Of the pupils of the eighth grade this year a number decided to enter our high school next fall and took the required State examination together with the pupils of the public school of the city. At the commencement exercises the Superintendent of the city schools, in presenting the graduates to the County Superintendent for the conferring of diplomas, remarked: "Eight of these pupils are from the Lutheran school of this city, and I wish to state that they measured up well with the class from our city school in their work." A testimony of this kind, given voluntarily before a large audience, naturally made the face of our head teacher beam with joy, although the real results of his efforts lie in a different direction and sphere.

But this compliment was appreciated, as was also the courtesy of asking our teacher to sign the official diplomas given the children of our school; for it gave evidence of a fine spirit of cooperation on the part of the head of our city schools.

May this delightful event prove the dawn of a brighter day for our church-schools in the land of the setting sun!

Snohomish, Wash. F. SCHOKNECHT.

RADIO SERVICE FEATURES WALTHER LEAGUE SUNDAY.

A Lutheran radio service, the first to be reported on the Pacific Coast, was a special feature of "Walther League Sunday," observed in Northern California and Nevada on May 27. In the presence of Walther League officials the Rev. Arthur Brohm of St. John's Church, San Francisco, broadcasted the Lutheran Gospel-message from Station KPO, San Francisco, one of the most powerful on the Pacific Coast.

An invisible audience, composed of thousands of individuals located in seven Western States, "listened in" and heard the stirring message delivered by Pastor Brohm. Opening at 11 A. M. and continuing until shortly after noon, the program carried through the regular order of service of our Lutheran Church and also included several organ selections rendered by Prof. J. H. F. Hoelter and vocal selections by Mr. Elmer Guenther of California Concordia College.

Reports are coming in from far and near attesting to the success which attended the radio service, and many grateful hearers are requesting the Lutheran pastors to continue broadcasting the Gospel-truths over the radio.

WALTHER LEAGUE PUBLICITY BUREAU.

A NOTICE OF HISTORICAL INTEREST.

The steamboats *Rienzi, Clyde, Knickerbocker,* and *Selma* were making their first trips up the Mississippi River from New Orleans when the boating season of the year 1839 had opened. On the 19th day of February these four "floating palaces" landed at St. Louis, which was then a city of about 16,000 inhabitants. Down the gang-planks of the four steamboats walked 700 passengers who about three months before had left the land of Luther — Saxony — to seek religious liberty in our country. This liberty had been denied them in the old country.

Two days before the Saxon emigrants landed at St. Louis, the members of Christ Church had dedicated their new house of worship, which was located on the southwest corner of Chestnut St. and Broadway. Bishop Jackson Kemper was rector of the church. To him our Saxon Pilgrim Fathers went with the earnest and humble request to permit them to hold their first joint service on American soil in his church. That their request was not made in vain we learn from a notice which Bishop Kemper read from his pulpit on a Sunday morning in March. We came across this notice recently while gathering historical data for an article in the May number of the *Missionstaube.* Here is the notice: —

"A body of Lutherans, having been persecuted by the Saxon government because they believed it their duty to adhere to the doctrines inculcated by their great leader and contained in the Augsburg Confession of Faith, have arrived here with the intention of settling in this or one of the neighboring States, and having been deprived of the privilege of public worship for three months, they have earnestly and most respectfully requested the use of our church that they may again unite in all of the ordinances of our holy religion. I have therefore, with the entire approbation of the vestry, granted the use of our church for this day from 2 P. M. until sunset to a denomination whose early members were highly esteemed by the English reformers, and with whom our glorious martyrs Cranmer, Ridley, and others had much early intercourse."

For almost three years thereafter those of the Lutheran Saxons who remained in St. Louis had the free use of the basement of Christ Church. Their only expense connected therewith was a small contribution toward the janitor's salary. Although eighty-four years have passed since Bishop Kemper read that interesting notice from his pulpit, the descendants of those Saxons still think and speak with appreciation of the favor done their fathers when they were strangers in a strange country.

St. Louis, Mo. C. F. DREWES.

NOTES AND NEWS.

Mount Calvary Lutheran Cresset is the pretty name of Rev. A. Bolter's parish-paper, published at Calgary, Alberta. "Cresset" means torch.

Rev. Walter D. Bauer, of Morse, Can., says that the "Letters" addressed to George have prevented "at least five" in his parish from joining the lodge.

The tract *Lodge Treatment of Sin* by B. M. Holt, Fargo, N. Dak., is one of the best antilodge documents we have ever seen. It goes right to the heart of the subject.

Prof. John H. Herzer, now aged eighty-two, preached in Mount Calvary Church, Calgary, May 20, on: "Why Shall We Remain Faithful to Our Lord and His Church?" English, of course.

The Roman Catholic Assumption Church sends our Financial Secretary Eckhart five tickets for a school picnic, of which he may keep one if he sells the other four, each entitling the holder to a chance on a building lot or a Chevrolet. It would be interesting to secure exact data on the amounts wheedled out of good-natured Protestants for Roman Catholic purposes.

Rev. Klindworth, of Dallas, Tex., informs us that by an error on page 173 Mr. R. G. Kuhn is given the title Reverend. Mr. Kuhn was the chief worker for the U. L. C. (Merger) movement in Dallas until Rev. J. F. Gillison arrived. The paragraph, says Rev. Klindworth, is absolutely correct, and he encloses a card of invitation dated March 8 addressed to one of our members, Mr. Zischang, by the U. L. C. missionary.

The Washington, D. C., Federation of Churches urged the local churches during the Mystic Shrine convention to invite Shrine delegates to speak at the morning service, June 3. The Shrine fez or scimitar was to be displayed over the church-doors. Rev. Geo. Diffenderfer of the Lutheran (Merger) church was a member of the committee making the announcement. On the Lutheran (Merger Synod) church of Rev. John Weidley the fez was on the bulletin board. Such things hurt.

In the *Lutheran Quarterly* of last April, Dr. E. G. Sihler, of the department of Latin, Columbia University, published an article entitled, "The Missouri Synod, A Diamond Jubilee." We enjoyed the following sentence: "The maintenance of our own church-work, of our extension, of our standards, we have scrupulously kept immune from all and every European influence, let alone dictation or propaganda, somewhat unlike many American denominations other than our own."

At Buffalo, N. Y., the pastor of a Prospect Ave. Baptist church last month preached on "Two Married Men Out Late." The newspaper announcement promised that "this is going to be good," and then added in large type: —

"An unusual subject, but not an
unusual occurrence.
What Were They Doing?
Why Were They Out — Late?
Mr. Leichliter will sing — Baptism."

We should be slow in making the claim that Lutherans "to a man" oppose the doctrine of evolution. Among those who are repeating the claptrap about Mr. W. J. Bryan's "ignorance" was

Dr. Haas, of Muhlenberg College (a Merger institution), who said last month addressing an N. Y. and N. E. Synod meeting: "Mr. Bryan framed a resolution the other day cutting man off from all relation with nature. If he ever reads his Bible, he will learn the first man was of the earth, earthy. Mr. Bryan not only denies science, he denies his Bible." What nonsense!

St. George's Church (Pagan Episcopal) of New York, May 22 arranged a public dance in front of its church edifice in Stuyvesant Square. Over five thousand people crowded the street, "enjoying the freedom of the city under the church's wing." The organ played throughout the evening while the dance was going on outside. The report in the *Churchman* closes as follows: "This, indeed, was a layman's movement, and in the right direction; and a movement which was animated, whether consciously or not, by a spirit which indwells St. George's to its everlasting glory, the spirit of a great layman and a great priest. Happy the Elijahs who find such Elishas to follow them!" These people surely have a different religion from our own.

The decision of the United States Supreme Court quoted on this page sets forth the arguments which the LUTHERAN WITNESS has stressed from the very beginning of anti-German language agitation. Our people will rejoice in the news. Hampering restrictions have been removed, and, above all, the right of existence of parochial schools has been confirmed. While we must not, of course, be lulled into sleep, the decision seems indirectly to imply a condemnation of the Oregon law. As for the question mainly involved, the use of the German language in schools, our congregations will not be swayed from their purpose to instruct their children in religion through that language which the children can best understand. The principle involved in the Supreme Court decision is highly important, however, for the congregations which will make use of the privilege sustained.

The opportunities for bearing testimony publicly should be seized with eagerness by our pastors as well as by our laymen. The following will illustrate what we mean: "It may interest you to know that on May 7 I had the pleasure of delivering a paper before the Border Cities' Ministerial Association, a body of some forty Protestant clergymen of the Border Cities. I was specially invited to do this, and although I am not a member of the organization, was glad to accept their invitation. I took for my topic our doctrine regarding the inspiration and trustworthiness of the Old Testament Scriptures, with special emphasis on the record of creation, etc., and adduced some of the testimony of the monuments to the accuracy of various details. As you might imagine, I met with vigorous disapproval and stood practically alone. A live discussion ensued, which showed that not two of the Reformed men were fully at one, and it ended in sad confusion. It was resolved to resume the discussion at some future meeting."

H. B. FEHNER, Windsor, Ont., Can.
G.

Religious Press.

A POWERFUL ARGUMENT AGAINST A PUBLIC SCHOOL MONOPOLY.

(Quoted by Executive Secretary Stellhorn in the School Board's *Bulletin No. 5*, from the *Southern Lutheran*.)

J. Gresham Machen, assistant professor of New Testament Literature and Exegesis in Princeton Theological Seminary, says in the introduction to his little book *Christianity and Liberalism*: —

"The object of education, it is now assumed, is *the production of the greatest happiness for the greatest number*. But the greatest happiness for the greatest number, it is assumed further, can be defined only by *the will of the majority*. Idiosyncrasies in education, therefore, it is said, must be avoided, and *the choice of schools must be taken away from the individual parent and placed in the hands of the State*.

"The State then exercises its authority through the instruments that are ready to hand, and at once therefore the child is placed under the control of psychological experts, themselves without the slightest acquaintance with the higher realms of human life, who proceed to prevent any such acquaintance being gained by such as come under their care." (Reference to the public schools and their teachers.) "Such a result is being slightly delayed in America by the remnants of Anglo-Saxon individualism, but the signs of the times are all contrary to the *maintenance* of this half-way position. *Liberty is certainly held by but a precarious tenure when once its underlying principles have been lost.*"

Concerning the language situation in Nebraska, Dr. Machen says: "In other words, no foreign language, apparently not even Latin or Greek, is to be studied until the child is too old to learn it well. It is in this way *that modern collectivism deals* with a kind of study which is absolutely essential to all genuine mental advance. *The minds of the people* of Nebraska, and in any other State where similar laws prevail, *are to be kept by the power of the State in a permanent condition of arrested development.*"

Dr. Machen views with grave concern all *laws which would compel children to attend public schools only* and thus wipe out of existence all Christian and private schools. He says: —

"Such laws mean, of course, the ultimate destruction of all real education. When one considers what the public schools in many places already are, — their materialism, their discouragement of any sustained intellectual effort, their encouragement of the dangerous pseudoscientific fads of experimental psychology, — one can only be appalled by the thought of a commonwealth *in which there is no escape from such a soul-killing system*. But the principle of such laws and their ultimate *tendency are far worse than their immediate results*.

"A public school system, in itself, is indeed of enormous benefit to the race. But it is of benefit *only if it is kept healthy at every moment by the absolutely free possibility of the competition of private schools*. A public school system, if it means the providing of free education for those who desire it, is a noteworthy and beneficent achievement of modern times; *but when once it becomes monopolistic*, it is the most perfect instrument of tyranny which has yet been devised. Freedom of thought in the Middle Ages was combated by the Inquisition, but the modern method is far more effective.

"Place the lives of children in their formative years, despite the conviction of their parents, under the immediate control of experts appointed by the State, force them then to attend schools where the higher aspirations of humanity are crushed out, and where the mind is filled with the materialism of the day, and it is difficult to see how even the remnants of liberty can subsist. Such a tyranny, supported as it is by a perverse technique used as the instruments in destroying human souls, is certainly far more dangerous than the cruel tyrannies of the past, which, despite their weapons of fire and sword, permitted *thought* at least to be free."

Surely the Princeton professor calls things by their right name. To learn that people outside of our own circles are beginning to recognize the great danger which is threatening the whole educational system of our country will encourage those of us who are battling for our parochial schools to continue the fight bravely and to spare no sacrifices in order to keep what we have. *And those in our midst who are not interested in parochial schools, perhaps even are opposed to them, had better take to heart the lines quoted above, and arouse themselves from their dangerous apathy before it is too late.*

Secular Press.

FOREIGN LANGUAGE INHIBITION HELD VOID BY SUPREME COURT.

Washington, June 4. — State statutes prohibiting the use of foreign languages in public, private, and parochial schools in Iowa, Nebraska, Ohio, and eighteen other States in instructing pupils below the eighth grade were held invalid by the Supreme Court.

The decision was delivered by a divided court, Justice Holmes delivering a dissenting opinion in behalf of himself and Justice Sutherland. They held that the laws should be tried out as to their effect in making more general the use of English as the national language.

The right of teachers in parochial and private schools in the States of Iowa, Nebraska, and Ohio to instruct pupils below

the eighth grade in foreign languages or to use any language other than English in teaching them, was raised in the Supreme Court by a number of cases brought by persons in those States, who contended that they had been deprived of privileges and liberties guaranteed by the Federal Constitution.

During and after the World War a number of States passed laws prohibiting the use of foreign languages in all graded schools, public, private, and parochial. Among these were Iowa, Nebraska, and Ohio. No attempt was made to deny that the legislation was aimed particularly at the use in such schools of the German language.

In presenting the cases to the court it was pointed out by those who brought them that no challenge was attempted of the authority of the States to regulate their public schools, it being conceded that so far as such schools are concerned, the States had complete control in determining what studies should be pursued.

The Iowa case was brought by August Bartels, a teacher in St. John's Evangelical Lutheran Parochial School at Maxfield, those from Nebraska, by the Nebraska District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, by Dietrich Siefken and John Siedlik of Platt County and by Robert T. Meyer, who was a teacher in Zion Parochial School in Hamilton County, and those from Ohio by Emil Pohl, teacher, and H. H. Bohning, trustee, of St. John's Evangelical Congregational School at Garfield Heights. In all these cases, the State courts had sustained the validity of the law.

Associated Press.

STATE DEPARTMENT SENDS PLEAS TO MINISTERS TO ORGANIZE CHURCH SENTIMENT FOR WORLD COURT.

Washington, June 2. — Extraordinary use of the power and influence of the State Department for propaganda in favor of the World Court scheme was revealed here to-day. The State Department is soliciting support of clergymen and church organizations throughout the country to create sentiment for the Court.

Clergymen throughout the United States have received telegrams from the State Department urging them to take up the World Court scheme and to enlist the support of their congregations, so that pressure upon the Senate may be made so strong that ratification will become certain.

Among the clergymen thus solicited was the Rev. Cornelius Woelfkin, pastor of the Park Avenue Baptist Church, New York City. He told an audience recently that the purpose of this action by the State Department was to free the World Court proposal from politics and make it a "moral" question.

A more recent instance is a statement issued two days ago by the Federal Council of the Churches of Christ, which claimed to represent 20,000,000 church adherents throughout the country, in a plea for ratification of the World Court proposal. It was stated to-day on high authority that the officers of the council were urged by the State Department to prepare this statement and give it publication throughout the United States.

A special meeting of the executive board of the Church Council is said to have been hastily called, at which the appeal for ratification was drafted and issued to the press. The statement was then distributed to the newspapers under a Washington "date line." and heralded everywhere as a great "boost" for the World Court idea.

New York clergymen recently sent word to the State Department that through the Rockefeller influence in the Baptist denomination it would be possible to obtain an endorsement of the World Court by the Federal Council of Churches. John D. Rockefeller, Jr., is identified with the Park Avenue Baptist Church, of which the Rev. Dr. Woelfkin is pastor.

No such use of the official influence of an executive branch of the Government has ever been heard of before, according to best authority. The State Department has not been accustomed to interfere in a purely political question of national policy pending before the Congress. — *New York American.*

GEOLOGY HITS A SNAG.

Some time ago a form exactly resembling the leather sole of a shoe was found in the Nevada mountains. John Reid, of Lovelock, Nev., the present owner of the stone, says that he took it to a number of geologists, paleontologists, and other scientific men, all of whom were astonished with the specimen's similarity to a shoe, but none would accept it as anything but a freak of nature. This strange fossil or freak was found imbedded in a mass of Triassic rock, which is considered by scientists to be from 100,000,000 to 300,000,000 years old. By those who consider it a freak rather than a fossil, it has been pronounced one of the most remarkable natural imitations of an artificial object ever discovered by man. But when a microphotograph of this find was taken by the Rockefeller Institute, every feature of the sole of a modern leather shoe, as the holes punched in the stole for the stitching, and even the twist of the thread used in the welt, is plainly shown. In every respect it duplicates the exact process which takes place in a worn-out shoe.

This should make it clear to any thinking person how little confidence should be placed in those who go to the rocks in order to learn what is the length of time that has passed since God created man, instead of to the revealed Word of God. This is especially true when it has been clearly proved that in parts of the Rocky Mountains, in the United States and Canada, the rocks are found in the exact reverse order from what they are found in other parts of the world. The chief object and delight of many scientists seems to be to find something that contradicts the Bible account of creation. Those who do so may be wise in their own estimation and in that of their deluded followers, but time will yet prove how deceived and unreliable they have been. WILLIAM LOWRY, in *Milwaukee Sentinel.*

New Publications.

Manual and Course of Study for the Lutheran Schools of the Central District. Edited by *Th. M. Kosche* and *H. A. Mertz.* 1923. Nuoffer Printing Co., Fort Wayne, Ind. 124 pages, 6×9. Price, 75 cts.

In 1920 the Teachers' Conference of the Central District adopted a Uniform Course of Study for the schools of this District. It soon became apparent that, in order to make this Course of Study workable, it must be supplemented by a manual. A committee was appointed to prepare such a manual. After much time, labor, and not a little expense cheerfully borne by the Central District, the volume which is above announced was completed. It contains a complete statement of what should be taught and accomplished under normal conditions in the grammar school branches. Each subject is outlined for an eight-year course. Definite work is assigned to each of the eight grades. Many suggestions as to how the work of various grades may be combined, as to how ungraded schools may adapt the course to their needs, are given, which will be of great value to the teacher.

The first edition consists of 500 copies. Every school in the Central District will receive a copy gratis. The copies not used for this purpose are for sale at the above price. As a manual to the methods of teaching there is nothing better or more practical. G.

Roughing It for Christ in the Wilds of Brazil. By *Albert Lehenbauer.* Published by the author. 31 pages, 5¾×9. Price, 10 cts.

An exceedingly well-written story of a missionary's experiences in Brazil. The narrative is told in racy English and abounds in touches of playful humor. More stories like this will do more than any synodical resolution towards eliminating missionary treasury deficits. G.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On Sunday after Ascension: The *Rev. B. Hein* in the congregation at Popple Creek, Minn., by Pastor W. A. Spruth.

On Trinity Sunday: The *Rev. B. A. Maurer* in the congregation at Sherman Park, Milwaukee, Wis., by Pastor W. M. Czamanske. — The *Rev. O. Thusius* in St. Paul's Church, Lavalle, Wis., by Pastor K. Rose. — The *Rev. C. H. Napier* as missionary in Electra, Tex., by Pastor C. M. Beyer.

B. *Teacher:*

On 1st Sunday after Easter: *Teacher E. R. Mueller* in St. Paul's Church, Indianapolis, Ind., by Pastor H. M. Zorn.

Corner-Stone Laying.

On Trinity Sunday: St. Paul's Church, *Williamsburg*, Iowa (the Rev. H. P. Greif, pastor), laid the corner-stone of their new church. Zion Church, *Arcadia*, Iowa (the Rev. Th. A. Tews, pastor), laid the corner-stone of their new church. — On May 30: Immanuel Church, *Clarinda*, Iowa (the Rev. F. C. Israel, pastor), laid the corner-stone of their new school.

Dedications.

Dedicated to the service of God: —

Church. — On 4th Sunday after Easter: The new church and parsonage of Bethlehem Congregation, *Brooklyn*, N. Y. (the Rev. A. W. J. Herbert, pastor).

Organ. — On Palm Sunday: The new organ of St. Paul's Congregation, *Stover*, Mo. (the Rev. J. M. Lehr, pastor).

Mission-Festivals.

On Trinity Sunday: Bethlehem, *Kiowa*, Nebr.; $80.00. St. Paul's, *Evansville*, Ind.; $1,280.51. Ebenezer, *Okawville*, Ill.; $170.70. Zion, *Carpenter*, Ill.; $201.21.

Concordia College, St. Paul, Minn.,

accredited by the University of Minnesota, offers a Classical High School Course, four years, and a Classical Junior College Course, two years. As most of its students have the ministry in view, it must be a school for select students, for such as are of good Christian character and have talents for study. — We have arranged the subjects in such a way that young men may enter without any previous knowledge of German. — The thirty-first year opens September 5, 10 A. M., and prospective students or their advisors are requested to make early application for entrance. Send us the name, and we will forward information in detail with catalog and questionnaire. TH. BUENGER, *President.*

Certificate of Audit.

The undersigned Auditing Board of Synod has received, and after thorough examination has accepted as entirely satisfactory, the report of audit made by our certified public accountants covering the administration of Concordia Publishing House for the years ending April 30, 1922, and April 30, 1923, and covering the administration of Mr. E. Seuel as General Treasurer for the year ending December 31, 1922.

WILLIAM SCHLAKE, *Chairman.*
FRED H. WOLFF, *Secretary.*
PAUL SCHULZE.

No Summer School at the Lutheran Seminary, of Seward, Nebr.,

can be held this year, on account of the building operations and of alterations and repairs, necessarily to be made during the summer.

F. W. C. JESSE, *President.*

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Bethany, Chicago, $25.00; Trinity, East St. Louis, 5.50; Mount Calvary, St. Louis, 10.40. ($40.90.) *Budget Treasury:* Grace, San Diego, 11.00; Hope, Grand Rapids, Mich., 20.00; Calvary, Buffalo, 100.00; Our Savior, St. Louis, 10.18; Our Savior, Cincinnati, 79.15; Trinity, Pittsburgh, 300.00; Good Shepherd, Brooklyn, 20.20;' Redeemer, Oakmont, Pa., 3.85. ($544.38.) *Church Extension Fund — District:* Ladies' Aid Society, Gravelton, Mo., 3.00; Grace, Elyria, O., 13.01; Trinity, East St. Louis, 2.75; Mount Calvary, St. Louis, 5.20. ($23.96.) *Deaf-mute Missions:* Trinity, East St. Louis, .91; Mount Calvary, St. Louis, 2.34. ($3.25.) *District Budget:* Grace, San Diego, 0.02; Our Savior, St. Louis, 8.32; Trinity, Pittsburgh, 246.00; Good Shepherd, Brooklyn, 16.55; Redeemer, Oakmont, Pa., 3.15. ($283.04.) *District Treasury:* Trinity, East St. Louis, 1.37; Mount Calvary, St. Louis, 2.60. ($3.97.) *European Missions:* Trinity, East St. Louis, .69; Mount Calvary, St. Louis, 2.60. ($3.29.) *Foreign Missions:* Hope Sunday-school, Grand Rapids, 10.00; Grace, Elyria, O., 19.39; Bethany, Chicago, 15.00; Trinity, East St. Louis, 4.95; Mount Calvary, St. Louis, 10.40. ($59.74.) *Foreign-tongue Missions:* Trinity, East St. Louis, .55. *General Home Missions:* Bethany, Chicago, 15.00; Trinity, East St. Louis, 4.68; Mount Calvary, St. Louis, 10.40. ($30.08.) *Immigrant and Seamen's Missions:* Trinity, East St. Louis, .28. *Indian Mission:* Trinity, East St. Louis, .68. *Ministerial Education Fund:* Grace Sunday-school, Cleveland, 15.81; Ladies' Aid Society of Gravelton, Mo., 3.00; Pilgrim Sunday-school, St. Louis, 10.00; Trinity, East St. Louis, 1.38. ($30.19.) *Missions — District:* Hope, Grand Rapids, 20.00; Calvary, Buffalo, 100.00; Pilgrim Sunday-school, St. Louis, 39.41; Messiah, Detroit, 80.01; Bethany, Chicago, 25.00; Trinity, East St. Louis, 27.50; Mount Calvary, St. Louis, 52.00. ($343.92.) *Colored Missions:* Bethany, Chicago, 15.00; Trinity, East St. Louis, 4.49; Mount Calvary, St. Louis, 9.36. ($28.85.) *General Relief:* Trinity, East St. Louis, .27. *South American Missions:* Trinity, East St. Louis, 1.79; Mount Calvary, St. Louis, 5.20. ($6.99.) *Synodical Building Fund:* Hope, Grand Rapids, 25.00; Grace, Elyria, O., 2.00; Trinity, Pittsburgh, 125.05. ($152.05.) *Synodical Treasury:* K. S., Chicago, 5.00; Bethany, Chicago, 27.40; Trinity, East St. Louis, 17.26; Mount Calvary, St. Louis, 24.18. ($73.84.) *Student in India:* Miss Pauline Ade, Grand Rapids, 35.00. *Designated Student in St. Louis:* Ladies' Aid Society of Gravelton, Mo., 3.00. *Designated Student in Springfield:* Mount Olive, Minneapolis, 50.00. *City Mission in St. Louis:* Mount Calvary, St. Louis, 5.25. *Mission in Scarsdale, N. Y.:* Good Shepherd, Brooklyn, 5.00. *Church in Kohlberg, Germany:* Calvary, Buffalo, 25.00. *Home for Feeble-minded in Watertown, Wis.:* Member of Trinity, Pittsburgh, 5.00; Mount Calvary, St. Louis, 45.16. ($50.16.) *Orphanage in Des Peres:* Trinity Ruth Circle, East St. Louis, 5.00. *Sanitarium in Wheat Ridge:* Redeemer Walther League, North Tonawanda, N. Y., 24.00. *Walther League Mission Fund:* Mount Calvary Y. P. S., St. Louis, 17.80; Pilgrim Berea Y. P. S., St. Louis, 45.00; Redeemer Y. P. S., Oakmont, Pa., 19.75. ($82.55.) — GRAND TOTAL: $1,915.19.

June 9, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT. — May: Synodical Treasury, $607.49; Synodical Building Fund, 4,237.03; Seminary Building Fund, 5,648.45; Missions, 7,184.63; Miscellaneous, 2,690.52. — *Total*, $20,368.12.
H. E. SIEKER, *Treas.*

CENTRAL DISTRICT. — May: Synodical Treasury, $5,705.65; Synodical Building Fund, 6,364.08; Missions, 5,039.54; Miscellaneous, 3,095.63. — *Total*, $20,204.90. P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT. — May: Budget, $1,210.22; Synodical Treasury, 324.46; Synodical Building Fund, 2,164.22; Missions, 376.79; Miscellaneous, 900.25. — *Total*, $4,975.94.
E. C. BECK, *Treas.*

EASTERN DISTRICT. — May: Synodical Treasury, $732.93; Synodical Building Fund, 547.08; Budget Treasury, 37.50; New Seminary Building, St. Louis, 1,114.20; Missions, 2,046.04; Miscellaneous, 678.41. — *Total*, $5,156.16. J. P. SCHAFFER, *Treas.*

IOWA DISTRICT. — May: For Budget Treasury and funds of the budget, $4,318.18; Synodical Building Fund, 4,303.52; sundry items, 647.27. — *Total*, $9,258.97. P. F. FIENE, *Treas.*

MICHIGAN DISTRICT. — April 15 to May 15: Budget Treasury, $807.39; Synodical Treasury, 2,162.36; Synodical Building Fund, 3,604.95; Missions, 2,541.34; Miscellaneous, 3,668.47. — *Total*, $12,784.51. E. J. GEYER, *Treas.*

NORTHERN NEBRASKA DISTRICT. — May: Budget Treasury: General, 1,755.92, District, 1,166.72; Synodical Building Fund, 1,660.42; Seward addition, 211.00; sundries, 1,721.10. — *Total*, $6,515.16. W. G. BROMMER, *Treas.*

OREGON AND WASHINGTON DISTRICT. — May: Budget Treasury, $217.68; Synodical Treasury, 72.26; Synodical Building Fund, 259.31; Missions, 1,478.01; Miscellaneous, 541.42. — *Total*, $2,568.68. A. K. ENGEL, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — May: Synodical Budget, $2,950.45; Synodical Building Fund, 1,820.62; Miscellaneous, 1,013.28. *Total*, $5,784.35. G. A. WEISS, *Treas.*

SOUTHERN NEBRASKA DISTRICT. — May: Synodical Treasury, $1,164.18; Synodical Building Fund, 1,002.86; Missions, 1,550.68; Miscellaneous, 2,300.28. — *Total*, $6,018.00. A. SCHUELKE, *Treas.*

SOUTH WISCONSIN DISTRICT. — May: Budget of General Body, $730.48; Synodical Treasury, 1,425.04; Synodical Building Fund, 11,290.30; Missions, 2,397.42; Miscellaneous, 1,266.28. — *Total*, $17,109.52. A. ROSS, *Treas.*

WESTERN DISTRICT. — April 17 to May 17: Synodical Treasury, $1,054.76; Synodical Building Fund, 12,605.54; Synodical Budget, 4,101.59; District Budget, 3,526.82; Missions, 3,001.12; Miscellaneous, 2,286.48. — *Total*, $26,576.31. G. HOEBBER, *Treas.*

Acknowledgment.

Received from A. N. O'Nymus of London, England, an American five-dollar bill with the message: "The work of the Synod must go on." It has helped swell the chapel fund of Colored Missions. Thank you! — From Mr. and Mrs. G. Bokermann of Aspinwall (Pittsburgh), Pa., $1,000.00; from Mr. Henry G. Bokermann of Aspinwall, 500.00; from Mr. J. H. Bokermann of Aspinwall, 500.00; all these amounts, being cash donations to the new Concordia Seminary, are herewith gratefully acknowledged. TH. GRAEBNER.

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "June 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested). CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

SPECIAL CONVENTION NUMBERS.

The convention of our Synod to be held in Fort Wayne, Ind., June 20 to 30, promises to be one of the most interesting and one of the most important conventions in the history of our body.

The Editorial Department of the "Witness" and the "Lutheraner" are therefore arranging to devote two numbers of their paper principally to reports on the proceedings of this convention.

It is expected that these two numbers will contain a complete history of the convention. The publishers are preparing to print a large edition, but would appreciate advance orders.

The "Lutheraner" bearing date June 26 (No. 13) will be mailed on that day, a part of the edition going out the day before. The forms for this number of the "Lutheraner" will close about twenty-four hours after the opening of the convention. The number of the "Witness" bearing date July 3 (No. 14) will close its forms when Synod is just about ready to adjourn. The number of the "Lutheraner" bearing date July 10 (No. 14) will undoubtedly be able to report the balance of the synodical proceedings completely, and the number of the "Witness" bearing date of July 17 (No. 15) will certainly complete the report.

Every number is mailed on the day it is dated, the regular edition usually going out the day before, and the mailing always being completed the day after. Copies should reach our subscribers in about 1½ to 2 times the time usually allowed for letters. The Post Office has recently given us assurance that its mail service for periodicals is now again almost normal.

The price of these two convention numbers, of either the "Witness" or the "Lutheraner," is 5 cents per number or 10 cents per suite of the two numbers. When ordering, specify whether you want the "Witness" suite or the "Lutheraner" suite, or both.

Congregations, societies, etc., will find it to their interest to provide for wholesale distribution. For 50 or more copies sent at the same time to one address the price is 4 cents per number or 8 cents per suite; for 100 or more, 3 cents per number or 6 cents per suite. Wholesale prices apply also for mixed orders, for instance, 27 "Lutheraner" suites and 23 "Witness" suites. Please send cash with all orders.

Please save yourself disappointment and place your order betimes.

Unfortunately this announcement was not printed in the "Lutheraner."

The Complete Story of the CONVENTION Written by the Editors of OUR OFFICIAL ORGANS or under Their Direct Supervision.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Conference Notice.

The Central Texas Pastoral Conference meets, *D.v.*, July 17 and 18 at Eden, Tex. (the Rev. L. Karcher, pastor). Papers by the Pastors Werner, Karcher, Miertschin, Gaertner, Studtmann, Sieck, Moerbe, Manz, Bewie, Zabel, Stelzer. Sermon: Pastor Miertschin; alternate: Pastor Stelzer. Preparatory address: Pastor Biar; alternate: Pastor Manz. Notify the local pastor! K. G. MANZ, *Sec.*

Announcement.

Prof. H. Nau, Ph. D., has declined the call as president and professor of theology at our seminary in Porto Alegre, Brazil.

HENRY KOWERT,
Secretary, Electoral College for Porto Alegre.

Financial Report.

GENERAL BALANCE.

Deficit, April 30, 1923	$175,896.07
Disbursed during May	101,178.02
Total debits	$277,074.09
Receipts during May	99,597.91
Deficit, May 31, 1923	$177,476.18

SYNODICAL BUDGET.

Total budget for 1923	$1,050,000.00
Total disbursements to May 31, 1923	$456,380.49
Total receipts to May 31, 1923	$292,096.42

BUILDING FUND.

Goal to be reached	$1,500,000.00
Cash receipts to May 31, 1923	$1,249,181.03

Theo. W. Eckhart, *Financial Secretary.*

Change of Addresses.

Rev. W. C. Baumann, McNutt, Sask., Can.
Rev. J. M. Bucka, 1319 22d Ave., N., Minneapolis, Minn.
Rev. G. Denninger, P. em., 353 N. 14th St., San Jose, Cal.
Rev. H. Gihring, 303 Walnut St., Huntington Park, Cal.
Rev. H. Hagist, 49 Pembroke St., Tuscola, Ill.
Rev. B. Hein, R. 2, Sauk Rapids, Minn.
Rev. A. W. J. Herbert, 411 Ovington Ave., Brooklyn, N. Y.
Rev. J. S. Hertrich, P. em., Revillo, S. Dak.
Rev. A. J. Horn, Box 241, Kulm, N. Dak.
Rev. H. Jungkuntz, 404 18th Ave., Milwaukee, Wis.
Rev. W. G. Lobeck, R. 2, Vallonia, Ind.
Rev. C. Lohrmann, 239 Sheridan St., Bay City, Mich.
Rev. F. Meyr, P. em., R. 13, Kirkwood, Mo.
Rev. Th. Miessler, P. em., 2022 A Obear Ave., St. Louis, Mo.
Rev. A. J. Niemann, 412 S. Sycamore St., Palestine, Tex.
Rev. L. Niermann, R. 2, Altamont, Ill.
Rev. J. G. Prager, c. o. Mrs. G. Hackbarth, R. 2, North Milwaukee, Wis.
Rev. F. Rohlfing, Alma, Mo.
Rev. A. Sauer, Vesta, Minn.
Rev. A. H. Schmidt, 130 E. Seventh South St., Salt Lake City, Utah.
Rev. G. Schroeder, Wellman, Iowa.
Rev. O. Schumm, Centerville, Mich.
Rev. E. G. R. Siebert, Cass Lake, Minn.
Rev. G. E. Theiss, 1140 N. Griffin Ave., Los Angeles, Cal.
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F. Ciemanec, 530 Hartland Ct., Chicago, Ill.
W. O. Kraeft, 3806 A Labadie Ave., St. Louis, Mo.
E. A. Marty, R. 1, Columbus, Nebr.
S. J. Roth, 185 State St., Elkhart, Ind.
E. H. Schmieding, Lincolnville, Kans.
H. F. Stichweh, R. 2, Collinsville, Ill.
J. J. Troester, Orange, Cal.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLII. ST. LOUIS, MO., JULY 3, 1923. No. 14.

THE BUSINESS BEFORE THE SEVENTEENTH DELEGATE SYNOD.

I. OUR COLLEGES AND SEMINARIES.

When the Synod met for its opening session, June 20, a vast amount of business had been prepared for its consideration in the form of overtures, bills, or memorials. A survey of the issues on which Synod was asked to render a decision, or to inaugurate action, will be of interest to our readers and will give them a better understanding of the tasks which confronted our Church at its convention in 1923.

Of the two hundred pages of printed overtures, about seventy pages contained reports and recommendations relative to education, higher and lower.

Concordia Seminary of St. Louis, Mo., reported that a further "elective" year had been inaugurated since 1922. Four new professors have been elected since 1920. The deanship, filled by Prof. John H. C. Fritz, has proved a splendid move. A librarian is asked for, likewise another professor, who might also give some time to the Correspondence Course for which many pastors have made application. The report of the Building Committee was not included in this volume of memorials, but was mailed as a separate pamphlet. The Building Committee submitted two plans, of which the one would cost about $400,000 less than the other, but was so much inferior in every way that the Committee and also the Synodical Board of Directors recommend that contracts be let on the original and more appropriate design.

Concordia Seminary at Springfield, Ill., reports that there are at present more than 200 students in attendance. This places our Springfield Concordia in the front rank of theological seminaries in the United States, as far as attendance is concerned. The course of studies is equal to that of most American theological seminaries. It requests a new Lecture Hall and two new professors' dwellings.

At River Forest we have had a great boom in students. There are more than 323 students enrolled right now, of which number 305 are actually in attendance. The buildings were put up with 200 students in view, and the institution requests that additions be built to the dormitories, the lecture halls, and the Service Building. In addition, three new professors are needed, and five professors' dwellings.

Seward, Nebr., has been given much publicity during the past year. Our readers will remember the article by Director Jesse which points out the necessity of at least one new building. His plea is supported by the local Board, which also requests two professors' dwellings and an extension of the Service Building. Good news: The Nebraska District will purchase a six-and-one-half-acre tract and present it to the institution.

Concordia College, Fort Wayne, Ind., has now an enrolment of about 338 and in the opinion of its Board requires a new dormitory each year of the next triennium and, in addition, five professors' residences and various other improvements, totaling about $500,000.

Concordia College, Milwaukee, needs a new dormitory and requests that an athletic field be bought for $22,500.

Concordia College of St. Paul, Minn., attended by 238 students, requests a dormitory (about $125,000) and two new professors. This college has received in donations $2,000 from the Lutheran Education Association of the Northwest for its campus, and from Mr. and Mrs. Ernest Rubbert of Minneapolis a beautiful Luther statue.

St. Paul's College, Concordia, Mo., has 119 students enrolled and requests that it be permitted to remain in Concordia and that a new dormitory costing $200,000 be built, also, that a professor's residence be purchased.

Bronxville has need of a new professor, a dormitory (estimated cost, $100,000), and an athletic field, the cost of which could be defrayed out of the sale of other property.

St. John's College, Winfield, Kans., requires two new professors, a new dormitory, an isolation hospital, and other buildings; total cost, about $215,000. The institution is ready to introduce a normal training course for girls if Synod so decides. The board announces that the institution has received as a gift two corner lots and half a city block of real estate.

Our Concordia at Conover, N. C., believes that the professor's residence voted in 1920 ought soon to be built. The service of this institution to Synod is increasing, no less than 13 boys now taking the ministerial course.

At Portland, Oreg., our college needs a third professor. This college, too, is making strides forward, not less than 42 students being enrolled.

Our youngest Concordia, at Edmonton, Can., had the largest report, and a very interesting one, telling the story of the institution's origin. The board requests that it be expanded to a full junior college. The Manitoba and Saskatchewan District has a resolution requesting that Synod move the college from Edmonton to Saskatoon.

The Seminary at Porto Alegre reports that the $35,000 voted 1920 for the purchase of a new seminary plant was suf-

THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee, consisting of Prof. Th. Graebner and Prof. Martin S. Sommer.

TERMS OF SUBSCRIPTION, $1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, $1.50. *Payable strictly in advance.*

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

ALL REPORTS of ordinations, installations, dedications, jubilees, mission-festivals, and changes of addresses should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time.

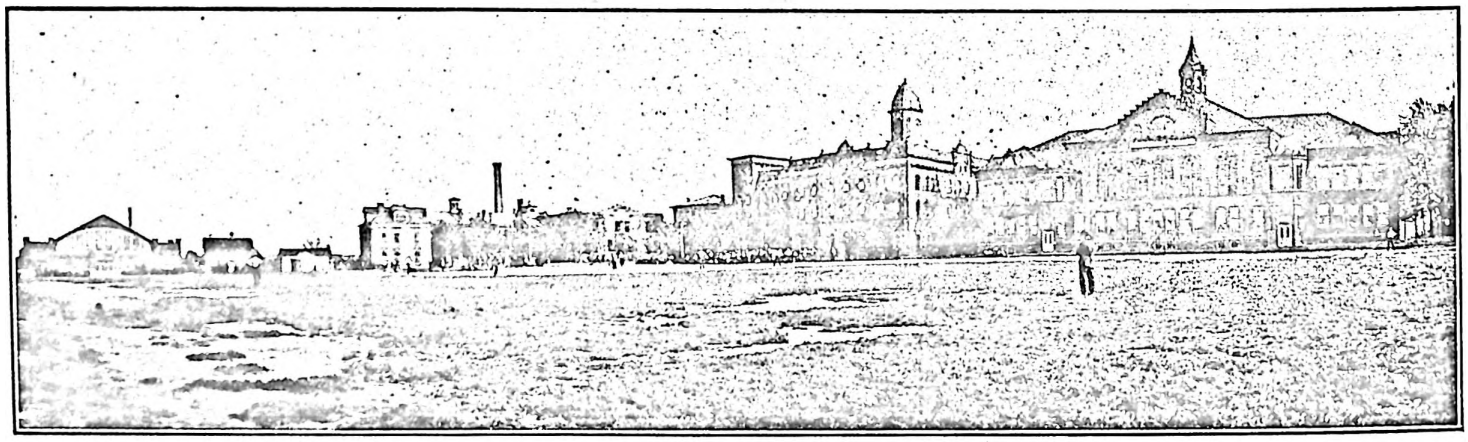
CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired.

An AGENT is desired in every town. Correspondence invited.

ADDRESS ALL BUSINESS MATTER to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

ficient not only for this purpose, but to make necessary improvements and build two professors' dwellings. It was announced to Synod that two graduates of the postgraduate course at Concordia Seminary, St. Louis, had been secured to enter at once into the work at the seminary at Porto Alegre.

The Survey Committee, appointed to study our colleges and to make suggestions to Synod, in its report opposes the movement for a General Board for Higher Education and also opposes the idea of establishing a Ladies' Seminary.



Concordia College, Fort Wayne, Ind.

The meetings were held in the building to the right. The meals were served in the gymnasium (extreme left).

The addition of a seventh year to the courses at our colleges is urged, also a reduction of vacations.

An interesting memorial presented by the Northern Indiana Conference suggests that a seventh year be added to the college course, and that this advanced work be done in the present Seminary building at St. Louis when it has been vacated.

The Texas District requests the establishment of a college in the Lone Star State and offers $30,000 toward this end. The pastoral conference of Greater Pittsburgh recommends that the number of colleges be decreased in the interest of economy. The conference urges the point that, whereas the number of candidates has increased only 16 per cent. since 1910, the number of professors has increased 31 per cent. The present cost of educating a candidate for the ministry is said to be $2,000. Memorials from other conferences suggest that the tuition of non-ministerial students be raised from forty to one hundred dollars.

Among other resolutions affecting our colleges is a memorial urging Latin as a branch at our teachers' colleges; another, requesting a normal training class for girls at St. John's College, Winfield; and a third, requesting the elimination of military training at Fort Wayne. An overture affecting all our higher educational work is that presented by Professors Fuerbringer and Arndt, suggesting that a Board for Higher Education be established with an educational secretary.

II. PAROCHIAL SCHOOLS AND SUNDAY-SCHOOLS.

The General Board, through its secretary, Mr. A. C. Stellhorn, submitted a report containing a number of recommendations of far-reaching importance.

The General Sunday-school Board suggests that the Board be made permanent, and that an executive officer be appointed for this work. From various quarters bills were submitted suggesting that the Sunday-school and parochial school boards be united into one body.

The Northern Illinois District Conference recommends that the office of General Secretary of Schools, in operation since 1921, be again abolished.

III. MISSIONS.

For the improvement of our Home Missions work the Minnesota District Mission Board has brought in a memorial advocating the reorganization of the General Home Missions work. The plan provides for a board of seven members, of whom three are full-time, paid executives. Each of these directors would be in charge of a group of Districts, roughly distinguished as the Northwestern, the Southern, and the Eastern group. These three directors are to study the needs and opportunities for mission-work in the various sections of the country and be helpful in directing the men and the funds where they will do most good. A similar purpose actuated a number of other overtures, asking that a General Director of Home Missions be elected, who would bring about better cooperation between the various Districts. Home Missions are burdened with a debt of $49,002.40.

Concerning the work among Lutherans in foreign lands, reports were presented describing the present state of our work in South America and Europe. It appears that we have started work now also in Paraguay. Work in Chile is under discussion jointly with the Wisconsin Synod. The treasury for South America is in debt $46,000. In Europe we have obtained contact with Lutherans of Sweden, Finland, Poland, Czecho-Slovakia, Lithuania, and other countries, in which faithful Lutherans are considering separation from the corrupt state churches. The Mission Board believes that a representative of the Missouri Synod ought to be stationed in Europe in order to follow up these opportunities.

The board also suggests that a member of the St. Louis faculty be loaned to the new Seminary near Berlin purchased

through the gifts of some of our laymen. Also, they believe that they ought to be given a full-time field secretary. This mission at present has a deficit of $10,000.

The Foreign-tongue Missions in the United States are doing work in Polish, Lettish, and Lithuanian at many stations scattered throughout the United States and Canada.

The Foreign Missions Board reports on China and India. We have now 27 white laborers in India and 15 in China — a very small number, indeed, to be our representatives to the unsaved millions in these two countries. They have, however, done effective work. Our Foreign Missions are gradually coming into their own. Due to the failure of the Synodical Jubilee collection the necessary means are not at hand to build chapels, hence the handicap of the rented quarters will continue to check our endeavors. The Board suggests that Synod earnestly discuss the "frequent and depressing deficits" (at present amounting to $42,000), and requests a collection for the purchase of real estate in China and India.

Our Immigrant Mission is again functioning in relieving immigrants, and much useful aid is extended to our Lutheran traveling public.

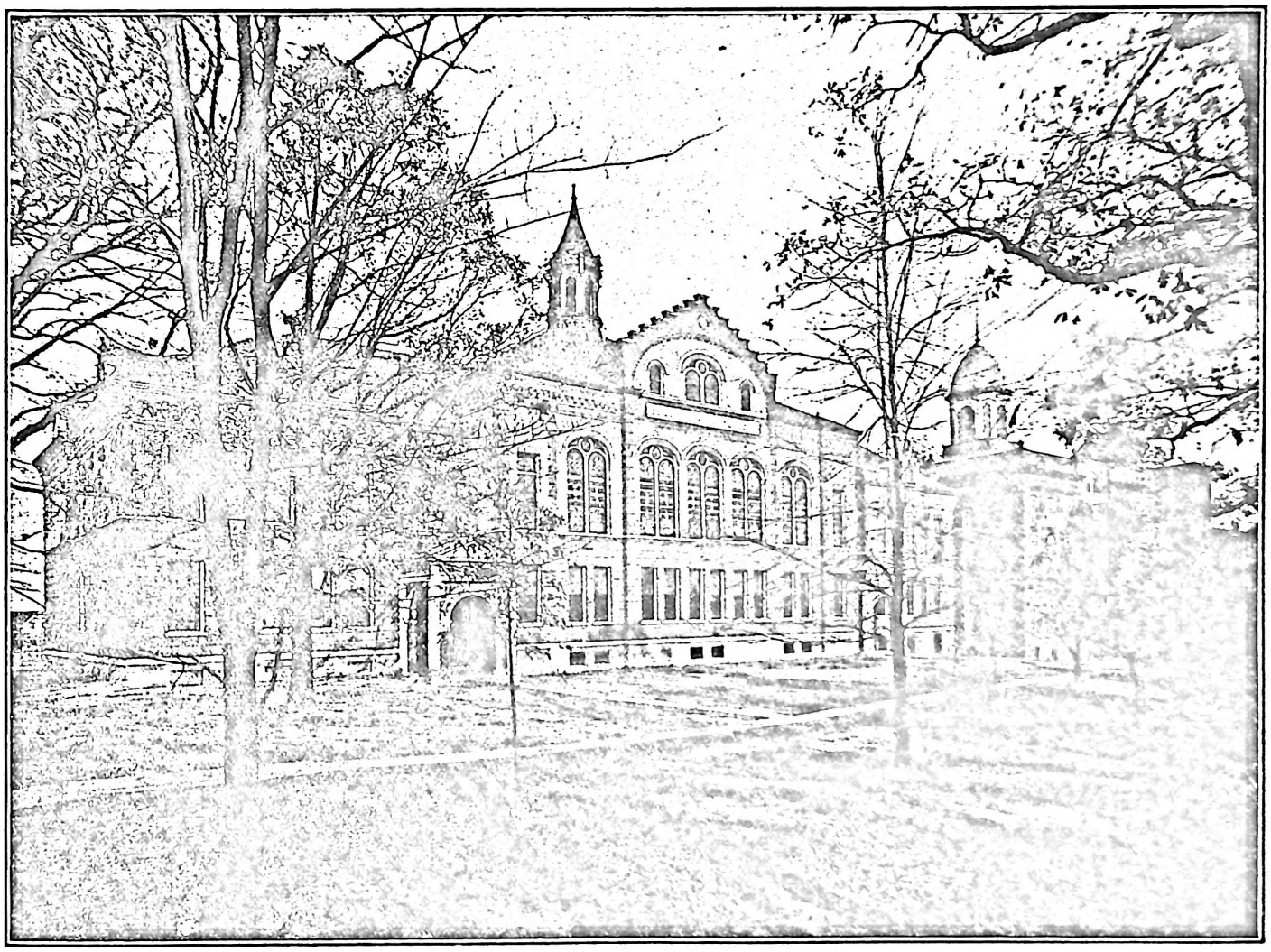
IV. CONSTITUTIONAL MATTERS.

A committee, consisting of Professor Fuerbringer, Dean Fritz, and Mr. Boehne, has served Synod faithfully by their work on the Synodical Constitution adopted 1920 and is at present completing its task by submitting the text of a new Synodical Handbook. The suggestion is made to Synod that a permanent committee be appointed for constitutional matters, which would be able to secure harmony and proper coordination between synodical resolutions, thus avoiding the contradictions which have occurred in the past.

An overture recommends that the District presidents be empowered to act in intersynodical controversies. At present only the General President can act in such matters.

Overture 403 recommends that the General President be empowered to appoint the Nomination Committee at the triennial convention.

The question of the policy to be fixed in dismissing congregations to the English District is the subject of one memorial.



In the chapel on the second floor of this Lecture Hall the sessions of the convention were held.

A Houston, Tex., congregation suggests that English be made the official language of Synod.

The Kansas District requests a geographical division establishing Oklahoma as a separate synodical District.

V. PUBLICATIONS.

Concordia Publishing House suggests that the Literary Board should consist of three men who have no direct connection with Concordia Publishing House, and that the Manager of Concordia Publishing House therefore do not serve on this board. During the past three years our book concern has published a large number of titles, among these some large works, such as the *Concordia Triglot* and three volumes of the *Popular Commentary*. While in three years, 1897—1899, outside of schoolbooks, only one English book was printed by our Synod

(Graebner's *Doctrinal Theology*) and in the following three years only one additional English book (Sieck's sermons), the relation of English publications to German in 1920—1923 was 59 English books to 19 German.

Concordia Publishing House requests permission to build a large addition to its plant and suggests that the offices of the Missouri Synod be given space in this addition. The establishment of a Statistical Bureau is advocated.

The Board of Juvenile Literature reports that from its first organization in 1917 it has read 2,071 books designated for children and young people. Of this number no less than 744 have been found unsuited for young people. The other 1,327 books have been gathered into lists arranged according to ages. The committee urges that authors in our midst devote their attention to the material found in the earlier pioneer history of our Synod.

The Board for Young People's Work has collected material on this phase of our church activity and has been instrumental in founding the *Concordia Junior Messenger*. It has also encouraged the publication of two new manuals for Bible-study, the *Bible Student* and the *Junior Bible Student*.

The School Board of the Northern Illinois District requests the publication of a new History of the United States. The Professors' Conference asks for a new German grammar. Other conferences request that an English history of Lutheranism in America be written. A new English Bible is the request of the Chicago Conference.

Several conferences and Districts request that our Synod publish only two periodicals, one in German and one in English. Others recommend that the *Walther League Messenger* and *Concordia Junior Messenger* be combined with the LUTHERAN WITNESS.

From several quarters complaints are made that the cash-in-advance policy established by the 1920 convention for our periodicals ought to be modified.

That Christian literature be supplied to the blind through books printed in raised type is suggested by Overture 514.

VI. FINANCIAL MATTERS.

Financial Secretary Eckhart had prepared the following statement concerning the condition of our treasuries:—

	December 30, 1922.		May 31, 1923.	
	Debit.	*Credit.*	*Debit.*	*Credit.*
Synodical Treasury	$10,903.83	———	$61,560.12	———
General Home Missions	13,498.58	———	49,002.40	———
Foreign Missions	17,945.03	———	42,836.65	———
South American Missions	30,139.13	———	46,868.40	———
European Missions	8,779.25	———	10,766.22	———
Deaf-mute Missions	7,378.98	———	12,137.59	———
Indian Mission	238.15	———	1,239.02	———
Jewish Mission	———	$ 2,490.61	———	$ 1,861.81
Foreign-tongue Missions	6,072.36	———	9,754.27	———
Immigrant and Seamen's Missions	———	1,332.89	———	561.20
Colored Missions	———	———	———	———
Board of Support	———	76,019.22	———	51,690.17
General Relief	———	2,010.48	———	2,575.31
Total deficit	$95,045.31	———	$234,164.67	———
Total credit	81,853.20	$81,853.20	56,688.49	$56,688.49
Net deficit	$13,192.11	———	$177,476.18	———

Total receipts for budgeted treasuries from District treasurers:—

January 1, 1922, to May 31, 1922 ..... $201,260.46
January 1, 1923, to May 31, 1923 ..... 180,029.29

This year's receipts short of last year's $21,231.17

The report of Mr. E. Seuel, Treasurer of Synod, fills fourteen pages of the book of *Overtures*. His report closes with the request that he be relieved of the duties of this office, as his work as manager of Concordia Publishing House requires all his time and strength.

The synodical Board of Auditors, consisting of three Chicago business men, reports on the books of the various boards and missions. The Board has found that there is lack of method and system in the accounting of the various boards, missions, and institutions and suggests that there be a complete revision of the financial organization of Synod's boards, missions, etc. The committee suggests that an office be established with a financial comptroller, who would also keep check on incoming and outgoing funds, advise on investments, etc. Such comptroller is to be an official elected by Synod. The committee has found that in many ways our methods of accounting and of conducting the Synod's business are antiquated and have entirely outgrown the times. They urge that the comptroller be paid a salary by Synod.

The Legacy Officer, Mr. E. Seuel, reports that there are in his hands at present fifty-eight legacies with a total value of $113,344.70, besides some real estate. In addition, various boards of Synod (Districts and college boards) are holding a number of legacies or endowments amounting to about $125,000.

The American Lutheran Board for Relief in Europe has, at the very low average cost of two per cent., sent about $700,000 to Europe, mainly to Germany, and made 2,603 shipments of clothing. The board asks that its work be brought into more direct relation to that of the Board of Home Missions in Foreign Countries.

The Board of Support (which administers the fund for the support of superannuated pastors and teachers, their widows and orphans, etc.) reports that some 1,100 persons received support during 1922, with an average monthly remittance of $15. According to expert advice the Board looks forward to an increase of petitioners during the next few years, hence believes that plans should be made to take care of a greater number than is now dependent on this treasury. Last year about $164,000 was paid out for the relief of the Board's petitioners; this year the amount required will be about $200,000. As compared with other church-bodies, this amount, as also the endowment of this treasury, is quite low.

Regarding the advisability of placing all pastors and teachers on a pension basis, the board has sought to obtain the opinion of our Districts. The result of this inquiry is as follows: For a pension, three Districts; against, nine; neutral or undecided, fourteen.

In Annuity Bonds the board has now an invested capital of $11,800. This is a small nest-egg, indeed. Other church-bodies have funds running into millions, out of which annuities (a certain per cent. annually) are paid to the holders of the bonds during the lifetime of such holders. On their death the amount becomes the property of the board.

The General Church Extension Board last year was working with a capital of $858,000, which had been loaned to 320 congregations. The average loan is $5,800. Since the fund was established (1902), no less than 284 churches, 18 schools, and 65 parsonages have been built, wholly or in part through this fund. The board reports that applications are now on hand in a sum total of $552,700. As it has been found that the cost of administration amounts to about five per cent. for every loan covering five years, the board asks permission to charge this cost upon the congregation making the loan, since the moneys are lent without interest.

The Board of Relief which extends help in case of calam-

ities (floods, famine, war, fire, earthquake, etc.) believes that there ought to be subcommittees in each District for the purpose of collecting and disbursing funds. Congregations receiving aid are to obtain the board's approval of building plans and of the purchase of real estate before such aid is extended.

For the better regulation of our finances several conferences believe that confusion and misunderstanding can be avoided in the reports of District treasurers if the books of the Districts are closed, not December 15, but December 31, as directed by Synod in 1917. At present the fiscal year of Synod is January 1 to December 31; that of the District treasurers, December 16 to December 15. As a result, the figures of the General Body and the District do not tally.

The visitors of the North Wisconsin District strongly urge the adoption of the budget system, for which purpose an improved method of apportionment is suggested. Each District is to report annually to the Board of Directors how much money its congregations can raise for synodical purposes; the boards of our missions and institutions report how much money they will need; the Board of Directors is to encourage higher quotas where the amount does not appear sufficient; each District is to feel itself under obligation to raise the amount with which it has assessed itself.

An overture signed by a number of Iowa District congregations and pastors protests against the budget system now in use and suggests a single treasury for all needs of our Synod.

The Lutheran Laymen's League asks that a building program which will adequately take care of all our colleges be adopted, and that through a special committee our congregations be informed of the needs which have developed, and thus prepare the ground for a general collection in 1924.

The Lutheran Laymen's League believes that one of the vice-presidents of Synod should become a full-time paid officer with executive duties in the field of synodical finances.

The New York English Conference believes that the Church Extension Board should have a full-time salaried executive secretary.

The synodical Board of Directors asks Synod to incorporate in the annual budget an item to be called "Contingent Reserve Fund." This fund is to take care of emergencies where the regular budget was not fixed so as to satisfy the actual arising needs.

Regarding the dividends of Concordia Publishing House, the Board of Directors holds that all profits of our book concern should flow into the Budget Treasury and not into the Synodical Treasury (90 per cent.) and Board of Support (10 per cent.) exclusively, as at present. The Board of Directors believes that interest in the Synodical Treasury has increased to such an extent that the suggested change, which will benefit all treasuries, should now be made.

VII. VARIOUS MATTERS.

The Board of Directors of Synod makes a brief report on its activities: As President Pfotenhauer remarked in his opening address, the Board of Directors, organized in 1920, has proved itself a very useful institution.

In Porto Alegre, Brazil, Rev. J. Kunstmann has left our Synod and has since made charges of various kinds against our Synod and its officers. A number of pastors and professors have now petitioned Synod to investigate and review the entire case in order that the claims of Rev. Kunstmann, of having been wronged, may be either proved or disproved.

The last memorial in the book is one cautioning against the multiplying of offices, both in Districts and in the Synod.

PRECONVENTION BUSINESS.

On June 14 and 15 the District Presidents of the Missouri Synod met at Concordia Seminary as committee on distribution of calls. 97 students constitute this year's graduating class at St. Louis. They had received their diploma at a chapel-meeting on the morning of June 13. For the first time a number of students were given the degree of M. S. T. (Master of Sacred Theology), having completed the postgraduate year. The following were members of the class: E. Keller, A. Meyer, E. Plass, A. Preisinger, L. Rincker, and R. Schalm. Of these, Meyer and Plass will serve our institution at Porto Alegre, Brazil; Rincker will assist at Concordia College, Milwaukee; Keller and Preisinger enter the ministry, the former at Germania, Wis., the latter at Hamilton, Ont., Can. Mr. Schalm has been ailing in health and will enter the service of the Church later.

To this year's graduates the Board on Distribution has assigned calls as follows: —

C. Aaron; Indian Mission in Wisconsin.
H. Bernthal; Argentina.
H. Bielenberg; Abita Springs, La.
C. Blasig; Brady, Tex.
O. Blessin; Dalton, Nebr.
P. Boester; River Forest, Ill.
E. Bohrer; Saco, Mont.
T. Brackmann; Blaine, Wash.
P. Burgdorf; Grand Rapids, Minn.
W. Busse; Luella, Sask., Can.
E. Claus; Barney, N. Dak.
O. Decker; Moorefield, Nebr.
H. Dinsen; Norwegian Synod.
W. Dorre; Swiss Alp, Tex.
A. Doege; Springfield, Ill.
W. Eifert; Trochu, Alta., Can.
J. Elser; Liberty, Mo.
J. Fischer; Foreign Missions, China.
P. Freiburger; Tolley, N. Dak.
C. Frice; Deaf-mute Missions.
W. Friedrich; Audubon, Iowa.
F. Haedicke; Lovelock, Nebr.
P. Harre; Argentina.
H. Hartenberger; Follett, Tex.
H. Hartmann; Winfield, Kans.
W. Hartmann; Foreign Missions, China.
H. Hartner; Stoneham, Colo.
D. Hennig; Grandfield, Okla.
J. Herrmann; Red Deer, Alta., Can.
N. Hildebrandt; ——.
T. Hinck; Burns, Wyo.
G. Hoffmann; Southern Pacific, Oreg.
K. Hofmann; Albany, Ala.
M. Holsten; Colored Missions.
T. Joeckel; Presho, S. Dak.
K. Juengel; Stuttgart, Kans.
J. Jungemann; Peace River, Alta., Can.
A. Keck; Alhambra, Cal.
L. Keinath; Roseau, Minn.
W. Keisker; Flat River, Mo.
M. Kiehl; Marysville, Kans.
W. Kleinhans; Detroit, Mich.
P. Koch; St. Paul, Minn.
H. Kothe; Dooley, Mont.
O. Kretzmann; ——.
W. Kruse; Fort Wayne, Ind.
M. Kuolt; Foreign Missions, India.
W. Leininger; Oxbow, Sask., Can.
C. Lobitz; Yates Center, Kans.
W. Lotz; Jennings, La.
J. Meichsner; Hilda, Alta., Can.
H. Meyer; Houston, Tex.
E. Miller; ——.
F. Miller; Roblin, Man., Can.
O. Mueller; St. Francis, Kans.
A. Neitzel; ——.
G. Otte; Fort Wayne, Ind.
O. Pinnt; Wewela, S. Dak.
W. Pohl; Red Hill, W. Va.
A. Pollex; Plumas, Man., Can.
T. Rehwaldt; ——.
O. Reimnitz; Murdo, S. Dak.
H. Roepe; Judson, N. Dak.
E. Rossow; Detroit, Mich.
A. Ruff; Loraine, Tex.
C. Rutz; West Frankfort, Ill.
H. Schedler; Junction City, Wis.
O. Schmidt; ——.
E. Schoenheider; Oneida, N. Y.
W. Schreiner; Guyman, Okla.
P. Schroeder; River Forest, Ill.
L. Schuessler; ——.
W. Setzer; St. Louis, Mo.
S. Shore; Baltimore, Md.
A. Smukal; Detroit, Mich.
C. Spilman; ——.
E. Streufert; Pasco, Wash.
K. Tiemann; Winona, Kans.
R. Tschirley; Pocatello, Idaho.
O. Volz; Round Lake, Minn.
T. Waack; Calmar, Alta., Can.
H. Wacker; Detroit, Mich.
H. Wallner; Santa Barbara, Isle of Pines.
G. Weber; Dodge City, Kans.
W. Weber; West Creek, Nebr.
K. Wentzel; Duchess, Alta., Can.
H. Wetzel; Coal Valley, Ill.
W. Wickham; St. Louis, Mo.
S. Widiger; Raton, N. Mex.
C. Wild; Rockham, S. Dak.
W. Wilk; Genoa, Colo.
W. Wolter; Hamilton, Mont.
P. Zanow; Milwaukee, Wis.
W. Zemke; Napoleon, N. Dak.
F. Zirbel; Waldenburg, Ark.
P. Zitzmann; Prince Albert, Sask., Can.
C. Zorn; ——.

Candidates Kretzmann, Neitzel, Rehwaldt, O. Schmidt, Schuessler, Spilman, and Zorn will not enter the ministry, but

will take the postgraduate course in our Seminary, while Candidate Miller will continue his studies elsewhere.

Candidate Hildebrandt suffered an injury in an automobile accident and will enter the holy office later.

Calls were assigned to the following of last year's graduates: R. Rohlfing, Fort Smith, Ark.; P. Schulze, Depew, N. Y.; and M. Zimmermann, who has graduated from the Wauwatosa Seminary, Lily, Wis.

Concordia Theological Seminary at Springfield, Ill., graduated 20 candidates. Their names and assignments follow: —

H. Behning; Deer Park, Wis.
R. Bernahl; Sparta, Ill.
P. Beyer; Brooklyn, N. Y.
W. Brockop; Golden, Ill.
H. Buesing; Ordway, Colo.
M. Cohrs; Lethbridge, Alta., Can.
H. Duecker; Hazen, N. Dak.
C. Glock; Remer, Minn.
W. Grothmann; South Berwyn, Ill.
M. Gundermann; Giese, Minn.
A. Hensel; Bridgeville, Pa.
G. Jilg; Kingman, Kans.
R. Tews; Russell, Man., Can.
L. Wittenberg; Wrenshall, Minn.

J. Graudin; Philadelphia, Pa.
G. Hronec; Slovak Synod.
T. Monhart; Wisconsin Synod.
J. Prock; Slovak Synod.
H. Schaar; Wisconsin Synod.
R. Schroeder; Wisconsin Synod.

There was a total of 152 calls reported, with 109 candidates available.

From St. Louis most of the District officers went to Fort Wayne directly in order to attend the important preliminary committee meetings.

COMMITTEES IN PRE-CONVENTION SESSION.

On the Monday and Tuesday of the first convention week a number of committees appointed by the President were in session preparing reports on various overtures and memorials. This is done in order that the business of the convention may be expedited. The members of these committees had been appointed some months in advance of the convention and thus had been able to familiarize themselves through the reading of the book of memorials with the suggestions on which they would be required to bring resolutions before Synod.

The largest and most important of these committees is Committee No. 1, composed of the District presidents and of a number of laymen and pastors appointed by the President.

In its opening session, Monday, June 18, the memorials which concerned the higher educational work as a whole were taken under scrutiny. The first of these was a memorial signed by Professors Fuerbringer and Arndt of the St. Louis Seminary asking for the appointment of a Board of Higher Education with a full-time paid secretary. The committee resolved to recommend adoption of this overture. The Survey Committee, which, during the past six years, has made a preliminary study of our institutions and has brought about some salutary changes in our educational work, is thereby abolished.

The committee recommended that Synod do not enter into the field of establishing high schools or academies, but restrict itself, as in the past, to the work of education for the ministry.

The committee recommends that the school-year at all our colleges be lengthened to 180 days.

Preliminary to the discussion for the appropriations for our various colleges and seminaries, Financial Secretary Eckhart had prepared a tabulation of sums requested in addition to a number of disbursements which have to be made this year. Outside of appropriations the sum of $250,120 is needed. The following sums are requested: For the new seminary at St. Louis, $2,500,000; for buildings and improvements at Springfield, $22,500; at River Forest, $233,900; at Seward, $442,700; at Fort Wayne, $485,000; at Milwaukee, $275,000; at St. Paul, $133,700; at Concordia, $210,379; at Bronxville, $132,376; at Winfield, $215,000; at Conover, $5,000; at Oakland, $12,800; at Edmonton, $50,751; at Porto Alegre, $5,700. In addition to these amounts a fund for repairs is requested ($150,000) and an emergency fund of $100,000. Total requested for new buildings, improvements, and repairs at all our colleges, $5,236,551.24. Deducting from this a cash balance of $1,000,000 the amounts requested are $4,236,551.24. At all the various colleges some 20 professors are requested, entailing an additional charge on the Synodical Treasury of $48,500.

Working with a full knowledge of the fact that Synod would not pass all these appropriations, the whittling-down process commenced. A motion was made, but lost, that the institution at Conover be closed. When the great value of this institution to our work in the Southeast had been presented, the committee resolved to recommend that this question be placed into the hands of the Board of Directors to report to Synod in three years.

The committee approves of the recommendation that tuition at our colleges for non-ministerial students in the regular courses be raised from $40 to $100 a year, to be paid quarterly. The problem of training for the ministry boys who have no knowledge of German has not yet found a proper solution. The question was referred to the Board of Higher Education, election of which was recommended in the first resolution.

Resolved to recommend that hereafter Synod build also gymnasiums, where needed, at the colleges and seminaries. At present the building of gymnasiums is left to the generosity of individual congregations or members, and this has not worked out well.

The discussion of the *Building Fund* was now taken up. It was resolved that every delegate receive a copy of the schedule setting forth the amounts requested by all our colleges.

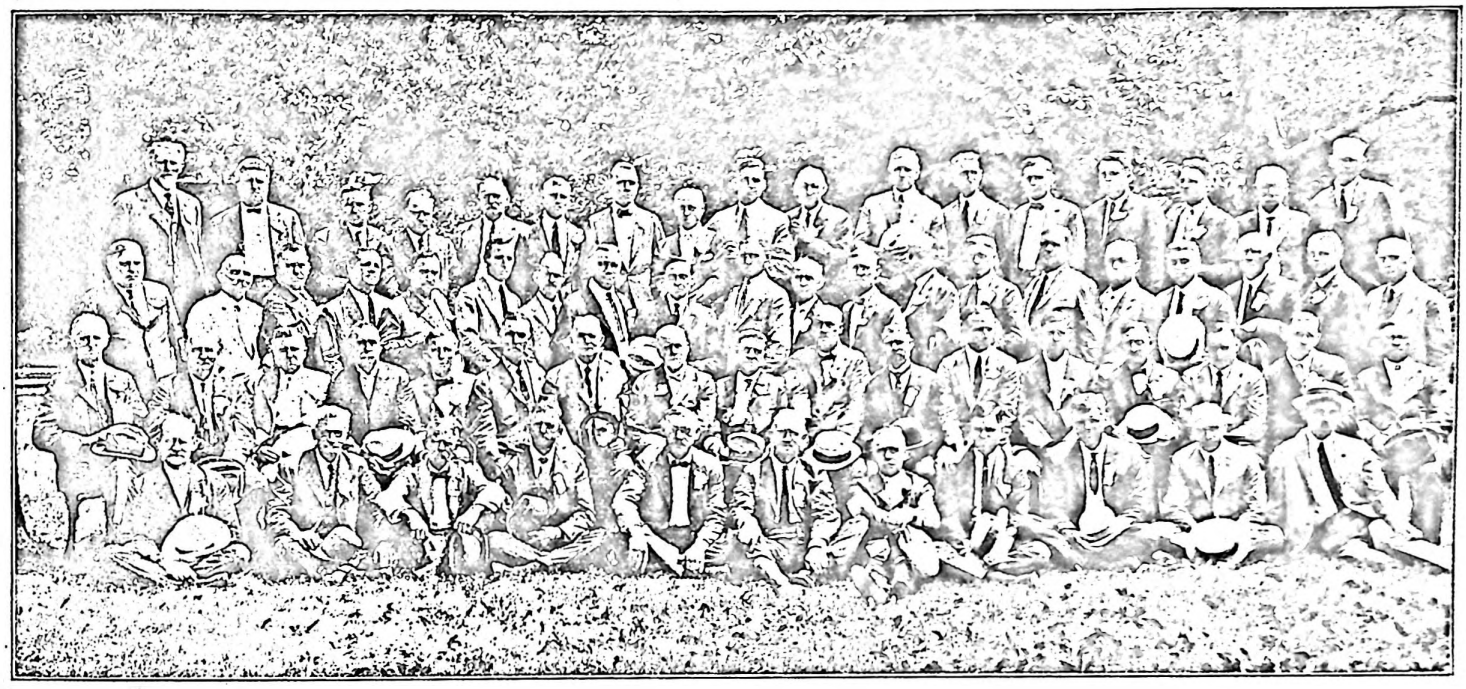
The needs of Concordia Seminary at St. Louis were first taken under advisement. It was resolved that the Seminary be given one new professor in order that the division of classes resolved in 1920 might be carried through, and that the beginning of a correspondence course be made.

The report of the Building Committee of Concordia Seminary was read by its secretary. Action postponed until tomorrow.

Our professors at Springfield are greatly burdened with work, and the committee recommends that a new professor be elected. The question of building new professors' residences at Springfield was left open. Adjournment followed at 9 P. M.

On the morning of June 19, Committee No. 1 reconvened. The St. Louis building proposition was taken up. Questions of material, plans, and approximate cost of the two designs submitted were discussed, and shortly before noon the committee unanimously voted to recommend that design No. 1 be approved by Synod. This design had the recommendation of the Building Committee and of the Board of Directors. It will cost, according to estimates at this time, several hundred thousand dollars more than the second design. Resolved that Synod leave to the Building Committee and the Board of Directors the question of material, whether stone or brick.

In connection with the discussion of new professors, Financial Secretary Eckhart submitted a very interesting compilation of the cost of educating a student for the ministry. From his figures it appears that the average cost to the Synodical Treasury, per graduate, is as follows: at St. Louis, $443.02; at Fort Wayne, $1,796; at Milwaukee, $1,482.58; at St. Paul, $1,522.64; at Bronxville, $1,910.57; at Concordia, $1,438.54; at Winfield, $1,585.97; at Conover, $4,316.16; at Oakland, $1,482.88. The average cost per graduate is $2,272.84. At Springfield, $782.63; at River Forest, $1,021.40; at Seward, $1,623.48. When the Building Fund is figured into the totals, an average amount of $2,282.11 is obtained as total cost of graduating a student for the ministry.



Lutheran Laymen's League Convention, Fort Wayne, Ind., June 18 and 19.

MEETING OF LUTHERAN LAYMEN'S LEAGUE, JUNE 18 AND 19.

Monday Sessions.

The convention of the Lutheran Laymen's League was opened by President Th. Lamprecht in the chapel of Concordia College, at nine o'clock on the morning of June 18. The singing of "A Mighty Fortress" was followed by a Scripture-reading, and the meeting at once got down to business.

Mr. Th. Lamprecht read his presidential address, which was followed by the reports of the Directors and of the Treasurer.

Mr. Lamprecht stated that he could not again accept the burdens and responsibilities of the presidency. It was resolved to place his name in nomination with the understanding that for a year or two the duties of the office be performed by the First Vice-President.

The overtures of the L. L. L. Directors to Synod (Nos. 613 and 614) were next discussed. Mr. H. W. Horst explained their salient features.

Dean Fritz of Concordia Seminary next gave a rousing address on the theme: "To Whom Much is Given, of Him Much shall be Required."

Overture 613 was again taken up, discussed, and unanimously approved.

Overture 614 was likewise voted upon and carried.

The Committee on Organization and Membership was made a permanent committee.

The L. L. L. Endowment Fund was next taken up, and the convention unanimously pledged itself to its completion.

The convention next reported by districts on the working of the Ahlbrand plan.

Rev. Herbert, of New York, addressed the meeting on the work of the Lutheran Publicity Bureau. His words were followed with close attention.

Tuesday Sessions.

The minimum membership fee was reduced from $6 to $5.

Prof. Theo. Graebner, of St. Louis, by invitation, addressed the convention on "The Educational Tasks of the League." A rising vote of thanks was tendered the speaker at the conclusion of his address.

Various minor changes in the By-Laws were made.

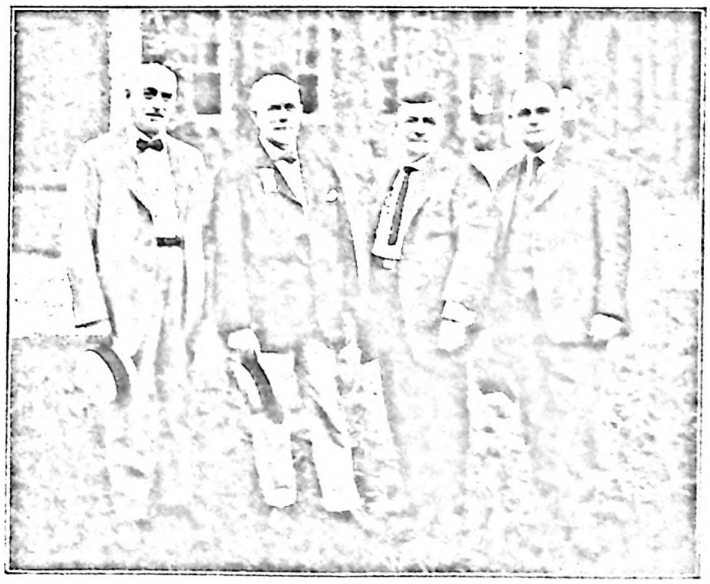
It was announced that the League had turned $61,000 into the coffers of Synod as subscriptions to the synodical organs for its members.

It was resolved to turn over, from the balance in the treasury, $250,000 to Synod's Board of Support. It was resolved, likewise, to create a Maintenance Fund for the conduct of the League's business.

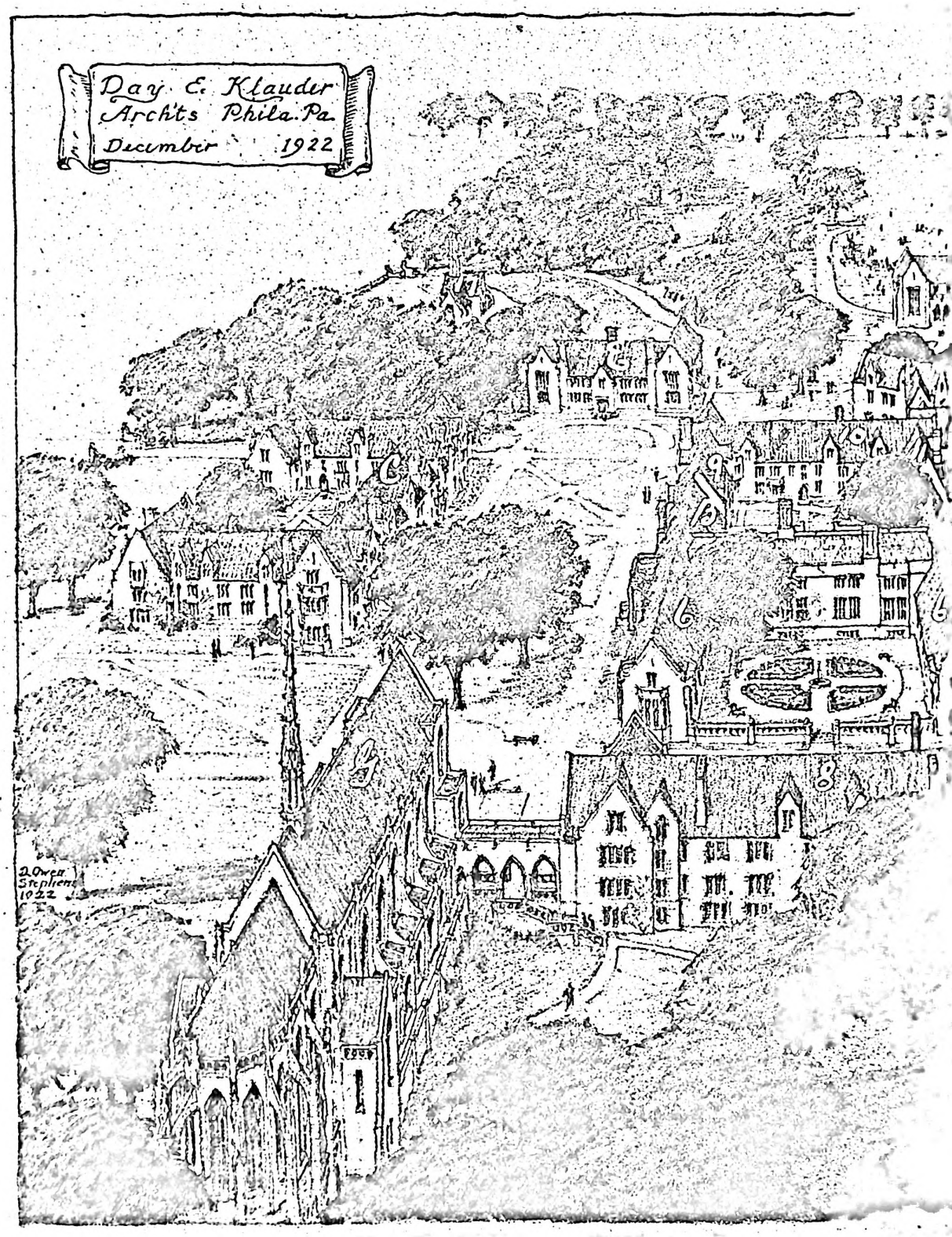
Rev. John C. Baur gave an earnest address and later explained the work of the Postgraduate Home Society of New York.

The new officers are: President: Theodore H. Lamprecht, New York. Vice-Presidents: A. H. Ahlbrand, Seymour, Ind.; Edmund J. Griese, Cleveland; George Harms, Peoria, Ill.; William Schlake, Chicago. Secretary: A. G. Brauer, St. Louis. Treasurer: Fred C. Pritzlaff, Milwaukee, Wis.

The following directors were elected: Atlantic District, J. Louis Schaefer, New York; California and Nevada District, F. J. Schinnerer, Long Beach, Cal.; Canada District, George Klinck, Elmira, Ont., Can.; Central District, W. E. Woehr-



Officers of Lutheran Laymen's League.
Mr. F. Pritzlaff; Mr. T. H. Lamprecht; Mr. A. G. Brauer; Mr. C. J. Cramer.



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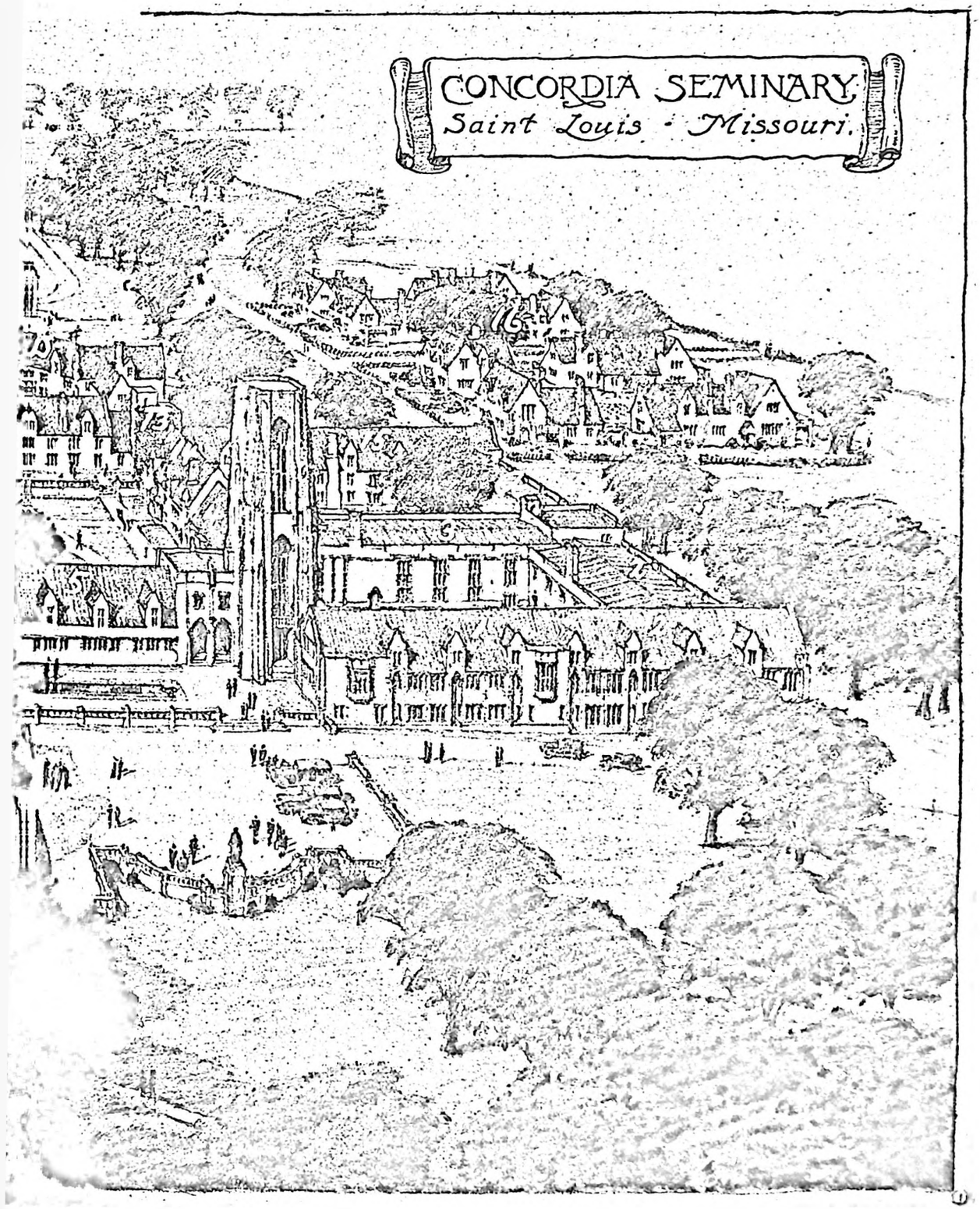
The New Concordia

Design

PRESENT NEEDS

1. Administration
2. Lecture Halls
3. Auditorium
4. Library
5. Postgraduate Dormitory
6. Dining Halls
7. Service Building
8. Large Dormitory

9–15. Dormitories
16. Professors' Reside
17. Power Plant



nary at St. Louis, Mo.
by Synod.

FUTURE DEVELOPMENT

A. Lecture Halls
B. Dining Hall
C & D. Dormitories
E. Infirmary
F. Gymnasium
G. Chapel

mann, Cleveland; Central Illinois District, W. G. Harms, Jr., Rock Island, Ill.; Eastern District, J. W. Pohlman, Buffalo, N. Y.; English District, John A. Leschen, St. Louis; Iowa District, F. J. Sulzbach, Sioux City, Iowa; Kansas District, John P. Baden, Independence, Kans.; Michigan District, Herman Uhlig, Detroit; Minnesota District, Eugene Tetzlaff, St. Paul; Southern Nebraska District, Paul Herpolsheimer, Seward, Nebr.; North Dakota and Montana District, Paul Meyer, Wahpeton, N. Dak.; Northern Illinois District, William Schulze, Chicago, Ill.; North Wisconsin District, J. H. Siesenop, Merrill, Wis.; Oregon and Washington District, A. K. Engel, Seattle; South Dakota District, J. Buscher, Canistota, S. Dak.; Southern District, Edmund Wegener, New Orleans; Southern Illinois District, A. H. Gilster, Chester, Ill.; Texas District, L. F. Ramming, Wichita Falls, Tex.; Western District, L. F. Volkmann, St. Louis; South Wisconsin District, Edward Pritzlaff, Milwaukee; Colorado District, Otto Bock, Denver; Alberta and British Columbia District, Ed Schmidt, Wetaskiwin, Alta, Can.; Manitoba and Saskatchewan District, A. Becker, Langenburg, Sask., Can.; Northern Nebraska District, Charles Heine, Omaha.

A national organization and membership committee was created, which, in turn, is to name subcommittees of similar character in each District. Mr. L. F. Volkmann, St. Louis, was chosen head of this committee.

Plans for a general membership campaign, beginning September 1 of this year, were adopted at the meeting. The campaign will be launched with a view of completing within the next three years the $3,000,000 Endowment Fund subscribed in 1919 by the league to the support of veteran pastors and their families. Support was pledged to the educational building program.

A telegram of congratulation was sent to Mr. and Mrs. H. Herpolsheimer, of Lincoln, Nebr., who are celebrating their golden wedding anniversary.

The convention unanimously voted its endorsement of Synod's building program.

Vice-President Harms was by resolution declared First Vice-President.

The convention rose and stood in silence in memory of Wm. Wieda, deceased.

It was resolved that extracts from Prof. Graebner's address be printed in pamphlet form for distribution, and that the entire address be included in the minutes.

Prof. L. Fuerbringer spoke in German, his remarks being listened to with rapt attention.

THE CONVENTION DAY BY DAY.

OPENING SESSION, JUNE 20.

Delegates representing the twenty-seven Districts of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States assembled at St. Paul's Evangelical Lutheran Church, Fort Wayne, Ind., at 10 o'clock for a divine service, which formally opened the triennial convention of Synod.

The Rev. G. A. Bernthal, of San Francisco, Cal., Third Vice-President of the General Body, delivered the sermon, after which delegates presented their credentials preparatory to the opening of the business sessions scheduled for the afternoon at Concordia College.

Nearly all of the 809 accredited delegates to the convention had registered when the convention opened on the afternoon of June 20.

At the opening business session the time of sessions was fixed as follows: 9 to 12 o'clock in the forenoon and 1.30 to 4 o'clock in the afternoon. The convention elected the Rev. Paul Eickstaedt, of Laporte, Ind., chaplain of all devotional meetings. Prof. Paul Bente, of Concordia College, was reappointed assistant (English) secretary of the convention.

In his opening address, President F. Pfotenhauer dwelt upon the unity in spirit and the aims which must be preserved in a church-body if its work is to prosper. From the Holy Scriptures and from the Confessions of the Church he brought citations which emphasize the truth that divisions in the body of Christ can lead only to dissolution. "Party spirit in the Church is ever a noxious poison and cannot be harmonized with the true nature of the Church." "If a church-body is to retain its unity, and if it is to repair such breaches as have been made in its unity, there is no other means available than the constant use of the Word of God."

"Our Synod," continued President Pfotenhauer, "has hitherto been preserved from the spirit of division. Although we live scattered in many countries, and although the environment and secular interests of our people differ greatly in different localities, we have so far escaped the bane of division. Nothing could be more out of place than, for instance, to speak of a 'liberal party' in our Synod and of a 'conservative party.' We are maintaining everywhere unanimity of thought and purpose. In all our District synods and institutions there is the same unity of aim. And that things are as they are, for this we cannot claim credit for ourselves, but must acknowledge that it is the result of earnest study of the Word of God in schools and churches, in conferences and synodical meetings. The unifying power of the divine Word has enabled us to permit only the voice of Jesus to speak in matters of faith and to overcome all disagreement through brotherly accommodation of our views where they differed in things which the Word of God has left open to human will and decision.

"May God be our protection against the spirit of indifference and by His spirit preserve us a salt of the age, in order that His work may prosper through our hands. To this end may the Lord bless our synodical sessions!

"Let our prayer be that of the authors of the Form of Concord: 'May Almighty God and the Father of our Lord Jesus grant the grace of His Holy Ghost that we all may be one in Him and constantly abide in this Christian unity, which is well pleasing to Him! Amen.'"

After the President's address, Dr. Pfotenhauer announced that 165 overtures had been presented for consideration, and that the convention would be obliged to work very rapidly in order to act upon all of them. He announced that delegates would be permitted to speak in either German or English. He also announced that on Monday, Tuesday, and Wednesday of next week the various committees on missions would report, and that the committee on appeals would be heard on Wednesday.

A booth had been provided for each committee in Concordia College hall. Pictures of the mission-work in India and China were on display, and the Lutheran Associated Charities had a fine exhibit. Of especial interest is the exhibit of church plans and blue-print drawings on church architecture by a committee of which Rev. R. F. Webber is chairman.

Laymen Make Presentation.

At the session on Wednesday afternoon, Mr. Theodore Lamprecht, of New York City, president of the Lutheran Laymen's League, read an official report, by special permission of the session, in which he tendered a payment of $250,000 to Synod's Endowment Fund. The speaker said: —

"The Lutheran Laymen's League appreciates the opportunity courteously given us by your President to appear before this distinguished body at its opening meeting. What we have to say will be said as briefly as possible and will, I trust, be agreeable to you.

"As president of the Lutheran Laymen's League I have the honor to tender you, through our treasurer, the sum of $250,000 to be added to the Endowment Fund for our incapacitated pastors, professors, and teachers, and the widows and orphans of deceased pastors, professors, and teachers. This sum is tendered with the same conditions and subject to the same rules under which Synod at Detroit accepted the $2,050,000 then turned over by the Lutheran Laymen's League and now constituting the Endowment Fund.

"We, indeed, hoped to turn over to Synod at its present session a sum sufficient to raise the Endowment Fund to the $3,000,000 which we had fixed as our minimum limit. However, the general collection for Synod's building program decided upon at the last Detroit convention was given the right of way, and we refrained from launching an intensive campaign for our fund at the same time which might have interfered with Synod's collection. Hence we are able to-day to turn over only $250,000 instead of $1,000,000; but we ask that what we do now offer will be accepted as our evidence that we are still working towards our goal.

"The Lutheran Laymen's League convention, which closed June 19, has emphatically reaffirmed its determination to complete the Endowment Fund as proposed, and it has devised ways and means whereby we hope with God's blessing to accomplish our purpose without interfering with any general collection upon which Synod may decide at the present session and to which we should pledge our full support. We also feel assured that in these our efforts to complete this Endowment Fund, which we recognize as a debt of equity and honor to the Veterans of the Cross, a debt which every lay-member of Synod should consider himself obliged to pay; we feel assured, I say, that in these efforts we can depend upon the continued whole-hearted support of all members of Synod, clergy as well as laity, which was recommended by Synod at Detroit in 1920 by formal resolution.

"We pray that such consecrated, determined efforts and cheerful, sustained cooperation may soon result in completion of this worthy fund to the glory of God, to the honor of our Church, and to the welfare of our deserving Veterans of the Cross."

Following the report, the treasurer of the league, Mr. H. C. Pritzlaff, read the following document of transfer: —

June 20, 1923.

To the Hon. Evangelical Lutheran Synod of Missouri, Ohio, and Other States.

Mr. President, Brethren: —

Complying with a resolution adopted by the Lutheran Laymen's League on June 19, I take pleasure in tendering to your honorable body a sum of $250,000, to be added to the Endowment Fund of Synod, the income of which is to be used for the support of incapacitated pastors, professors, and teachers, and widows and orphans of pastors, professors, and teachers. The securities covering this sum are at present in the vaults of the Milwaukee Bank and will be delivered to the secretary of this fund upon your acceptance of this sum.

Very respectfully yours,

F. C. Pritzlaff, *Treasurer.*

The convention, by a rising vote of thanks, expressed its appreciation for the $250,000 donated by the Lutheran Laymen's League Endowment Fund.

A report on the conditions of the Church of Germany, particularly on a theological seminary recently established at Zehlendorf, a suburb of Berlin, was made by Prof. W. H. T. Dau. The institution in Germany has requested a theological professor from the St. Louis Concordia Seminary. This man will be lent, as it were, to the European seminary and is not to sever his present connection with Concordia.

Among the distinguished foreign visitors at the convention is Rev. Theodore Nickel, D. D., of Australia. In welcoming the Australian pastor, President Pfotenhauer also mentioned that two Lutheran Finnish pastors, the Rev. H. J. Paetiaelae and the Rev. Aijal Wegelius, were present, and he expressed the hope that the bonds of fellowship between their synod and the Missouri Synod would be strengthened continually.

The Rev. F. Brand, First Vice-President, who visited the synodical sessions of 1922 at Chemnitz, on a tour of inspection of the Foreign Missions field, was asked to convey the gratitude of the Free Church of Europe to the convention assembled here. He heartily endorsed the request of the European Free Church.

An effort to make the English language the official language of Synod met with defeat. Members who took the floor in opposition to such a measure held that the time was not yet ripe for such a change. It was finally resolved to give both the German and the English language equal rights on the floor of the convention at the present time.

The amalgamation of the English District with other Districts of Synod was recommended. In accordance with this recommendation a corollary measure was adopted, giving each congregation the privilege of final decision in regard to its amalgamation with other Districts.

Permission was granted the Canadian District to change its name to read Ontario District.

WEDNESDAY EVENING.

An exhibition of slides showing the need of a new Seminary at St. Louis and the plans and designs submitted by the Building Committee was the feature of a mass-meeting in the chapel Wednesday evening.

Mr. Charles Z. Klauder, the architect, was introduced by the Dean, Prof. Fritz. Mr. Klauder made a short address on the principles which must be followed in sound college architecture.

The story of Concordia Seminary was then told by Dean Fritz through comments on a series of stereopticon slides. The drawings of the new seminary, both Design One and Two, were then thrown upon the screen and were explained by the architect.

A general discussion followed, in which many questions were asked by the audience, and answered by Mr. Klauder and members of the Building Committee.

SESSIONS OF THURSDAY, JUNE 21.

Rev. F. Pfotenhauer, D. D., was reelected to the presidency of the General Body at the morning session. Rev. J. Th. Destinon, judge of elections, announced that Doctor Pfotenhauer was elected on the first ballot with 390 votes against 70. It was resolved to make the election unanimous.

Greetings from the National Lutheran Educational Society assembled at Omaha, Nebr., and from the Norwegian sister synod were received.

The proposal for the creation of a Board of Education was discussed at length before finally meeting with defeat. It was resolved to continue the Survey Committee for three years.

Following an adverse report by the committee on institutions, a proposal for the establishing of a ladies' seminary was lost by the convention's adopting the report.

The seminary was proposed for the purpose of training

woman teachers, trained woman missionaries, and to give girls the opportunity of a higher education. The committee reported that Synod had neither money in hand nor money in view at the present time for this purpose.

The committee reported favorably on the erection of high schools and centers at the various universities of the country. The various Districts of Synod were asked seriously to consider this question for their own territories, but were informed that the General Body could take no action at the present time.

Regarding the Lutheran college at Conover, N. C., it was resolved to lay the matter of closing the institution into the hands of the Board of Directors and await a report three years hence.

When the floor was given to the committee reporting on Home Missions in Foreign Countries, the question was raised:

The Rev. F. Pfotenhauer, D. D.,
President, Missouri Synod.

Should a member of the faculty of the St. Louis Concordia Seminary be lent as an exchange professor for the theological seminary at Zehlendorf, near Berlin, that he might serve the European institution with the knowledge and experience gathered in America?

The committee was of the opinion that conditions in Europe, particularly in Germany, are of such precarious nature that the request of the German Free Church ought to be granted. This recommendation was unanimously adopted.

Prof. G. Mezger, of Concordia Seminary, St. Louis, was unanimously elected exchange professor. The Board of Home Missions in Foreign Countries was given authority in connection with the St. Louis faculty and proper boards to send another professor when the term of Professor Mezger expires.

Synod extended a vote of thanks to the brethren through whose generosity it was possible to purchase the splendid property at Zehlendorf for a seminary.

Building Program.

The following revised table of institutional appropriations was submitted to the delegates Thursday: —

Item.	*Total Requested.*	*Amount Recommended by Committee I.*
Expected disbursements prior to December 31, 1923, for which no specific appropriations exist	$ 256,120.05	$ 238,120.05
St. Louis	1,500,000.00	1,500,000.00
Springfield	22,500.00	7,000.00
River Forest	233,900.00	173,900.00
Seward	442,700.00	309,200.00
Fort Wayne	485,000.00	290,500.00
Milwaukee	275,000.00	305,000.00
St. Paul	133,700.00	133,700.00
Concordia	210,379.00	126,379.00
Bronxville	132,376.19	127,376.19
Winfield	215,000.00	185,000.00
Conover	5,000.00	———
Oakland	12,800.00	12,800.00
Edmonton	50,751.00	50,000.00
Porto Alegre	5,700.00	———
Interest on Seminary site notes	5,625.00	———
Allowance for repairs	150,000.00	141,024.76
Emergency	100,000.00	———
A number of additional residences are not included in above requests. Total recommended for 28 professors' residences	———	100,000.00
Totals	$4,236,551.24	$3,700,000.00

Schick Memorial Tablet Unveiled.

Immediately following the close of the session Thursday afternoon, a brief memorial service was held in honor of the late Prof. George Schick, Ph. D., formerly of the faculty of Concordia College, Fort Wayne. A tablet, the gift of the class of 1898, was unveiled in his honor, and a eulogy was delivered by Rev. H. Grueber, of Milwaukee. Prof. Martin Graebner, of Concordia College, Milwaukee, addressed the audience at length in the Latin language. Prof. Walter Kruse responded in the same language. Dr. Pfotenhauer closed the meeting in an earnest appeal for the cultivation of the ancient languages.

St. Louis Alumni Meet.

Prof. Louis Fuerbringer, of Concordia Seminary, St. Louis, Mo., was elected president of the alumni body of that institution at an evening meeting. Other officers elected were: First vice-president, Prof. John H. C. Fritz, dean of Concordia Seminary, St. Louis; second vice-president, Rev. H. B. Hemmeter, D. D., of Rochester, N. Y.; secretary, Rev. A. J. Korris, Clayton, Mo.; treasurer, Mr. Eugene Harms, also of St. Louis.

FRIDAY MORNING SESSIONS, JUNE 22.

Rev. F. G. Kuehnert, of Crystal Lake, Ill., chairman of the Board of Support, reported on the work of the board on Friday morning. This board supplies 300 superannuated pastors and teachers, or their widows, and 500 orphans. Synod's resolution of 1920 to place the budget for this cause at 20 cents per communicant member was repealed.

The budget of the Board of Support is to be fixed by the Board of Directors as provided for in the constitution and by-laws of Synod. The petition of the Conference on Support to add the surplus in this treasury to the permanent fund of Synod was granted. The recommendations of the English District asking that the twenty-seven Districts of Synod during the coming three years, in their pastoral conferences, discuss the plan to grant all Veterans of the Cross who have attained the age of sixty-eight years, and who have rendered the Church professional services for a certain number of years, a moderate annual sum as a honorarium without obliging them to answer any questionnaire were not adopted. The pension plan was again referred to the Districts for further deliberation.

It was also resolved that the deficit of the *School Journal* be covered by the proceeds of Concordia Publishing House instead of out of the Support Fund.

In case of the resignation of a teacher, pastor, or professor, the District president should be asked to publish such resignation in the organs of Synod with an explanation whether the persons are eligible to a call or not.

All servants of the Word in good standing and their dependents who serve private organizations or educational institutions or any of the Lutheran missions are to be made beneficiaries of this fund.

Discussing the subject, "The Proper World View," Prof. F. Pieper, D. D., took up the purpose of the world and the purpose of man's life in the world.

In this connection the speaker warned emphatically against the "pernicious opinion regarding the eternal destiny of the human race," stating that the doctrine which holds that there is no such thing as eternal perdition was fallacious and without foundation in fact.

FRIDAY AFTERNOON.

At the convention session Friday afternoon a great deal of routine business was handled. Regarding the matter of the official English version of Synod's constitution, Synod resolved that when the English translation is completed, it be submitted to the standing Committee on Constitutional Matters, and that, if it is not contested by members of Synod, it be considered the official English version of Synod's constitution.

A resolution was adopted in the matter of incorporating Districts in Canada and eventually in Brazil, authorizing proper officials to execute, deliver, and file all documents necessary and proper for the purpose.

A report of the growth of the Building Fund from July 1, 1920, to June 16 of this year shows that receipts for this purpose amount to $1,319,730.94. This does not include $75,000 raised for the seminary site at St. Louis.

A Bureau of Statistics was created by the convention, with a provision that the statistician be director of statistics under the supervision of the Board of Directors. In the future all information relative to the affairs of Synod will be obtainable through this bureau.

Another action taken towards the close of the session was the creation of a Committee on Architecture to serve not only in the erection of churches, but also in the construction of schools and installation of organs.

The Board of Missions in Foreign Countries was divided into two boards; the one is to serve as a committee on missions in foreign countries, and the other on missions in South America.

Regarding the proposal of changing the mode of electing the members of the Board of Home Missions in Foreign Countries, it was decided that in the case of this board no exception be made to Synod's mode of election.

FRIDAY EVENING SERVICES.

Defense of the parochial school system was made by Rev. Theodore Schurdel, of Cleveland, in his sermon at the convention service held in Concordia Lutheran Church Friday evening. Rev. Schurdel declared that, since it was the wish of the Lord, that the Church teach its children, the Lutheran Church has always maintained its own schools. He said, however, that the duty of education is incumbent on both the Church and the parents, and urged that parents and the Church cooperate in the education of the young. He asked that Lutherans of to-day continue steadfast in the faith of their fathers and not drift away from the doctrines laid down by the founders of the Church. He deplored conditions which, he said, exist to-day, children not receiving sufficient spiritual food. He said the situation of Protestant churches imploring the aid of State Legislatures to provide proper education and spiritual stimulus for children was deplorable.

SATURDAY SESSIONS, JUNE 23.

The elections announced on Saturday morning were: —

First Vice-President: Rev. J. W. Miller, Fort Wayne, Ind.

Second Vice-President: Rev. G. A. Bernthal, San Francisco, Cal.

Third Vice-President: Rev. F. Brand, St. Louis, Mo.

Fourth Vice-President: Rev. H. P. Eckhardt, Pittsburgh, Pa.

Secretary: Rev. M. Kretzmann, Kendallville, Ind.

Treasurer: Mr. E. Seuel, St. Louis, Mo.

Board of Directors: Rev. W. Hagen, Detroit, Mich.; Mr. Walter H. Schlueter, St. Louis, Mo.; Mr. A. H. Ahlbrand, Seymour, Ind.; Mr. Hy. Horst, Rock Island, Ill.

Adjournment at noon prevented voting on the $2,500,000 building program for Concordia Seminary, St. Louis.

The Committee on Institutions recommended that with certain modifications, amounting possibly to $150,000, the first design for the seminary be adopted. The following resolution was offered: —

"*Resolved,* That necessary funds be provided for the erection of the new Concordia Seminary, St. Louis, according to first design, or Group No. 1." Adjournment interrupted the discussion which followed, and which will be resumed Monday.

CONVENTION SUNDAY.

Pulpits in our Fort Wayne churches were filled by delegates to the convention.

The Rev. E. Engelbert, Baltimore, spoke at St. Paul's Church; the Rev. Arthur Brunn, Brooklyn, N. Y., at Zion Church; the Rev. E. W. Feldscher and the Rev. Theo. Hoyer at Emmaus Church; the Rev. Martin F. Scheips, Pierce, Nebr., at Redeemer Church; the Rev. J. G. Nuechterlein, Bay City, Mich., at Emmanuel Church; Prof. J. W. Werling, Winfield, Kans., and the Rev. Carl Guenther, Grant Park, Ill., at Concordia Church; the Rev. C. C. Schmidt, D. D., St. Louis, Mo., at Trinity Church.

In the afternoon a mission-service was held at St. Paul's Church. The principal address was delivered by Vice-President Fr. Brand, Director of Foreign Missions. He said that, while Chiliasm is running rampant amongst almost all missionary organizations, members of the Lutheran Church in foreign fields are all "sound and untainted, resting upon the rock of the Scriptures and spreading the pure Gospel of Jesus Christ." He declared that there are more than one hundred missionary societies working in China and India. "But among them there is a babel of voices as to what is Christian truth and what is not," he added. "The societies and their missionaries are frequently divided against themselves. Brother witnesses against brother, the one affirming, the other denying such central truths as the plenary inspiration of the Scriptures, the divinity of Jesus Christ, the vicarious atonement, and the salvation by grace through faith in Jesus Christ."

Prof. W. H. T. Dau, of St. Louis, spoke on "Missions in Europe." Rev. August Burgdorf followed with a talk on "Missions in South America."

One of the surprises afforded the audience during the afternoon was an address delivered in the Finnish language by Rev. Paetiaelae and interpreted into German by his fellow-countryman, Rev. Wegelius. Both pastors, in attending the convention here, are representing their home country. They

transmitted greetings from the Finnish people to the members of our Synod.

Rev. William Moll, of Emmanuel Church, speaking at Trinity Church, in the evening, in honor of Rev. G. W. F. Doege, who is completing his twenty-fifth year in the ministry, spoke on the confession of a pastor who has served the Lord in His vineyard twenty-five years, and then touched on the prayer of a pastor. The altar service was conducted by Student Arthur J. Doege, a graduate of Concordia Seminary, St. Louis, who has accepted a call as professor at Concordia Seminary, Springfield, Ill. Rev. Doege responded after the service.

MONDAY MORNING SESSIONS, JUNE 25.

After the convention had been opened with a liturgical service, Dr. Pfotenhauer stated that the program for the day would be the reports of Committees 1, 12, 7, 11, and 13. The nomination for the electoral colleges for the various educational institutions of Synod were then made.

Dr. Pfotenhauer announced that the opening exercise Tuesday morning would be a memorial service led by Chaplain Eickstaedt in memory of pastors and other servants of the Word who passed into the Church Triumphant during the past three years.

Committee No. 1, on Institutions (reports and memorials), was given the floor. The following resolution was read: "Resolved to appropriate approximately one and a half million dollars in addition to the one million appropriated in Detroit for the execution of plan No. 1 of the new seminary." An amendment to the resolution was offered and adopted to have the vote taken by ballot.

The seminary project was discussed from every angle, and it was apparent that a vote might not be reached until Tuesday morning.

Discussion of the resolution was brought to a close by the reading of Dr. Pieper's essay on "The Proper World View."

MONDAY AFTERNOON.

Devoting its attention to children's welfare Monday afternoon, Synod went on record as endorsing what had been said in the overtures on "improvements," "defects," "dangers," and "limitations" of young people's work and continued the Board for Young People's Work.

In order to correlate the work of this committee with the work of the Walther League, the following resolution was passed: —

That there be mutual cooperation between Synod's official Board for Young People's Work and representatives of the Walther League. 1) This is to be brought about by joint meetings and exchange of reports of the committees on the activities in the interest of young people's work. 2) All larger matters pertaining to young people's work and affecting the congregation or Synod shall be undertaken only after the approval of the Board for Young People's Work has been obtained.

The resolutions adopted by the Western District of Synod were ratified by the convention: —

1. That the Bible be studied more by young people. We urge therefore that every young people's society be a Bible society.

2. That particular stress be laid upon educational work among our young people in order that in the future our Church may have well-informed and intelligent workers.

3. That the congregations provide libraries for their young people, selecting books recommended by our Publishing House. The committee feels that in this way the reading of our young people will receive the proper supervision.

4. That the young people's societies of our Districts be advised to affiliate with the Walther League, since the things mentioned are fostered most effectively by the Walther League.

5. That the congregations having no young people's societies be advised to organize their young people.

6. That congregations organizing their young people cooperate with the Walther League.

Dr. Th. Nickel, formerly of Adelaide, Australia, who accepted a call tendered him by the Free Church of Europe in affiliation with our Synod, thanked Synod for the whole-hearted cooperation accorded the Church abroad in its arduous work.

"The first question of deep concern to the Church of Germany," he said, "is the Christian education of the youth. The Christian day-school is acknowledged to be the best solution of the problem. The Church of Germany is approaching a crisis. If God in His grace does not prevent the calamity, Germany will see another wave of blood roll over the land. Our brethren in Germany ask the earnest prayers of our Synod for help, courage, and endurance in the work of the kingdom of Christ."

The Committee on Missions in Foreign Countries now was given the privilege of the floor. It was resolved that the Board for Relief in Europe and the Board of Missions in Europe be placed in the same locality. New York City was chosen as the most convenient place.

Synod resolved to send a representative in the capacity of a Director of Missions to take part in the counsels of the boards of our European churches, so that the relation with the European Free Church may continue to be entirely harmonious. He is furthermore to do the work of a missionary at large, to take advantage of every opportunity, and to enter the doors that might open for our Church in America. The moneys sent to Europe for the expansion of the work are to be under his control.

Our board was authorized to push the expansion of our missions even where this cannot be done in connection with the German Free Church.

A man with a thorough business experience is to be sent to Europe to establish proper financial and business relations with the Church abroad at the discretion of the Board of Directors.

Synod is to give the work in Europe most serious attention, most earnest prayers, and most whole-hearted support in order not to lose the splendid opportunity now offered for the dissemination of the pure Gospel of Christ.

The committee which reported on missions in South America and Europe recommended that South American congregations which are not able to raise the full salary of their pastors and teachers are to receive a subsidy from the Mission Treasury. However, the congregations are to present a petition asking for the amount which they are unable to raise despite earnest efforts. Both recommendations were adopted.

A lengthy discussion on point 17 of the committee report ensued, which revealed the great difficulty to fix just and satisfactory salary amounts for the pastors sent down from North America and the native South American pastors. The number of North American and of South American pastors is about equal. Synod recognizes the great desirability of providing a native ministry throughout and for this reason fosters the institution at Porto Alegre. This year's graduating class numbered 17 theological candidates. President Pfotenhauer, who visited the South American field several years ago, spoke at length on the Biblical principle involved in this question. Christ says to His ministers: "Eat and drink such things as they give." The South American farmer is in rather poor circumstances as compared with our North American farmer, hav-

ing no conception of the conditions of the farmer in the States. The Brazilian pastors, being acclimated and accustomed to local conditions, are to eat and drink such things as their people have. The parents of the young pastors sent down to South America expect that the Church which sends their sons down there to that mission-field will provide for their support in such a way that they will not suffer.

The discussion on the uniform salary subject was not finished when adjournment came.

TUESDAY MORNING SESSIONS, JUNE 26.

The sessions were opened with a memorial service in honor of the pastors and teachers who have died since the last triennial convention. Suitable Scripture-passages were read by the chaplain. Rev. Chr. Kuehn sang the responses of hymn No. 424 in our German hymn-book.

After the opening service the discussion of the synodical building program, specifically of Concordia Seminary, was again taken up. This was the fourth session at which the designs submitted by the Building Committee and the possibility of their financing was discussed. At the meetings of the laymen on four convention days the same subject had been debated back and forth. In the meeting preceding the sessions on Tuesday, the laymen had once more surveyed the *pros* and *cons* and had come to the conviction that the building program was a feasible one, and that Synod should not hesitate to accept the more expensive design submitted by the committee. In the debate on the floor the time of speakers was now reduced from three minutes to one minute. The addresses, while emphatic and at times fiery, never transgressed the decorum of a religious convention, and at no time were any personalities indulged in. That a subject of such importance, on which many delegates, it appears, had been pledged in advance, remained within proper parliamentary limits is to be attributed to the control exercised by Synod's wonderful presiding officer. Finally the debate was closed, and the vote was taken by ballot. At the close of the morning's session the result of the voting was announced: 325 in favor of Design No. 1 and an additional appropriation of $1,500,000 and 165 against. The appropriation thus made is in addition to a fund of one million dollars collected for the same purpose during the past three years. It was announced at the convention that from individual members of Synod pledges amounting to $281,000, payable in 1924, had been received. This had been announced in evidence of the willingness of our well-to-do people to come forward in support of the plans for the new Seminary.

The following resolution was offered: —

"That the construction of this group be begun when, in the opinion of the Board of Directors and of the committee, the time is advantageous."

This resolution received the unanimous endorsement of the Board of Directors of Synod and was upheld when the convention voted on the project to-day.

The committee on parochial and Sunday-schools made its report, and speakers declared for continued improvements in our schools. Congregations were urged to give hearty support and close attention to their respective parochial schools and to increase their efficiency in every way possible.

Synod went on record as favoring subsidies to congregations unable to maintain their own parochial schools, and our people were urged to have their children attend these schools.

Several resolutions were adopted making minor changes in the By-Laws of Synod.

Prof. Fr. Bente read the first of his two papers on "Following the Faith of Our Fathers."

TUESDAY AFTERNOON.

The Committee on Deaf-mute Missions and on Jewish Mission reported, and the convention, by resolution, voiced its gratitude to the missionaries who so faithfully labor in these difficult fields. A residence is to be purchased for our Jewish missionary. Books in raised type for the blind are to be provided by the Board of Deaf-mute Missions.

A set of important resolutions was brought in by the Committee on Home Missions and Church Extension. The convention accepted the recommendation that the annual conferences of mission board representatives be continued, as much useful discussion and a great measure of purposeful cooperation had resulted from these conferences. The pastors of missionary congregations were encouraged to send with greater regularity and completeness the statistical reports requested by the General Home Missions Board. The Districts are advised to establish, wherever possible, the office of a District Superintendent of Missions. The convention declined, for the present, to establish the office of a General Director of Home Missions.

The importance of the work among the students at secular colleges and universities was emphasized, and a committee which is to serve as a clearing-house for this work is to be appointed. The Board of Directors was empowered to defray the expenses of the committee and to receive funds for this purpose.

The Board of Church Extension was authorized to take the proper steps toward incorporation. The following resolution of the Board received the indorsement of Synod: —

"1. When Synod collected the amount now in the Church Extension Fund, it was the intention of the contributors that the fund be and remain a permanent one, and that no part of the fund be used for any other purpose than that of helping congregations to build or to keep churches, schools, parsonages, and teachers' dwellings.

"2. Our congregations which wish to borrow money from this fund should be willing to recognize this intention of Synod and to see that it is carried out. They should, according to Synod's intention, indeed get the money without interest, but they should not expect Synod to expend an additional sum for the privilege of lending them this money.

"3. It is the conviction of the Board that the churches borrowing moneys will not consider it unjust to pay 5 per cent. administration expenses on the initial loan covering five years, which amount is to be discounted upon the payment of the loan. They will agree to this if they know that within a few years it actually will cost Synod that much to help them with such non-interest-bearing loans."

It was resolved that the General Church Extension Fund be included in the budget, and that the District Church Extension Funds be included in the District Budgets.

The General Church Extension Board petitioned Synod for a salaried executive secretary, and this request came to the convention with the endorsement of Committee 6. A considerable discussion on the subject followed, but the motion to elect an executive secretary was finally carried by a unanimous vote. Candidates for this office are to be nominated by the congregations. The Electoral Board which is to choose this secretary from the names thus submitted shall consist of the President, the Church Extension Board, and the Board of Home Missions, the latter casting one collective ballot.

The committee which had examined the memorials on parochial and Sunday-schools reported favorably on the suggestion that the General School Board and the Committee on Sunday-school Literature meet jointly for the discussion of matters related to these branches of our work. The motion that a general salaried editor, or secretary, who is to devote all his time to the Sunday-school literature of our Synod, be elected, was lost.

During the Meeting at Fort Wayne.

On the first day of the week beginning June 17, automobiles, electric cars, and trains carried so many Lutheran delegates and visitors into Fort Wayne, Ind., that the spare rooms of the private homes and the dormitories of Concordia College were occupied and hotels could furnish no more rooms. Fort Wayne is a fair-sized city of 94,000 inhabitants, but its capacity for entertaining visitors was taxed almost to capacity by the visitors that had come to attend the convention of the Missouri Synod. Several of the committees met on Monday and Tuesday of the first convention week, but the opening service of Synod took place on Wednesday morning at St. Paul's Church, an imposing Gothic structure. At 10 A. M. the bells pealed a welcome, which was answered by a crowd of men who occupied almost every seat of that large church. The organ led the voices in the singing of the majestic Pentecostal hymns of our hymnal. The Rev. G. A. Bernthal, of San Francisco, Third Vice-President of Synod, delivered a masterful sermon on Eph. 4, 1—6. He called to union, not with unbelievers and errorists, but with all who confess the one Lord and the one faith once delivered unto the saints. It was a clarion call to gather about a distinct standard. It invited to fraternity and cooperation.

Twice during the service the children of the large parochial school sang hymns. The childish, unaffected simplicity of their songs touched the audience and reminded all of the care which the Lutheran church of Fort Wayne has always bestowed upon the Christian education of the young. Eleven years ago St. Paul's Congregation, in whose spacious church the opening service was held, celebrated the seventy-fifth anniversary of its inception. In 1829 Hy. Rudisill, who had married a grandniece of that celebrated American Lutheran pioneer Rev. Henkel, traveled west and settled at Fort Wayne. At that time the village on the Maumee had about 150 inhabitants, most of whom were Indians and Frenchmen. Mr. Rudisill refused to join a sectarian church, but invited the German Lutherans who began to arrive to join in the establishment of a Lutheran congregation. On the 14th of October, 1837, such a congregation was organized. Sixty-five persons were enrolled. In 1838 the Rev. Frederick Wyneken took charge of this congregation. We are not going to repeat here the wonderful history of the growth of the Lutheran church and of the establishment and development of Concordia College which occurred during the pastorates of those men of God, Wyneken and Sihler. But this ought to be said, that such was the blessing which God poured out upon the labors of those men that churches and schools were established in uninterrupted succession until Fort Wayne and the surrounding country is now studded with the institutions. There is not another city of its size in this country where true Lutheranism has exercised such an extended influence upon the Church at large.

The visiting Lutherans at once felt at home in these congenial surroundings.

The grounds about the college afforded the delegates splendid opportunities for gathering in groups under the trees and even of conducting committee meetings in the open. Besides this, nearly all the classrooms were occupied by one or more of the twenty-two committees.

It seemed that the meeting and association of the brethren were, if anything, somewhat more cordial and friendly even than at other times. No doubt the opening sermon and the address of the venerable President, in which he refuted those who imagine that factions and divisions in a church are necessary or wholesome, had much to do with flavoring the entire atmosphere of the convention.

Reunions of classes were arranged and celebrated. Thursday evening the alumni of Concordia Seminary of St. Louis, Mo., held their meeting. The draft of a constitution was adopted and referred to a committee for exact wording. The Rev. Prof. L. Fuerbringer was elected president; Dean Fritz, first vice-president; the Rev. H. B. Hemmeter, D. D., second vice-president.

At noon and in the evening the entire convention was refreshed by the excellent meals served by the ladies of the congregations of Fort Wayne in the immense gymnasium. During these repasts the best order prevailed. The good sisters who served at tables had been drilled to perfection. Announcements were made by megaphone. The entertainment of nearly one thousand men for ten days requires the expenditure of nearly $10,000 for victuals and service. This entire expense was defrayed by the Fort Wayne Lutherans.

In the faculty room of the college four secretaries were kept at work taking dictations and writing out committee reports. The sonorous voices of the "dictators" and the ticking of the machines told the story of urgency of work and of modern efficiency of operation and cooperation.

The Rev. Paul Miller, assistant pastor of St. Paul's Church, together with a corps of able assistants, had planned and made all the arrangements for the entertainment of the guests. The easy, noiseless movement of the convention machinery, business and social, testified to the intelligent forethought of these brethren. It seems that we are learning something from each of our synodical meetings; at least, every convention appears to run more smoothly and with less discomfort than the former. It will be difficult to surpass this one of Fort Wayne, Ind. Electric fans in the rooms of the secretaries might be one improvement. S.

Conference Notice.

The Pastoral Conference of the North Wisconsin District meets, *D. v.*, July 24 to 26 at Superior, Wis. (the Rev. Th. Martens, pastor). Papers by the Revs. F. Cassens, F. Kersten, L. Dorpat, G. Schroedel, Director of Missions. Sermon: Rev. B. Schrein (Rev. W. Sievers). Preparatory address: Rev. W. Plischke (Rev. W. Kohn). Please notify the local pastor. HY. BLANKE, *Sec.*

Donations for Our Christmas Boxes for India

are to be sent to the address of the undersigned: 3316 S. Jefferson Ave., St. Louis, Mo., no later than the 10th of July.

REV. FRED BRAND,
Director and General Secretary of Foreign Missions.

Change of Addresses.

Rev. A. Behrendt, 638 First Ave., S. E., Calgary, Alta., Can.
Rev. A. Dede, 649 Wayne Ave., Defiance, O.
Rev. O. C. Fedcke, Ogema, Minn.
Rev. H. C. J. Frese, 1714 Center St., Omaha, Nebr.
Rev. C. Frieling, Tacubaya, D. F., Avenida 12 A, Morelos No. 232, Mexico.
Rev. G. Groenow, 151 S. Schaffer St., Orange, Cal.
Rev. J. Hannewald, 328 W. Laurel St., Fort Collins, Colo.
Rev. A. Hardt, 1355 40th St., Milwaukee, Wis.
Rev. G. Hoelscher, Rock Rapids, Iowa.
Prof. H. A. Koenig, 166 Faculty Lane, Seward, Nebr.
Rev. P. Koenig, 3620 Iowa Ave., St. Louis, Mo.
Rev. H. Kohn, 5818 S. Sawyer Ave., Chicago, Ill.
Rev. A. W. Reese, Winlock, Wash.
Rev. B. H. Saager, 1046 Chestnut St., Riverside, Cal.
Rev. W. W. Sander, 7334 Greenwood St., Pittsburgh, Pa.
Rev. C. Th. Spitz, Stewardson, Ill.
Rev. H. C. Stechholz, Box 58, Pine Island, N. Y.
Prof. F. Wahlers, 1286 Selby Ave., St. Paul, Minn.
Rev. F. Wittmer, 574 E. Bluff St., Marseilles, Ill.
J. Bode, 17740 Hartford Ave., Redford, Mich.
C. Decker, 3446 W. 60th St., Cleveland, O.
F. C. Diesing, 1516 Lowell Ave., Springfield, Ill.
E. A. Ritzmann, Addison, Ill.
F. W. Rochlitz, R. 2, Paullina, Iowa.
F. W. Toenies, 292 W. Maine St., Dundee, Ill.
R. R. Trautmann, 428 Pitzer St., Roseburg, Oreg.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

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SEVENTEENTH DELEGATE SYNOD, FORT WAYNE, IND., JUNE 20—29.

The Convention Day by Day.

TUESDAY AFTERNOON, JUNE 26. *(Concluded.)*

Committee 15 reported on legacies. The convention adopted a resolution recommending to our people the support of missions and institutions by a remembrance in their last will and testament. All legacies, except those specifically given to some institution, are hereafter to be under the management and care of the General Body.

By resolution of the Auditing Committee the following vote of thanks was brought in by Committee 15:—

"Whereas Mr. Edmund Seuel, manager of Concordia Publishing House and General Treasurer, has conducted Synod's business with splendid ability and expert knowledge, as well as unselfishly and conscientiously, so that our business has shown a profit even during years in which others registered heavy losses; and whereas he has without pay conducted the finances of the Synod with the greatest exactitude and conscientiousness, we recommend that Synod give Mr. Seuel a rising vote of thanks, praying God that He may preserve our faithful treasurer for many years to come."

The resolution was adopted by a rising vote.

The resolution of the Board of Directors (Memorial 616) establishing a Contingent Reserve Fund was adopted, with the restriction, however, that the Building Fund be excluded from this arrangement.

The recommendation that the dividends of Concordia Publishing House be distributed to all budget treasuries was favorably reported by the Committee, but after a brief debate was tabled.

The following extract from Mr. Seuel's report was ordered spread on the minutes:—

"It has been my privilege to see Synod's fiscal business grow from a turnover of $465,138.23 in 1913 to $2,489,990.74 in 1922; from a monthly regular pay-roll (including pensions in both instances) of $9,279.00 in 1913 to $35,421.90 in 1922; from an annual disbursement for missionary purposes of $114,915.72 in 1913 to $455,743.69 in 1922; from an aggregate productive investment of $17,185.20 in 1913 to 886,060.31 in 1922, while at the same time the per capita indebtednesss decreased from 22 cents to 15 cents; from $291,170.22 aggregate annual contributions for what are now called the budgeted treasuries to $994,645.87."

The committee recommended that Mr. Seuel, in spite of his request in Memorial 601, be requested to retain the treasurership, and that the Board of Directors provide proper and sufficient help. Concerning the Auditing Committee's recommendation that a comptroller be appointed by Synod, the committee advised Synod to recommend this to the Board of Directors for action, and this resolution was adopted.

The memorial of the North Wisconsin District (610) was characterized as a complete inversion of the budget system now in use and was for this reason rejected by the convention.

A farewell letter from Dr. Nickel, on his way to Europe, was read, and a resolution including greetings to the European brethren was adopted.

It was reported that relative to Sunday-school literature the board which was appointed three years ago had done very effective work in bringing about desirable changes in our Sunday-school literature. In view of this favorable showing the board was voted a permanent institution to serve all congregations wherever its aid and advice is desired, respecting the establishment, maintenance, and improvement of Sunday-schools along approved, sound Lutheran lines.

The board is to provide for the publication of Sunday-school lessons and other literature through Concordia Publishing House.

For the purpose of keeping in touch with, and offering aid and assistance to, Lutheran young people in attendance at non-Lutheran universities, Synod created a committee, and the Board of Directors was empowered to defray the expenses of the committee and to receive funds for this purpose.

Congregations of Synod will be asked to observe the twelfth Sunday after Trinity by gathering funds for our Deaf-mute Missions and to include this mission in their budget system. The mission board was encouraged and authorized to purchase chapels and parsonages for deaf-mute mission-congregations.

The sum of $8,100 was set aside by Synod for the purchase of a residence for the Jewish missionary in New York City.

With respect to the Home Missions in North America, the splendid success and development in this field despite increasing difficulties was gratefully acknowledged by a vote of Synod.

All District mission boards were encouraged to attend the annual General Mission Board conference, and the various Districts were asked to send in their reports regularly and punctually.

THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee, consisting of Prof. Th. Graebner and Prof. Martin S. Sommer.

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ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

ALL REPORTS of ordinations, installations, dedications, jubilees, mission-festivals, and changes of addresses should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time.

CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired.

An AGENT is desired in every town. Correspondence invited.

ADDRESS ALL BUSINESS MATTER to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Fort Wayne Alumni Banquet.

Two hundred and fifty graduates of Concordia College were in attendance at the annual Concordia alumni banquet held at St. Paul's School and reelected all the present officers, with the exception of the treasurer, for another year. The Rev. W. H. Koepchen, of New York City, acted as toastmaster and called for addresses upon Dr. Zucker, of Fort Wayne, Ind.; Rev. Mr. Nuechterlein, of St. Joseph, Mich.; Rev. Mr. Meyer, of Baltimore; Prof. M. Graebner, of Milwaukee; Dr. Schmalzried, of Detroit, Mich.; Dir. Luecke and Rev. Jac. Miller, of Fort Wayne.

WEDNESDAY MORNING SESSIONS, JUNE 27.

After the opening of the meeting with the usual liturgical service it was voted to congratulate the Ven. Prof. Pieper, D. D., upon the seventy-first anniversary of his birthday. In the name of the convention the President of Synod, Dr. F. Pfotenhauer, addressed words of congratulation and cordial appreciation to Dr. Pieper, to which the latter briefly responded.

The resolution of several brethren printed as Memorial 703 and requesting an investigation of the complaint of Pastor J. Kunstmann, formerly professor at Porto Alegre, against the Brazilian District and involving the officers of our Synod, was reported adversely by the Committee on Appeals. The committee report, which completely upholds the District and our synodical officers, was discussed and adopted point by point. The committee believes that by leaving our body and publicly defaming it and its officers, Pastor Kunstmann grievously sinned and acted contrary to synodical principles, thereby forfeiting the right of demanding an investigation to be made by Synod. The matter is being considered here only because a number of brethren have requested Synod to do so. The convention unanimously voted its approval of this stand of the Committee. The various points at issue were then taken up and discussed in detail, with the result that Synod convinced itself of the fact that Pastor — then Professor — Kunstmann had attempted to blackmail our synodical officers, demanding at various times $20,000 and $25,000 hush-money. The charges preferred against the officers of Synod, specifically President Pfotenhauer, were examined in open session, documents being supplemented by the word of eye- and ear-witnesses. A resolution passed by the convention unanimously endorsed the opinion rendered by the committee and thus approved the manner in which the Brazil District and our officers had acted in the matter.

A resolution of the lay delegates and lay visitors, who held a meeting Tuesday, was presented: "Resolved that the lay delegates of the convention as well as the lay visitors, after free discussion in repeated meetings, realizing the necessity of a general building program, pledge themselves to support by word and deed whatever Synod under God's guidance decides to do."

Rev. John Kleinhans, President of the Southern Illinois District, continued in the presentation of the committee report on institutions. The question whether stone or brick is to be used for the new Seminary at St. Louis is to be decided by the Building Committee and the Board of Directors. The construction of the group of Seminary buildings is to begin as soon as in the opinion of the Board of Directors and of the Building Committee the time is advantageous. The two-thirds rule, however, is not to be set aside in the case of the new Seminary; in other words, before contracts for the Group can be let, two-thirds of the appropriation must be available in cash and the other third in pledges.

It was reported that a total of 18 additional professors would be necessary.

Concordia Seminary at Springfield, Ill., is to receive a seventh professor. $1,500 was appropriated for wardrobes, $4,600 for repairs, and $900 for repairs in the library.

Synod approved the action with regard to the calling of an additional professor for the Teachers' Seminary at River Forest, Ill. The buildings at this place, which were intended for 204 students, were occupied during the past school-year by no less than 350 young men. In view of the crowded condition Synod voted an appropriation of $160,000 for additional buildings. $28,800 was appropriated for additions to the Music Building, $8,000 for a large pipe-organ on which the students are to practise, $2,400 for pianos, and $3,000 for shower-baths. Three additional professors were granted to this growing institution.

The plan to introduce a two-year course in Latin at the Teachers' Seminaries in River Forest and Seward is not regarded with disfavor, but a lack of funds at the present time prevents its being carried out.

The Teachers' Seminary at Seward, Nebr., is entirely inadequate for the increased number of students preparing for work in our day-schools. A new lecture-hall, which is to cost $150,000, was granted. The Board of Directors is to determine when the construction is to begin. The following appropriations for this seminary were also made: $1,100 for repairs and alterations, $4,000 for the grading of the new campus, $4,100 for desks and recitation chairs, and $1,700 for changes in the dining-hall. Since the new dormitory cannot be completed before February, 1924, $3,000 was appropriated for portable buildings. At the Detroit convention in 1920 $100,000 was appropriated for a dormitory. The building cost $25,000 more. The expenditure of this extra amount was ratified.

While recognizing the desirability of adding a seventh year to the college course, Synod declined to entertain the plan for the present. The committee recommended that Synod wait at least three years before deciding upon the plan whether a Senior college is to be opened, perhaps in the old seminary buildings at St. Louis. The recommendation was unanimously adopted.

WEDNESDAY AFTERNOON.

Rev. Alf. E. Reinke, of Chicago, read the report of the Committee on Foreign-tongue Missions and on Indian Mission. In May, 1921, a new boarding-school was completed among the Stockbridge Indians at Red Springs, Wis., at a cost of $37,000. The new mission among the Oneidas, about forty miles from Red Springs, is very promising; thirty Oneida children are attending the Red Springs boarding-school. Rev. Cornelius Aaron, a young Stockbridge Indian who graduated from Concordia Seminary in St. Louis in June, has been called to this new field. A further investigation is to be made before a mission-station is opened on the Red Lake Reservation in Northern Minnesota, where 500 Indians are said to be without the light of the Gospel.

As there is a great scarcity of pastors for the Foreign-tongue Missions, young men studying at Synod's colleges and

seminaries are to be encouraged to study some modern foreign language and prepare for work in the Foreign-tongue Missions.

The question of the salary of Brazilian pastors was again taken up. Rev. A. Lehenbauer, of Brazil, stated that the ministers from the United States had unanimously agreed not to take a larger salary than is paid their ministerial brethren who were born and reared in Brazil. Rev. Aug. Burgdorf, of Chicago, member of the mission board, spoke clearly and convincingly on the relative standards of living in North and South America, and explained the principles by which the Board was guided in fixing salaries. The mission board has hitherto paid no more and no less than the brethren down in Brazil themselves asked for. The difference between the conditions in North and South America, Rev. Burgdorf stated, is about as it was here in this country between forty years ago and to-day, and this must be considered when passing judgment in the matter of salaries.

Election of the various Boards of Control was announced.

Foreign Missions.

The report on Foreign Missions was read by Prof. L. Fuerbringer. Three missionaries of India on furlough for one year in America were presented to the convention by Vice-President F. Brand, secretary of Foreign Missions. The missionaries are Rev. Richard Goerss, Rev. Otto Ehlers, and Rev. Herman Hamann.

In presenting these missionaries, Rev. F. Brand said: "These missionaries have carried on their arduous work in India during the trying years of the war. We cannot express our appreciation in adequate terms for their self-sacrificing work in their mission-field." He continued: —

"To-day all doors are open to us in China. We have opened a new field in Shihnan, in the western part of the province of Hupeh, with a population of approximately three million. We can open missions everywhere without hindrance. But despite our work of ten years we have no property as yet excepting a mountain retreat, which is at present under construction. Our rented chapels and schools are entirely inadequate. Our Hankow mission is housed in a most inaccessible and inhospitable locality.

"In India our mission-stations are located more favorably. We have a large number of new missionaries about ready to enter into active service. We must, however, provide for more buildings. Five thousand dollars a month are needed for China and about the same amount for India. Our medical missionary, Dr. Paul Doederlein, has erected a small hospital. We need a residence for physicians and one for our nurses. We have a school for the children of our missionaries; but we need new buildings on ground we have already procured."

Field Secretary Brand made an earnest plea for true Christian liberality for this worthy and needy work.

Synod gave the missionaries a rising vote of thanks in acknowledgment of their faithful services.

The following resolution was adopted: —

That the various congregations of Synod inform themselves as to the conditions of Foreign Missions from the reports of the mission boards printed in the overtures.

A vote of thanks was given the Ev. Luth. Synod in Australia and the Norwegian Ev. Luth. Synod in the United States, as well as the members of the Walther League and of the various ladies' aid societies of our Synod for their effectual support of Foreign Missions. These societies were asked kindly to continue their splendid work in the support of missions in the future.

Field Secretary Brand was asked to convey the thanks of Synod to the Walther League at their sessions in Detroit next month for the excellent support granted our missionaries.

Synod requested all congregations to further this important work with their continued prayers and with real sacrifices

a. in order that the present deficit be covered as soon as possible;

b. that the necessary land may be procured and needed buildings erected both in China and India;

c. that the mission-work may show a substantial and healthy growth.

All pastors, teachers, and congregations were admonished to create a proper interest in Foreign Missions, not only at the annual mission-festivals, but also by means of mission-hours, lectures in the day-school and Sunday-school by means of brief lectures on missions and by tracts supplied by the mission board and Field Secretary Brand.

The various ladies' societies were asked to support in a systematic manner the medical mission and the mountain retreat. The day- and Sunday-schools, as well as congregations, were requested to support native workers and students in the mission-schools.

WEDNESDAY EVENING SERVICES.

In a pastoral service at Zion Church, Rev. J. Hartenberger, of Red Bud, Ill., delivered the confessional address on Acts 15, 7—11. Dean Fritz, of Concordia Seminary, St. Louis, preached the sermon, emphasizing the all-sufficiency of the Word of God in the present age of materialism, indifference, and general worldliness.

THURSDAY MORNING SESSIONS, JUNE 28.

Further appropriations for our educational institutions were made when the delegates continued discussion of our Church's vast building and educational program on Thursday morning.

Citizens of Springfield, Ill., who have donated a plot of ground adjoining the seminary of that city were voted the thanks of Synod.

Rev. H. Studtmann, secretary of Committee I, reported on Concordia College at Edmonton, Alta., Can. The committee recommended to remove this institution from Edmonton to Saskatoon, Sask., Can. Mr. Hy. W. Horst, a member of the Board of Directors, endorsed the committee's recommendation on account of the existing economic and political conditions in Alberta. The people of Saskatoon are ready to donate a site of twenty-two acres, well located and suitable for college buildings. It was stated that Saskatoon is located more favorably as the center of population of our congregations.

Synod resolved that the whole matter of removing this institution be left in the hands of the Board of Directors. The board was authorized, if need be, to spend the sum of approximately $150,000 for this purpose.

The Oregon and Washington District offered the college in Portland, Oreg., free of incumbrances as a gift to the General Body. Synod accepted the gift and voted that an additional professor be added to this institution. The thanks of Synod was voted the donors.

The California and Nevada District offered the college at Oakland, Cal., as a gift to Synod. Synod gratefully accepted this gift and voted $5,300 for a professor's residence and $7,500 for additional ground adjacent to the institution. Another professor was also added to this college.

The Committee on Appeals presented its report. H. W. Ohlde was advised to refer his question regarding the use of the German language in church and school to the congregation of which he formerly was a member.

Mrs. Lampe, of Mount Calvary, St. Louis, was referred to the committee appointed by the English District. The appeal

of Mr. and Mrs. H. F. Pieper, of Edwardsville, Ill., was dismissed. Synod abided by the decision of the 1920 convention.

In the case of Mr. and Mrs. Whipple, Synod sustained the decision of the congregation at St. Paul, Minn., and of the District synod of Minnesota and exhorted the appellants to recognize in the verdict of the congregation the voice of the Lord.

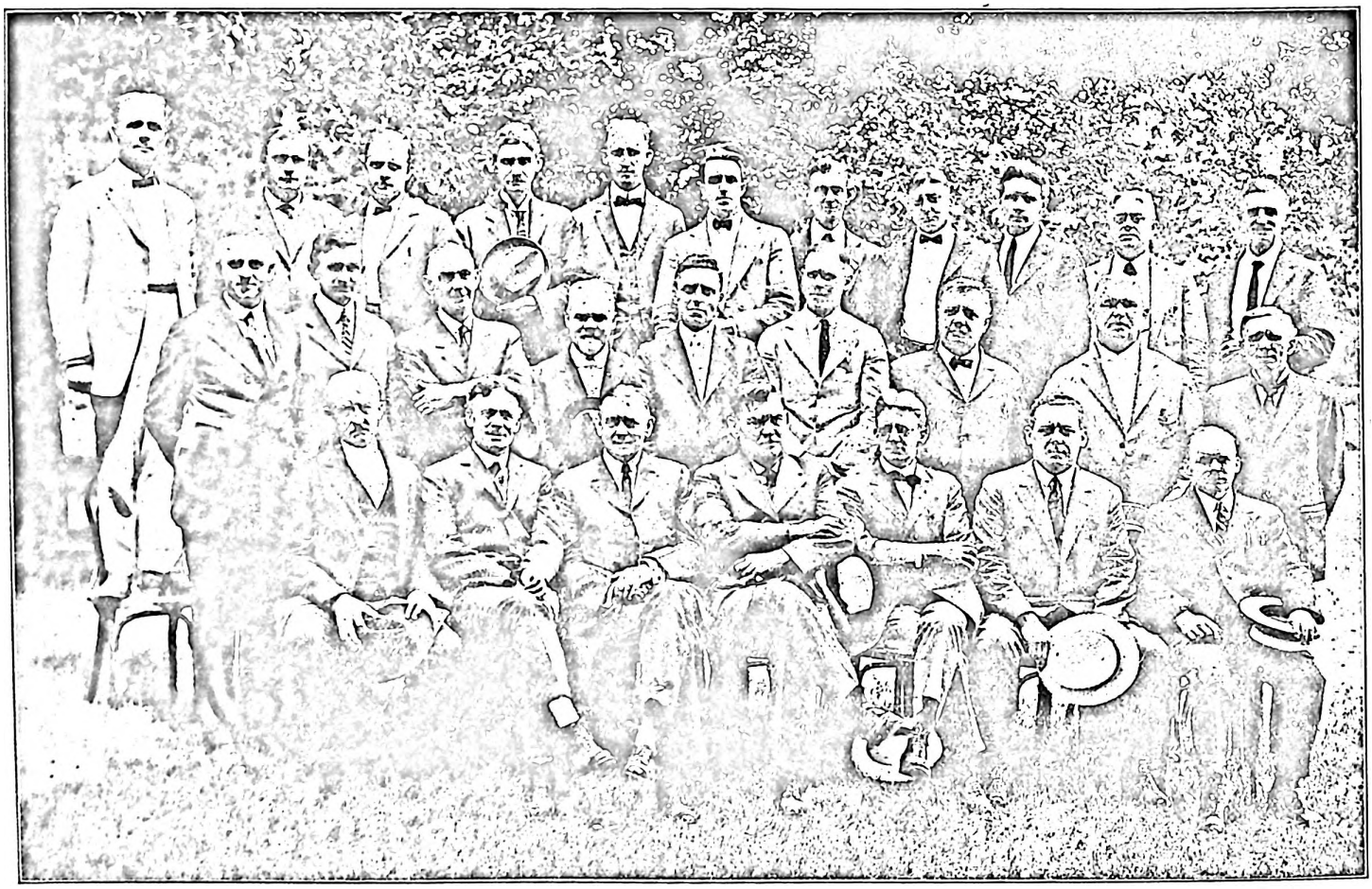
The case of Rev. Mr. Fuhrmann, of Wisconsin, which was before the conventions in 1911 and 1914, could not be considered in the opinion of the Committee on Appeals. Synod adopted this verdict of its committee.

At 11.20 o'clock the floor was given to Prof. Frederick Bente, who read the second instalment of his paper on "Following the Faith of Our Fathers."

of Concordia and vicinity, who are offering six acres of ground and $10,000 as a present to Synod.

The following appropriations were voted for Concordia Institute at Bronxville, N. Y.: $22,376.19 for a new heating-plant and $125,000 for a second dormitory, which is to be erected at once, provided loans without interest can be secured. A new professorship was granted. No part of the real estate is to be disposed of. The Board of Directors is authorized to provide a new campus. The new building is to be erected on the old campus.

St. John's College at Winfield, Kans., was granted two additional professors. As at most other synodical institutions, so here, too, there is lack of room. The following appropriations



Representatives of Home Missions and Church Extension Boards.

Top row (left to right): Rev. H. Gaertner, Rev. F. J. Lankenau, Rev. P. Kleinhans, Rev. P. Stolp, Rev. P. Schrein, Rev. W. Baepler, Mr. E. Meese, Rev. O. Fedder, Rev. A. P. Feddersen, Rev. O. Burhenn, Rev. H. F. W. Gerike.

Center row (left to right): Rev. F. Weidmann, Rev. P. Kretzschmar, Rev. Th. Hartmann, Rev. F. Randt, Rev. C. J. Fricke, Rev. H. C. Steinhoff, Rev. W. F. Georg, Rev. H. F. Buegel, Rev. H. Wilkens.

Bottom row (left to right): Rev. G. J. Wegener, Rev. F. P. Wilhelm, Rev. W. Hallerberg, Rev. C. F. Dietz, Sr. (chairman), Rev. W. H. Bewie, Rev. Geo. Schmidt, Rev. P. Schulz.

THURSDAY AFTERNOON.

In regard to St. Paul's College at Concordia, Mo., Synod had considered the advisability three years ago of removing this institution. Since this resolution, conditions at Concordia, Mo., have been greatly improved. At the recommendation of the Board of Directors and at the request of several congregations and of the Western District the convention resolved to continue the college in its present location.

The convention voted an appropriation of $120,000 for a new building at Concordia, $6,000 for the purchasing of the director's dwelling, and $1,379 for a pump-house and other necessary things. Thanks were voted the city council of Concordia for favors shown to St. Paul's College while the college well was being repaired, also to members of the congregations

were made: $130,000 for a new lecture-hall, $5,000 for the conversion of the present lecture-hall into a dormitory, and $20,000 for a hospital. The request for a normal training-course for girls at Winfield was rejected.

All questions relating to the institution at Porto Alegre, Brazil, were referred to the Board of Directors for decision.

The Texas District came before Synod with an earnest request that it be given an institution of higher learning. The question has been discussed by the Texas District for a number of years, but was interrupted by the World War. Rev. J. W. Behnken, of Houston, Tex., pointed out to the delegates a number of reasons in support of the project: Texas is a great State, and the Lutheran population of the State is constantly increasing. Our Synod to-day has approximately 20,000 members in

Texas. Recently work was begun in Old Mexico. More than 60 young men from Texas are studying at various synodical institutions. This number would, no doubt, be greatly augmented if there were a college in Texas. As it is, the students must travel great distances. The college at Winfield, Kans., is the nearest synodical institution. Prof. A. W. Meyer, president of the Winfield College, where many of the Texas boys are studying, strongly supported the plea for an institution in Texas. President C. F. Brommer, of Nebraska, formerly a pastor in Texas, pointed out the great missionary possibilities in the Lone Star State. Vice-President J. W. Miller, of Fort Wayne, eloquently supported the petition of the Texas District; and the motion was carried unanimously. It is planned to begin with a high school, which is to grow into a junior college, and this into a college. The Texas District has promised $30,000, and Synod appropriated $50,000. The Board of Directors is to determine when and where the institution is to be established.

Twenty-eight professors' residences were voted, carrying an allowance of $100,000.

Synod instructed the Board of Directors to purchase a residence for the General President.

Committee 15, On Finances, recommended that the President of Synod be asked to call a meeting of the Board of Directors and of the District presidents at once to devise ways and means of collecting the moneys which Synod has appropriated for its building program.

Synod resolved to adjourn its sessions Friday, not later than 12 o'clock, the meeting to open at 8.30 instead of at 9 o'clock.

Synod commended the activities of General School Secretary Stellhorn in creating a school center for the purpose of advising with the various Districts. The legal advisory committee, which did splendid work in behalf of the schools, was given a vote of thanks.

A resolution was adopted asking all private charitable and educational institutions to pay toward the Support Fund an equitable contribution of about $50 annually for every servant of the Word working in the interests of their respective societies or institutions.

It was resolved that the missions in South America be granted a subsidy to the salary of their pastor in such a manner that the Board of Missions in South America fix a normal salary as to minimum and maximum. The same rules of fixing the salary for the missionaries in South America are to obtain that are observed by other mission boards in North America.

The appointment of a Director of Missions in Brazil was left to the Brazil District. The request of that District that to each Delegate Synod two representatives be sent from Brazil at the expense of Synod was denied since other outlying Districts might justly come in with similar requests. The sum of $1,800 was voted the congregation in Porto Alegre.

Action of President Pfotenhauer in declining the invitation to a so-called World Congress of Lutherans to be held in Eisenach, Germany, this year, was upheld by unanimous vote.

The Committee on Intersynodical Matters reported. A set of theses in which representatives of the Ohio and Iowa synods, as well as of the Wisconsin Synod and our own, had reached agreement in the doctrines of conversion and election, was ordered passed on to the congregations to be reported on in 1926 by a committee composed of Professors Engelder and Neitzel and Rev. P. Schulz, all of Springfield, Ill.

The negotiations with other Lutheran bodies will be continued in order that agreement may be reached on all points of doctrine. A committee to meet representatives of the Iowa and Buffalo synods was elected. It consists of Professors G. Mezger and Th. Graebner, and Rev. J. G. F. Kleinhans, of Staunton, Ill.

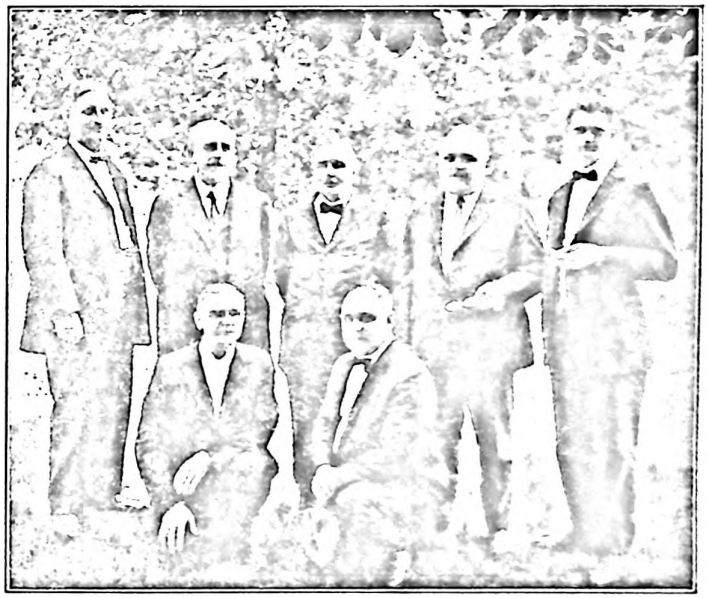
The following request was received from the Norwegian Synod: —

"Dr. F. Pfotenhauer, Dear Brother: — Through the kindness of your Synod the Norwegian Synod of the American Evangelical Lutheran Church has been permitted to send its students to Concordia College, St. Paul, Minn. Some of these students have already been graduated from this institution with the intention of entering the ministry. Having no schools of our own, we respectfully petition your Ven. Synod for the privilege of sending our boys to your Concordia Seminary at St. Louis.

"As we have to carry on our work both in the Norwegian and English languages, at least for some time to come, we further petition your Synod that a professor may be elected to instruct our students in the Norwegian language whenever the need is present. Our Synod would, of course, bear the expense connected with such a professorship.

"On behalf of the Norwegian Synod of the American Evangelical Lutheran Church,

"The Board of Education.
(Signed:) "J. E. Thoen, *President.*
"Lauritz S. Gutteboe, *Secretary.*"



Board of Home Missions in Foreign Countries (1920—1923).
Top row (left to right): Mr. F. Buszin, Rev. K. Schmidt, Prof. W. H. T. Dau, Mr. H. F. Rohrman, Rev. Hy. Kowert.
Bottom row (left to right): Rev. Aug. Burgdorf, Rev. E. G. Jehn.

By resolution of Synod both requests were granted. The faculty and Board of Concordia Seminary jointly with the officials of the Norwegian Synod will determine the relation of this new professor to the faculty.

It was reported that successful conferences with the Finnish National Lutheran Church had been held within the past few months. The following report, signed by President Pfotenhauer, Professor Dau, and Rev. H. Daib for the Missouri Synod and by Rev. K. E. Salonen and Rev. P. Miettinen for the Finnish Church, was brought before the convention: —

"1. The discussion which took place at the pastoral conference at Ironwood, Mich., June, 1923, showed that we agreed in the principal doctrines. 2. However, we also found that in a practical question, namely, in regard to woman suffrage in the Church, there was a divergent polity in the two conferring synods, and that this question relates to the correct understanding and strict application of certain Bible-texts. 3. Inasmuch as both parties bow to the Word of God, it is our opinion that the discussion of this question, as well as the deliberation regarding official fraternal recognition of each other by the conferring parties and regarding an eventual union, should be continued; and that the Finnish National Church should appoint a committee for this purpose that is to continue the conference with the committee of the Missouri Synod. 4. As regards

the statements in the official letter of President Salonen to our President, Dr. F. Pfotenhauer, concerning the training of Finnish students, we declare that, if requested, we, as a committee, are ready to recommend to our Synod to make the necessary arrangements at one of our schools for admitting students from the Finnish National Church under the same conditions with our own students."

The convention voted its approval of the action of our officers and expressed its joy over the successful deliberations with the Finnish National Church. Discussions will be continued in the hope that complete agreement may be reached also in questions of practise. Finnish students will be received at our institutions under the same conditions as others.

As to the Revs. H. Koester, L. Brauer, and C. O. Danitschek, who had submitted a question regarding church-fellowship, the committee which was to deliberate on this question recommended that they be referred to the Kansas District, from which they had been excluded. Synod voted its approval of the decision reached by the committee.

The election of one new professor for our college in Milwaukee and the purchase of a professor's dwelling were ratified. Two additional professors were voted this institution, also $150,000 for a new dormitory, and $150,000 for an Administration Building. The offer of a piece of ground worth $22,500 from the Milwaukee congregations was gratefully accepted and the sum of $5,000 voted to grade this new campus.

Of the five new professors requested by our college board at Fort Wayne three were voted; also $125,000 for a dormitory to be erected 1924 and the same sum for another dormitory to be built in 1925; $15,000 for improvements and alterations; $15,000 for new boilers and coal bunkers. Just to show that the convention was not in a trance state when voting its building program, it refused the sum of $6,000 for grading the campus at Fort Wayne (approved by the committee), and refused a third dormitory requested. For a physical laboratory $7,500 was voted, provided the other colleges have first received their laboratory allowances voted in 1920. Military training will be continued at this institution.

Two new professors were voted the college at St. Paul, also a dormitory, to cost $125,000. The thanks of the convention were voted the Lutheran Education Association of the Northwest for the gift of $2,000 for grading the campus and to Mr. and Mrs. Ernst Rubbert for the gift of a statue of Luther. The building of a new professor's dwelling was ratified. For the remodeling of the dining-halls $7,500 was voted, also $1,200 for other repairs.

FRIDAY SESSIONS, JUNE 29.

A report was read on the meeting of the Board of Directors with national and District officers regarding methods for raising the appropriations voted. The report is as follows: —

"Recommended, 1. that a Committee on Ways and Means be elected; 2. that this committee be appointed by the Board of Directors; 3. that the large collection be raised this fall; 4. that the Committee on Ways and Means send a summary report on all appropriations to all the pastors, teachers, and delegates; 5. that every District president send a letter to every congregation within his District at a suitable time." These recommendations were adopted.

A motion was made and seconded that the decision which denied appropriations for the grading of the Fort Wayne campus be reconsidered. The motion was lost.

For a heating-plant at Winfield $30,000 was voted.

A balance due of $134,179.97 for the new site of Concordia Seminary was ordered paid. Purchase of a professor's residence at St. Louis for $5,994 was ratified, also a publicity bill of $8,098.71 for the Building Fund campaign of 1922.

The results of election for the various boards were reported.

Committee No. 14 reported on publications. The following recommendations of the committee were adopted by the convention: —

That the manager of Concordia Publishing House not be a member of the Literary Board, but that he be obligated to attend the sessions of the Board as an advisory member;

That Synod urge both congregations and pastors to purchase and use the *Concordia Triglotta* and Dr. Kretzmann's *Popular Commentary of the Bible;*

That, since the desire expressed in the overture which asked for a Concordia Publishing House edition of the Authorized Version of the English Bible has been adequately carried out in the publication of the *Concordia Home and Teachers' Bible* all our congregations, pastors, and teachers be requested to purchase and use this edition of the English Bible.

"We would call the attention of Synod to the large number of publications, many of them in the English language, as circumstances and our own peculiar needs warranted. The large number and the character of these publications testify to the industry and prudence as well as foresight on the part of the Board of Directors and the manager of our Publishing House. We recommend that Synod express its appreciation and gratitude."

"We recommend that Synod reenact the resolution passed three years ago that an addition be built to the Publishing House; that Synod authorize and empower the Board of Directors of Concordia Publishing House to provide so much space in the projected addition as the Board of Directors will deem necessary for synodical purposes, as provided for in the resolution of Synod in 1920, recorded on page 69 of the *Proceedings* of that year."

"The request that members of Synod purchase the publications of our own Publishing House, whenever possible, in preference to the publications of other houses we consider warranted and necessary."

"We have gone into the matter of the cash-in-advance system very thoroughly and considered it fully. We are convinced that the system introduced has not resulted in any loss, either in subscriptions or in money, but rather in a distinct gain. To return to the former system would involve great expenditure for the necessary equipment and the employment of additional clerks. Your Committee therefore recommends that the cash-in-advance system be continued."

"As to the property rights of the *Magazin fuer Ev.-Luth. Homiletik* and the *School Journal,* we recommend that Synod declare that both these periodicals are the property of Synod. We furthermore recommend that Synod declare that the Publishing House has no authority to discontinue any synodical publication unless expressly empowered to do so by Synod itself."

"In connection with the unprinted overture Y 1 we recommend that Synod request the Ven. President of Synod to submit the matter of printing transactions of District synods to each District of Synod for mature deliberation and report to the General Body, and that Synod then regulate and determine it. We recognize how important and necessary it is to publish synodical reports, but we can find no other way to deal with this matter."

The suggestion that our Synod unite with other synods in the publication of an English hymnal came to the convention as Overture Y 3. The following resolution of the committee was adopted: "We cannot participate in this undertaking, among other reasons because our present hymnal is so firmly established in our congregations that we cannot introduce a new one."

The North Park Region Conference of Minnesota requested Synod to issue a cheap edition of our hymn-book with tunes. Resolved that the Publishing House be requested to reduce

materially the present price of the standard English hymn-book with tunes.

Concerning the work of the Literary Board and of the Juvenile Literature Board, the following resolutions were adopted: —

1. That Synod recognize the faithful and diligent service rendered by these boards in meeting the respective demands for publications, and that it express its gratitude;

2. That Synod request the Literary Board to scan old synodical reports and reproduce in English such reports as are of great merit.

Publication of a history of the United States (in connection with Overture Y 3). "Since 1890 Synod passed eight resolutions to publish such a history, but has never carried out its resolutions. From this we infer that the project is not feasible. We have good reason to believe that a history of the United States that will approximately meet our requirements will soon be on the market. We, therefore, advise that the General School Board be requested by Synod to scan the market, select, and recommend a suitable history of the United States." Adopted.

Resolved to print a short German grammar for use in colleges.

Resolved that the General School Board select a suitable series of readers now on the market and have them amended, revised, and edited, so that they will meet our own peculiar requirements.

The publication of an English history of the Lutheran Church in America was referred to the Literary Board for immediate action.

Regarding the proposition that our synodical publications be reduced in number by amalgamation, the following decision was reached: —

Amalgamation. — "We recommend that Synod take no action in this matter at the present time, for the following reasons: 1. because the periodicals at issue do not all belong to Synod, and because it is not yet time to take such action; 2. because they serve their own peculiar interests."

Enlargement. — "We recommend that instead of enlarging the foregoing periodicals, Synod instruct the Publishing House to provide additional space in the *Lutheraner* and in the LUTHERAN WITNESS for missionary reports and other suitable reading-matter in simple language by discontinuing the publication of detailed acknowledgments of treasurers."

Resolved that both in the *Lutheraner* and in the LUTHERAN WITNESS material suitable for youthful readers be made a feature.

Mr. A. C. Stellhorn, executive secretary of Synod's School Board, read a report supplementing that of Committee 16 on parochial schools and Sunday-schools. In his report was included a set of resolutions adopted by the teachers' conference held last week referring to the Sterling-Towner bill now pending in Congress. Synod was not ready to endorse these resolutions in their present form and therefore instructed President Pfotenhauer to appoint a committee which is to formulate a series of resolutions expressing in proper form the attitude of Synod with reference to this "very objectionable bill," and to send copies to President Harding and to the members of Congress.

Secretary Stellhorn also pointed to the great victories which recently have been gained over those enemies who are endeavoring to destroy the Christian day-school, and stated that this should move the friends of these schools to show their gratitude for these victories by establishing and maintaining religious institutions of learning for the youth. The congregations of Synod were advised to observe a service both of humiliation and thanksgiving on the Sunday preceding the beginning of the school-year.

The General School Conference, composed of representatives of the various District school boards and of the teachers' seminaries, expressed a desire to meet annually and petitioned Synod to recommend that this conference be continued and that District school boards send representatives. The petition was granted.

Prof. L. Fuerbringer read a report supplementing that of the Board of Foreign Missions on our work in India which was of great interest to the convention. A petition from India, he added, reached the committee in which about 90 heads of families in different cities of South India appeal to our Synod to receive them into membership. The petitioners were formerly served by the Leipzig Mission, the oldest Protestant mission society in India. During the war the European missionaries of the Leipzig society were obliged to leave the country, and the Swedish Lutheran Mission took charge of the orphaned congregations. Many of the native Christians objected to the unionistic practises of the Swedes, and the fact that the episcopal system was forced upon them created dissatisfaction. They appealed to the synod which lately convened at Tanjore, but according to their written report were shamefully treated; and now they appeal for help to our Synod, with which they agree regarding both doctrine and practise.

Synod resolved that the whole matter should be placed in the hands of the Board of Foreign Missions. It is probable that the wish of the Indian Lutherans that a representative be sent over will be complied with.

A vote of thanks was tendered all officers and members of boards who rendered Synod valuable services, but found themselves constrained for various reasons to tender their resignations; to the congregations in general and hosts in particular who so royally entertained the members of the convention; to the press of the city for the manner in which they handled the news; and to Prof. F. Pieper, D. D., and Prof. F. Bente for their timely and practical essays. Greetings were sent to the missionaries in foreign service.

St. Louis, Mo., was chosen as the place where the triennial convention in 1926 will be held.

The Committee on Excuses read its report, which was adopted.

The convention closed by singing a hymn and reciting in unison the Apostles' Creed and the Lord's Prayer.

A Correction. — On page 219 of the last issue of the WITNESS, near the center of the second column, the statement concerning the English District must be corrected to read: "The amalgamation of the English District with other Districts of Synod had been recommended in an overture. Synod decided that such a recommendation ought to come from the English District itself, and requested that this District discuss this question." — THE EDITORIAL COMMITTEE.

Result of Synodical Elections.

(Official Lists. Published by Secretary of Synod.)

A. General Officers.

President: Rev. F. Pfotenhauer, D. D.
First Vice-President: Rev. J. W. Miller.
Second Vice-President: Rev. G. A. Bernthal.
Third Vice-President: Rev. F. Brand.
Fourth Vice-President: Rev. H. P. Eckhardt.
Secretary: Rev. M. F. Kretzmann.
Treasurer: Mr. E. Seuel.

Board of Directors: The President, the Secretary, and the Treasurer, *ex officio:* Rev. W. Hagen, Detroit, Mich.; Mr. H. W. Horst, Rock Island, Ill.; Mr. A. H. Ahlbrand, Seymour, Ind.; Mr. Walt. H. Schluete, St. Louis, Mo.

Corresponding Secretary: Prof. L. Fuerbringer.
Chronologist and Statistician: Rev. E. Eckhardt.
English District Member on Staff of LUTHERAN WITNESS: Prof. M. Sommer.
General Railroad Secretary: Rev. E. Nachtsheim.

B. Boards of Control.

Ex officio, the President of the respective District.

Concordia Seminary, St. Louis: Revs. Theo. Laetsch, R. Jesse, and L. J. Sieck; Messrs. Eug. Harms, E. Schuettner, O. Huesemann, and A. G. Brauer.

Concordia Seminary, Springfield: Rev. Paul Schulz; Messrs. G. C. Bretscher, F. Van Horn, H. Ostermeyer.

Concordia Teachers' College, River Forest: Rev. E. Werfelmann; Messrs. Paul Schulze, C. H. Zuttermeister, W. Schlake.

Teachers' Seminary, Seward: Rev. H. Miessler; Messrs. Aug. Beckmann, F. Christjaener, P. Herpolsheimer, E. Kamprath, C. L. Wassermann.

Concordia College, Fort Wayne: Rev. H. C. Luehr; Messrs. O. Bengs, H. Hartwig, C. F. Scheimann.

Concordia College, Milwaukee: Rev. C. Dietz, Sr.; Messrs. Martin Keller, Wm. F. Radieske, Chas. Tegge.

Concordia College, St. Paul: Rev. E. Nachtsheim; Messrs. J. Henke, A. Hillmann, F. Joesting.

St. Paul's College, Concordia: Rev. E. Runge; Messrs. Th. Hinck, H. Rolf, Jul. Vogt, Jr.

Concordia Institute, Bronxville: Rev. Wm. Koepchen; Messrs. H. Holtorf, F. Overbeck, H. Schroeder.

St. John's College, Winfield: Rev. R. Miessler; Messrs. C. Bersche, D. Meyer, C. C. Mueller.

Concordia College, Conover: Revs. H. A. Burandt, G. E. Mennen; Messrs. C. S. Coyner, C. E. Hefner, John Holler, J. K. Smith.

California Concordia College, Oakland: Revs. M. Liebe, Geo. Mieger; Messrs. E. Hagist, E. Meese, H. Steinbeck.

Concordia College, Portland: Revs. H. H. Koppelmann, J. A. Rimbach; Messrs. E. Balgemann, A. A. Kuempel; Teacher R. Kuhnau.

Concordia College, Edmonton: Rev. J. C. Mueller; Messrs. J. Ulmer, R. Waechsel, R. Bieg.

C. Electoral Colleges.

(The President of Synod and the local Board of Control are represented by one vote.)

St. Louis: Revs. Alfr. Doerffler, W. H. Behrens, F. Brauer, Alfr. Fuehler, Oscar Kaiser.

Springfield: Revs. J. Kleinhans, G. Schuessler, O. H. Horn, E. Berthold, J. Bertram.

River Forest: Revs. J. F. Boerger, A. Pfotenhauer, O. C. H. Boecler; Teachers C. Rupprecht, J. Theiss.

Seward: Revs. H. Erck, M. J. Von der Au, P. Matuschka; Teachers H. Hillmann, J. H. Brase.

Fort Wayne: Revs. A. F. Bernthal, P. Eickstaedt, Th. Schurdel, E. H. Eggers, J. M. Gugel.

Milwaukee: Revs. F. Hertwig, L. Nuechterlein, E. Jehn, F. Selle, E. Sylvester.

St. Paul: Revs. H. Bouman, P. Brammer, Jul. Cloeter, J. C. Meyer, F. Randt.

Concordia: Revs. C. Bernthal, Karl Niermann, J. F. Schmidt, Louis Schwartz, H. Schabacker.

Bronxville: Revs. O. Sieker, M. Walker, Chr. Kuehn, F. Verwiebe, Theo. Steege.

Winfield: Revs. C. Hafner, J. W. Behnken, H. Kroening, E. Oelschlaeger, P. D. Mueller.

Conover: Revs. E. J. Friedrich, H. Schroeder, J. F. Wenchel, L. Buchheimer, Jr.

Oakland: Revs. A. Brohm, G. Jacobsen; Messrs. P. Ehlen, P. M. Liebe.

Portland: Revs. C. J. Beyerlein, F. Dobberfuhl, O. Fedder; Teacher P. Hillmann; Rev. P. Hilgendorf.

Edmonton: Revs. J. E. Herzer, C. T. Wetzstein, W. A. Baepler, H. J. Boettcher, P. Wiegner.

D. Mission Boards.

Home Missions in North America: Revs. C. F. Dietz, H. G. Schmidt, F. Selle; Messrs. F. Ruenzel, E. Kuechle — all of Milwaukee.

Board of South American Missions: Revs. A. Burgdorf, E. J. Jehn, L. Schmidtke; Messrs. F. Buszin, H. F. Rohrman — all of Chicago.

Board of European Missions: Revs. W. Koepchen, Aug. Koerber, G. Koenig; Dr. F. C. Heckel; Mr. H. Schroeder — all of Greater New York.

Board of Foreign Missions: Professors W. Arndt, M. Sommer; Revs. H. Hohenstein, A. M. Kuehnert; Messrs. W. Lehr, G. Schmidt — all of St. Louis. Members at large: Prof. G. Chr. Barth; Revs. F. Boerger, K. Kretzschmar, H. M. Zorn; Prof. F. Zucker, D. D.

Board of Deaf-mute Missions: Revs E. T. Heyne, J. Huchthausen, A. H. Kuntz; Messrs. W. E. Ellinger, J. P. Miller — all of the Twin Cities, Minn.

Board of Foreign-tongue Missions: Revs. G. Gotsch, F. Markworth, L. Wambsganss; Messrs. C. G. Dammeyer, H. C. Vehling — all of Indianapolis.

Board of Jewish Mission: Revs. S. Frey, H. C. Steup, A. Wismar; Messrs. J. J. Herbert, W. Selle, W. F. Weber — all of New York.

Board of Indian Mission: Revs. G. Fierke, W. Jaeger, O. Neumann; Messrs. W. Boeversdorf, P. Kusserow — all of Wittenberg, Wis.

Immigrant and Seamen's Missions: Rev. J. N. H. Jahn, Ph. D.; Messrs. W. Burgtorf, Th. Lamprecht.

E. Various Boards.

Concordia Publishing House: Messrs. Geo. D. Carl, E. Harms, W. Junghans, Rob. Leonhardt.

Board of Church Extension: Revs. W. Hallerberg, F. W. Weidmann; Teachers R. A. Mangelsdorf, H. Papke; Messrs. C. Burde, B. A. Schieferdecker — all of St. Louis.

General School Board: Revs. Th. Schurdel, W. Docter; Teachers P. Schefft, G. Zehnder, L. Wagner; Messrs. F. Hagedorn, C. Zorn, Jr., H. Vogel — all of Cleveland.

General Sunday-school Board: Rev. P. Koenig, Dr. P. E. Kretzmann, Superintendent Theo. Kuehnert.

General Relief Board: Rev. Aug. Lange, of St. Louis; Prof. F. Zucker, D. D.; Mr. H. C. Paul — of Fort Wayne.

Board for Young People's Work: Revs. R. Jesse, Aug. Merz; Prof. Theo. Graebner; Teacher L. H. Becker; Mr. Theo. Lange — all of St. Louis and vicinity.

Board of Support: Rev. F. G. Kuehnert; Teacher O. Kolb, Sr.; Messrs. C. H. Dehning, Theo. Doering, Wm. Schulze — all of Northern Illinois.

General Literary Board: Rev. L. Buchheimer, Prof. M. Sommer, Teacher H. F. Bade — all of St. Louis.

Juvenile Literature Board: Revs. R. Jesse, A. G. Merz; Prof. Theo. Graebner; Teacher L. H. Becker.

American Lutheran Board for Relief in Europe: Revs. A. Beyer, J. C. Borth, J. N. H. Jahn, Ph. D., O. H. Restin; Messrs. H. Brummer, W. Burgtorf, Theo. Lamprecht, J. C. Stemmermann — all of New York.

Board of Auditors: Messrs. W. Schlake, F. H. Wolf, A. Abel — all of Chicago.

Electoral Board for Nomination Committee 1926: Revs. L. J. Schwartz, A. Dick, C. W. Harre; Teacher W. Steinkamp; Messrs. H. H. Baden, H. Oelschlager, J. H. Beckmann.

Intersynodical Committee: Prof. Theo. Graebner, Rev. J. Kleinhans, Prof. G. Mezger.

The Christian World View.

Lectures Delivered by Dr. F. Pieper at the Convention in Fort Wayne.*

I. WHENCE IS THE WORLD? WHENCE IS MAN?

ESTEEMED FATHERS AND BRETHREN: —

I have consented to speak on "The Christian World View." Is this not too bold an undertaking? It certainly would be such if I were to present my own world view or that of any other man.

Why?

I remind you of the statement of Doctor Herman Daniel, the renowned geographer. Doctor Daniel purposes to show only a small part of the world view, namely, the question dealing with the motion of the earth, sun, and stars. He states in his presentation that he is a Copernican. He adduces all the chief arguments in favor of Copernicanism, but finally remarks that in this case we have to do with a mere scientific hypothesis, a human supposition, not with an established fact. If one wished to attain to certainty in this question, so Dr. Daniel adds, a point outside of this world would be required, a point from which one could overlook everything. To quote Dr. Daniel: "All theories of the universe do not rest on experience, which would require a viewpoint outside of the world, but on inferences and combinations. All, therefore, are and remain hypotheses."

Now, since I, like all other human beings, occupy a point, not outside the world, but in this world, I should indeed regard it as being worse than a foolhardy undertaking if I were to speak to this honorable assembly on the proper and only correct world view. If I do this nevertheless, it is done from the highest possible point of view, from a point of view which is not merely outside of this world, but is higher than heaven and earth. From God's point of view I wish to speak to you on

* Translated by Rev. C. F. Drewes of the Press Committee.

the proper, the Christian, world view. I wish to present not my own nor any other person's view, but God's world view.

But how do we human beings know of God's world view?

Beloved fathers and brethren, we have God's own Word; God has given it to us. The Holy Bible is God's Word. True, this is denied particularly in our day, even by such as call themselves Christians. But I am not ashamed to confess — nor do I beg pardon for this confession — that I hold the Holy Bible to be God's own, infallible Word given to us men. I know, too, that each and every delegate here present makes this confession regarding the Holy Bible fully and completely his own. And none of us need be ashamed of this confession regarding Holy Writ. With regard to this point we have great and normative examples and patterns, namely, the examples of Christ and His holy apostles and prophets. We wish to say that we are in a position to advance also such arguments in favor of the divine authority of Holy Scripture as are able to convince a sensible human being that it is more reasonable to acknowledge the infallible divine authority of Scripture than it is to deny it. However, we shall disregard these arguments for the present time. The view which Christ, our Savior and the Savior of the whole world, held regarding Holy Writ is decisive for us, *a priori*.

Christ's view we have, as He Himself declares, in the written Word of His holy apostles and prophets. We believe what Christ, our dear Savior, said. We believe His statement recorded John 3, 16: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We also believe unreservedly what He says regarding the Scriptures, John 10, 35: "The Scripture cannot be broken"; and John 17, 14: "I have given them Thy Word"; and John 17, 17: "Thy Word is truth." From this Word of infallible truth I now purpose to present the correct world view.

It is a part of the correct world view to know for certain, in the first place, whence this world is. The world has not existed from eternity, nor has it gradually developed itself (evolution), but God has created it by His omnipotent word, calling into existence what did not exist before. For thus God Himself says in His Word: "In the beginning God created the heaven and the earth," and: "All those things have Mine hand made."

And as God has created the world, so also it is He alone who preserves it. The Scripture says: "By Him were all things created, . . . and by Him all things consist." If God were to withdraw His hand from the world but for a moment, it would in that very moment disappear without leaving a vestige. Accordingly, each and every work of God's creation surrounding us ever calls out to us: "God has created me."

There is an old Latin saying which reads thus: "*Praesentemque refert quaelibet herba Deum* (Every tiny blade of grass preaches the presence of God)." Every man, be he educated or uneducated, knows, for instance, when he looks at a living flower and uses his reasons, that it was not made in St. Louis or Chicago or New York, but that it is a product of the omnipotent hand of God. In brief, the only correct world view is this: God has made all things, and by Him all things consist. Whoever talks of a world existing from eternity and of a world developing itself thereby gives proof of the fact that he separates himself from sound human reasoning. His world view is wrong 100 per cent.

It furthermore is a part of the correct world view to know for certain whence man is. Naturally, this knowledge concerns us very much. It is of particular interest and importance to us. Whence is man? Man, too, has not developed himself, neither from an original cell nor from a lower animal, for instance, from the monkey. Nor has God gradually developed man; He created him with all faculties of body and soul fully developed. He created man in His own image, in the knowledge of Himself and in perfect holiness of the will, and, in addition, as the lord of all other creatures on earth.

This is according to God's own account in the first chapter of the Bible. In the second chapter of the Bible we have a more detailed account of how the first man, Adam, was created. We read Gen. 2, 7: "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Here we have God's own account of the creation of man.

Unfortunately the fall of man into sin intervened; however, man still remains the handiwork of God. It is the perfectly correct view of man expressed in the Creed: "I believe

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that God has made me and all creatures, that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them." This knowledge mightily admonishes us not to abuse the body and its members nor the soul with its faculties, but to place them in His service alone whose creatures they are. Thus we have the correct view as regards the question: Whence is the world? and particularly with reference to the question, Whence is man?

II. PRACTICAL CONSIDERATIONS.

To-day I wish to present a few particulars on our subject, "The Christian World View." While we are encouraging ourselves at this convention effectively to carry on our synodical work, we must by no means neglect our own salvation, but seek it with fear and trembling. We also get our world view on this particular subject from the Word of God. As an earnest warning the fathers and leaders of the Church have pointed to the builders of Noah's ark, who themselves did not enter into the ark.

Are we ourselves members of the Christian Church? Who is a member of the Christian Church? We should consider every one a Christian who professes faith by word of mouth and does not deny such a profession by his works. Only the Lord knows those who are His. The thoughts of the heart will be revealed on the Last Day. We must ask ourselves, "What relation, or connection, is there between my heart and soul and Christ and His kingdom?" The kingdom of God does not come with observation, but it is within us. Although this kingdom is an influential and powerful factor in this present world, yet it is invisible. Faith alone makes a person a member of the Christian Church, that faith which brings a person penitently to his knees with the confession, "I am a sinful man," and clings to the only Redeemer, the Lord Jesus Christ.

Men have peculiar ideas as to how to enter into the kingdom of God, yet no pilgrimages to Zion or any other place are required. The apostle addresses every Christian when he says: "Ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the First-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel." Yet we are admonished: "Examine yourselves whether ye be in the faith; prove your own selves." Only if we are able to answer this question in the affirmative, if we are true Christians at heart, can we successfully carry on the work of preaching the Gospel of Christ.

We must furthermore get the proper world view regarding the Christian family. The family is the foundation and cornerstone of both Church and State. Children are not to be avoided, but they are to be welcomed into the home as a precious gift of God. They are not given us by God merely for this present world, but that we parents may take them through this world and with us into the world to come. We are admonished to rear them in the nurture and admonition of the Lord. This must be done by conscientiously avoiding every evil example and offense. The child must be favorably impressed with a true Christian home, a home where the family altar is established and maintained, and where the whole family attends the services of God. When children grow up to school-age, they ought to be educated in Christian day-schools. Luther regarded the office of a Christian day-school teacher as most important next to that of a pastor.

The proper world view also includes the adherence to the purity of Christian doctrine, to the teaching of "free grace," namely, that God is reconciled with the world of sinners for Christ's sake, and that the Gospel of the Kingdom is the means by which God offers this salvation to the whole world. The Gospel is the means by which faith is kindled and preserved. By nature there are no two classes of men, but only one class. "There is no difference, for all have sinned."

No human conscience comes to rest until it despairs of all own merit and trusts solely in the merit of Christ. There are true Christians in every denomination, but only those are the real Christians who hold that, "being justified by faith, we have peace with God through our Lord Jesus Christ." Fathers and brethren, cling to the Gospel of Christ! We must love, and seek to promote, peace, yet not at the cost of a compromise in matters of faith. Differences of opinion in contrast to the Gospel is apostasy from faith. Whoever grants error equal rights with truth surrenders the truth.

The proper world view expresses itself also in the zeal and faithfulness in preaching the Gospel to the world. In their respective civil callings Christians should do honor to this Gospel. "That is the right sort of Christian publicity." But the one supreme duty and calling of every Christian is the preaching of the Gospel the world over, in order that many of his fellow-men may enter heaven with him. No matter what other interest he may have, his chief concern, his most pleasant conversation, should be on matters pertaining to religious subjects. Of all the literature he reads, his church-papers are most important. He considers all money as spent in the best manner possible when it is made to serve the kingdom of Christ before it loses all worth at the end of the world. This truth is taught by Christ in the Parable of the Pounds. There we are admonished to faithfulness in the use of the gifts of God in the service of the kingdom of Christ. This is of paramount importance to all ministers of the Gospel. We must offer the very best we have. Our Savior does not ask of us merely half, but our full activity, for He said: "Who, then, is that faithful and wise steward whom his Lord shall make ruler over His household to give them their portion of meat in due season? Blessed is that servant, whom his Lord, when He cometh, shall find so doing." Let all our endeavors redound to the glory of the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Follow the Faith of the Fathers!

Address Delivered by Prof. F. Bente Before the Convention at Fort Wayne.

VENERABLE FATHERS, DEAR BRETHREN: —

Last year we celebrated the diamond jubilee of our Synod. The Bible enjoins upon Christians gratefully to remember their departed leaders and to follow and copy their faith. Heb. 13, 7 we read: "Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation." But note the limitation: "Who have spoken unto you the Word of God!" Only he is a true Christian leader who himself follows Christ, abiding in, and preaching, His Word.

But, alas! there always have been, and there still are, disloyal leaders, false teachers. Witness the founders of the numerous sects and cults! Deviating from the royal highway of Christian truth, they struck out on paths of their own, misleading their followers. The history also of the Lutheran Church (America included) records names of teachers and leaders who erred from the faith, departed from the true path.

False leaders, however, must not be followed by Christians. Our plain duty is to beware of them. They are disloyal to the Captain. Hence no one can follow them without forsaking Christ.

What are your fathers? Every Reformation Day we portray and hold up Luther as a leader whom to follow means to follow Christ. May we say the same of Walther, Wyneken, Sihler, and other sires of our Synod? Are they worthy of our following?

In their memory, last year, services of thanksgiving were held at home and abroad. Everywhere, in all our Districts and congregations, pastors, teachers, and laymen were urged to walk in their steps. Were we justified in so doing?

It goes without saying that our fathers, too, were poor, sinful men and imperfect Christians. They themselves were first and foremost in confessing their faults.

But whatever frailties and shortcomings their lives may reveal, the outstanding fact remains that they were true priests of God, close followers of Christ, leaders loyal to the Captain, and teachers faithful in teaching the Word of God. They walked the narrow path; they preached the pure and alone-

saving Gospel-truth, and to win souls for Christ was what they strove and labored for.

Such being the case, the admonition stands: "Remember" your leaders! "Follow" the faith of your fathers!

This "remembering" and "following," however, dare never degenerate into blind prejudice and uncritical partisanship. We are to prove all things, and to hold fast that which is good. No, there must not be found among us a worshiper of heroes or an idolizer of human authorities. The authority to which alone we submit our faith and life is the Word of God. This, being in itself the convincing power of the Spirit, is in need of no human support or testimony. By means of this Word we also test and try again and again the doctrines received from our fathers. We regard nothing as true or right simply because Luther said or did so. The same holds good with respect to the fathers of our Synod.

Wherever we follow our fathers, we do so only because we are convinced that their faith was none other than the one true faith once for all delivered to the saints.

Such is the manner in which we remember, and ought to remember, our fathers, always making sure that in following them we are in reality but following Him who said: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me," and again: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

Accordingly, dear brethren, let us faithfully follow our fathers, especially in their loyalty to our confessions and in their firm adherence to the inspiration and inerrancy of the Scriptures.

Long before our fathers embarked for the New World, the Lutheran Confessions had fallen into universal desuetude in the state churches of Germany. And what were the conditions in America? Where was our banner hoisted?

Indeed, as early as 1748, almost a century before the found- of our Synod, Muehlenberg had organized the Ministerium of Pennsylvania with a constitution recognizing all our Confessions. But, alas! in less than fifty years this church-body had abandoned everything save the Lutheran name. In its new constitution of 1792 the Confessions were not even mentioned. On the contrary, the Prussian Union of 1817 was held up as an excellent example to follow in America. And several years later (1819 and 1822) resolutions were adopted favoring the bringing about of just such a union.

With the exception of tiny Tennessee, not one of the six Lutheran synods existing in 1820 was in any degree loyal to our Confessions. As a result, the General Synod was, in the same year, organized with a constitution containing no doctrinal basis whatever, indeed, not so much as a mere allusion to the Lutheran Confessions.

Such were the conditions prevailing in and before 1820. And in the decades following they became still more deplorable. When in 1845 Wyneken urged the General Synod to return to the Lutheran moorings, his fervent appeal was treated as a great joke.

With increasing malice, coarseness, and contempt Lutheran periodicals spoke of our Confessions as "Luther's old hat, coat, and boots," as "old rags," which the General Synod, "moving forward gloriously, had long ago forgotten."

Luther and the Lutheran Confessions were openly derided. November 23, 1849, Benjamin Kurtz wrote in the *Lutheran Observer:* "The fathers — who are the 'fathers'? They are the children; they lived in the infancy of the Church, in the early dawn of the Gospel-day. We are 300 years older than Luther and his noble coadjutors and 1,800 years older than the primitives; theirs was the age of infancy and adolescence, ours is that of full-grown, adult manhood. They were the children; we are the fathers; the tables are turned."

Indeed, as late as 1855 these decided enemies of Lutheranism made a bold attempt to scrap the Augsburg Confession and replace it by the so-called Definite Platform, a botch document shot through and through with Reformed sentiments. Concerning the Lutherans which he had met in America, Wyneken, in his famous pamphlet published during his stay in Germany, declared: "They have entirely abandoned the faith of the fathers."

Four years later (1845) Wyneken characterized the General Synod as "Reformed in doctrine, Methodistic in practise, and laboring for the ruin of the Church whose name she falsely bears." In 1858 Dr. Sihler felt justified in speaking of the leaders of the General Synod as "open counterfeiters, Calvinists, Methodists, Unionists, traitors, and destroyers of the Lutheran Church."

Such was the deplorable condition of American Lutheranism when our fathers began their work in this country. By her own children the banner of the Lutheran Church had been hauled down and trodden in the dust.

What was left of the Lutheran pledge was, in 1850, denounced even by Krauthsen as a mere "solemn farce." True Lutheranism was down and out, and nothing remained but the empty name.

As a result large parts of the Lutheran Church had already been absorbed by the Episcopalians and other sects, and the remainder was headed toward the same disaster.

And what stand did our fathers take? From the very outset it was their object to bring back the wayward Lutheran Church to her home.

Before the Saxons arrived in St. Louis, they had already adopted a constitution in which they pledged themselves to all of the Lutheran Confessions. And all constitutions adopted subsequently embodied the same platform. Every congregation which they founded after 1839, the synod which they organized in 1847, and all manner of organizations within local congregations or Synod — they all were planted four-square on the Lutheran basis. Nothing daunted by ridicule and malice, Walther, Wyneken, and Sihler unfurled the Lutheran banner, determinately, aggressively, victoriously.

And throughout their lives they stood by these colors, never shirking or faltering to defend them against attacks from without or within. Our fathers restored the Lutheran Confessions, the Book of Concord of 1580, to their original place of honor and authority in the Lutheran Church.

And why and how did they subscribe to these symbols? Our fathers have been charged with basing their faith and theology not on the Scriptures, but on Luther, the Lutheran dogmaticians, and the Confessions. What is the truth?

Indeed, they did cite the Confessions, as well as Luther and other teachers of our Church, not, however, in order to prove their doctrines to be true and divine, but to establish them as truly Lutheran and as always taught by the Lutheran Church.

In order to prove that these doctrines held by the Lutheran Church are true and divine, our fathers appealed to the Scriptures, even as Luther and our Confessions do. The Bible, says the Formula of Concord, is "the only true standard by which all teachers and doctrines are to be judged."

Again: The true saving faith is "to be founded upon no church teachers, old or new, but only and alone upon God's Word, which is comprised in the Scriptures of the holy prophets and apostles, as unquestionable witnesses of divine truth."

To this our fathers subscribed with all their hearts. They were fully aware of the fact that no one can subscribe our con-

fessions without recognizing the Scriptures alone to be the norm and basis of faith and at the same time rejecting the attitude with which they are falsely charged.

According to our fathers, no amount of quotations from Lutheran teachers and symbols, even though piled up to the skies, is sufficient to prove a single doctrine as true and divine. They declared with Luther: *"Verbum Dei condat articulos fidei et praeterea nemo, ne angelus quidem* (The Word of God shall establish articles of faith, and no one else, not even an angel)."

Never for a moment did our fathers regard the Lutheran Confessions as an inspired source and norm of truth. Nor did they subscribe to them without previous critical investigation. On the contrary, they tested, tried, and judged the symbols, their standard being the Scriptures, the only infallible and *a priori* reliable norm of truth.

Prof. F. Bente.

Our fathers adopted the Book of Concord because they had found its doctrines to be in complete agreement with the Bible, because they had found them to be 100 per cent. Scriptural and Christian, because they had found them to teach the identical doctrines of the Word of God.

In the Formula of Concord the Lutheran confessors declare that they subscribed to the Augsburg Confession, "not because it was confessed by our theologians, but because it was taken from, and firmly founded in, the Word of God." This was the identical reason also why the fathers of our Synod adopted the Lutheran Confessions.

And the manner of their subscription, too, reveals the same splendid spirit of joyousness, straightforward honesty, and definiteness in which true Lutherans always and everywhere have been wont to take the Lutheran pledge. Our fathers subscribed sincerely, seriously, with all their heart. They did not limit and restrict their subscription to mere fundamentals, nor to what has been called "the confession in the confession," nor to its thetical and antithetical declarations. In a closing paragraph of the Smalcald Articles, Luther protests: "These are the articles on which I must stand and, God willing, shall stand even to my death; and I do not know how to change or to yield anything in them. If any one wishes to yield anything, let him do it at the peril of his conscience." Such was the determination also of our fathers.

Brenz subscribed to the Confessions, declaring: "All these Confessions agree with the Holy Scriptures and with the belief of the true and genuine Catholic Church. I testify in this my own handwriting that I thus hold, confess, and constantly will teach through Jesus Christ, our Lord." Such were the sentiments also of our fathers.

Brixius wrote: "I subscribe to the articles of the reverend Father Martin Luther and confess that hitherto I have thus believed and taught, and by the Spirit of God I shall continue thus to believe and teach." Such was the mind also of our fathers.

In the preface to the Book of Concord the confessors of 1580 declare: "Therefore we also have determined not to depart even a finger's breadth either from the subjects themselves or from the phrases" of the Confession. Such was the resolution also of our fathers.

In the preface to the Thorough Declaration of the Formula of Concord we read with respect to the Augsburg Confession: "We abide by its simple, clear, and unadulterated meaning as the words convey it." "We intend also, by the grace of the Almighty, faithfully to abide until our end by this Christian Confession: and it is our purpose, neither in this nor in any other writing, to recede in the least from that oft-cited Confession." Such was the Christian spirit and manner in which our fathers also were committed to the Lutheran symbols.

The "spirit of Missouri" has frequently been spoken of with aversion. But the truth is that the spirit of our fathers was in every respect none other than the sincere, serious, straightforward, and earnest spirit of our early confessors themselves, Luther included.

Indeed, our fathers were both faithful Bible Christians and genuine Lutherans, and the latter not in addition to, but because of, the former. They were genuine Lutherans because they adhered most faithfully to the doctrines set forth in our symbols. They were true Bible Christians, for they adopted these symbols only because they had found them to be drawn from the Word of God, which alone they recognized as the final and infallible norm of Christian truth.

For this reason, too, our fathers adopted the old Lutheran slogan and placed it at the head of the *Lutheraner:* "Gottes Wort und Luthers Lehr' Vergehet nun und nimmermehr (God's Word and Luther's doctrine pure Shall to eternity endure)."

Speaking of our fathers, Dr. Koren truly said: *"Die Missourier heissen nicht bloss Lutheraner, sie sind es auch."*

And what was their success? Congregations, synods, and theological schools restricted in doctrine and practise to the Book of Concord, published 350 years ago, cannot thrive in free and progressive America! — such was the unanimous verdict of the sects as well as of the Lutherans when our fathers began their work in this country. They were all agreed that confessionalism would prove a millstone about the neck of "Missouri."

In an address delivered March 10, 1846, the famous Reformed theologian Dr. Philip Schaff maintained that it was "impossible to build a confessional Lutheran Church, let alone the exclusive Lutheranism of the Formula of Concord, on the Reformed English soil of America"; that it would be "easier to direct the course of the Mississippi to Bavaria and to convert the Chinese through German sermons."

In the *Lutheran Observer,* Benjamin Kurtz, denouncing our fathers as "resurrectionists of elemental, undeveloped, halting, stumbling, and staggering humanity" and as priests ready "to immolate bright meridian splendor on the altar of misty, musky dust," declared that the men of Missouri, "bent on going backward," were of necessity bound to go "downward."

They all protested: You Missourians are entirely out of date, you are altogether too narrow, too bigoted, too rigid, too rigorous, too exclusive — to prosper anywhere. The road of confessionalism will lead you to inevitable ruin.

These dire prognostications, however, did not impress or move our fathers in the least. They knew that it was God's truth for which they stood. They were persuaded that divine truth is nowhere too narrow, too bigoted, too rigorous, too exclusive, but just right everywhere. And they believed that it is safer to go down confessing the truth than to live by falsehood and disloyalty to God and His Word.

Moreover, our fathers were fully convinced that the only road which could lead our Church to real success was just the one which they had chosen. They fully realized that a Lutheran Church deserving that name can survive only as long as it remains faithful to its principles. Lutheranism, they held, cannot live without the Lutheran standards. Witness the existing deplorable condition of our Church.

On the other hand, our fathers were persuaded that true Lutheranism, standing as it does for nothing but the pure Word of God alone, is able to thrive anywhere. They knew that, while Calvinism, Puritanism, etc., depend for their success on favorable legislation, etc., Lutheranism is not in need of any external helps or props whatever in order to live and prosper.

Moreover, they were satisfied that, the freer the political atmosphere, the better Lutheranism would be able to develop in harmony with its own innate principles and expand by its own inherent power and resident spiritual forces.

Our fathers have been charged with lack of vision. And true, their foresight was not a mere matter of shrewd calculation. Theirs was a spiritual vision, which saw things by faith and in the light of God's Word and promises. And the facts have shown long ago that it was the true vision, keener and farther-reaching than the sight of calculating reason. Even such critics of our fathers as Schaff lived long enough to see that their prophecies were false. Surely, history has fully vindicated the faith of our fathers. The ship which they launched in 1847 in Chicago has fully demonstrated her seaworthiness.

No, indeed, the Lutheran symbols did not prove to be a millstone about the neck of our Synod, but rather a life-buoy that kept her afloat for these many, many years.

And as for America with its principles of free thought, free speech, free press, and complete liberty of conscience and religion — why, nowhere in the world did genuine Lutheranism ever come out purer and thrive better than in our country. Read our *Statistical Year-Book* for 1922. It tells the story. Its figures are eloquent with the success of our fathers. Behold this venerable body assembled at the very place where Wyneken began his work (1838) eighty-five years ago, and Sihler (1843) eighty years ago!

Its pastors, teachers, leaders, and congregations here present or represented all subscribe to the Lutheran symbols in the spirit and manner of our fathers. Surely their labor was not in vain.

Furthermore, our fathers must be credited also with having in a large measure given strength and impetus to confessional movements outside of our Synod, at home as well as abroad. Abroad: in Germany, in Alsace, in Australia and South America. But especially at home; for to-day there cannot be found in America a single Lutheran synod that flouts our Confessions as they all did (Tennessee excepted) in the early days of our fathers.

Walther was the leaven in the lump. He himself saw it working. As early as 1846 he felt justified in stating: "No doubt but God has arisen in order to remove the rubbish under which our precious Evangelical Lutheran Church was buried for a long time also here in America." And in 1866, in a letter to Pastor Brunn: "It is true that our testimony extending over a period of twenty years has by the grace of God cooperated in causing some synods to speak again of the Confessions and to base and pledge themselves upon them, at least formally."

The Ohio Synod, the Iowa Synod, the synods of the former General Council, the synods of the former United Synod in the South, etc., are all committed to our symbols. Even the General Synod consented finally to take the Lutheran pledge. And the United Lutheran Church, the merger of 1918, adopted a constitution with a doctrinal basis that includes all Lutheran symbols. More or less markedly, therefore, the entire Lutheran Church of America bears the stamp of Walther.

Of course, this does not signify that they all without exception live up to the Lutheran standards. "It is a long stride," says Walther, "from the formal acknowledgment of the symbols to a true knowledge of them and a truly Lutheran spirit and the consequent discipline of doctrine and life." But it does signify and mean that the powerful waves of confessionalism emanating from our fathers reached far beyond their own boundaries.

Brethren, let us, then, follow our fathers. May we never grow indifferent and disloyal to our symbols. May they always govern our teaching and preaching as well as our life and practise!

Wherever, in the past, Lutherans adhered faithfully to their Confessions, there they flourished. But wherever these symbols were trodden in the dust, there the Lutheran Church always fell an easy prey to her enemies, to unionism, sectarianism, liberalism, and infidelity.

Accordingly, dear brethren, if we shall but continue to walk in the steps of our fathers, God will continue to bless us even as He blessed our fathers. By His grace we, too, shall prove to be real builders of the Church of the pure Word and Sacrament.

In our midst, therefore, may there never be an arm uplifted to haul down the flag which our fathers hoisted. May there never be an effort made to remove our beloved Synod from the foundation which made her strong and influential!

Everywhere Lutherans and, in fact, all Christians are in need of our Confessions, but nowhere more so than in our own country, the paradise of freedom and religious liberty. When cults and sects galore freely fly their colors, the Scripture-light of Lutheranism dare not remain under a bushel. When falsehood is broadcasted, the pure Gospel-truth entrusted to our Church must strive for an even wider hearing.

Brethren, let us therefore keep our flag afloat — always following our fathers!

Convention Afterthoughts.

The Seventeenth Delegate Synod has adjourned. The delegates — pastors, teachers, and laymen — have gone to their homes, West, East, North, and South, to tell their folks about the memorable nine days' sessions at Fort Wayne.

What shall we who were privileged to attend this convention tell the folks at home?

We shall tell them, to begin with, that there was nothing in the fifteen sessions of the Seventeenth Delegate Synod that

would contradict the words of President Pfotenhauer's opening address: "To speak of party spirit and divisions in the Missouri Synod, of a liberal and a conservative party among us, would be absurd." That unity for which we pray every Sunday in the liturgy, for which our fathers prayed, and for the sake of which we have fought many a hot battle in years gone by, is ours to-day, and none who attended the meetings at Fort Wayne would deny it. It was a gathering of brethren in the faith, united in the same doctrine and confession. That any in the audience might have arisen to voice a dissent from Professor Bente's statement of our Synod's loyalty to the Lutheran Confessions in every point is a thought that could not occur to any one while sitting in that audience. Yet there is to-day in the Protestant world not a single denomination which is not torn by strife regarding the very fundamentals of faith, "liberal" and "conservative" leaders contending for the mastery. In this respect our Synod is a very miracle before our eyes. And we say again what we have often said, that only through the emphasis we put on the Bible, the whole Bible, and nothing but the Bible, and our separation from, or exclusion of, all who will not conform to its teachings, shall we retain this precious gift of unity. Only those who have stood in Lutheran churchbodies torn by inward dissension may appreciate fully the harmony which unites us in doctrine — the inward unity which makes possible that tremendous force of united action evident, we trust, to every reader, in the report of the transactions of June 20—29.

The very size of the gathering was impressive. There were 709 delegates present; among these, 239 voting pastors, 230 lay delegates, 26 advisory pastors, and 68 teachers. The sessions were very well attended, committee meetings during session hours being reduced to a minimum. It was a business-like convention, and to the very last interest was alert, so that of no resolution can it be said that it was "pushed through" in the haste of the closing hours. When appropriations were reported favorably by the committee, the convention in many cases voted its approval without detailed demonstration of the needs; but this was only after the delegates had convinced themselves, through six or eight half-day sessions, of the committee's conscientious endeavors to pare down the appropriations requested to the lowest possible point. So strong was the confidence of the meeting in its committee at this time that when Milwaukee was given, in the committee's revised tabulation, $30,000 *more* than the the college board had asked for, the appropriation was made without a word of debate and without a dissenting vote.

The colleges and seminaries of our Synod have had a very large increase in attendance during the past triennium, and when the delegates left for Fort Wayne, they knew that large appropriations would have to be made in order to house the "boys." Besides, the reports which had come within the past six months from St. Louis were anything but assuring; contrary to the expectations of many, the million dollars voted in 1920 for the new Concordia Seminary had proved insufficient, and a new and much larger appropriation was reported necessary. It is not surprising that at the outset a determined opposition against this additional appropriation developed. This opposition was evident also in the first sessions of Committee 1, consisting of the District Presidents and about twenty members at large appointed by the President. This committee had the task of preparing the Building Fund budget for 1923—1926, and St. Louis was first on the docket. The needs of the Seminary were discussed for hours, tabulations were made on a large blackboard, and finally all opposition ceased, and the committee was united in its recommendation that an additional $1,500,000 be appropriated. In its preference for Design I as over against Design II (representing a saving of about $250,000 over Design I) the committee from the outset never wavered. Even in the face of opposition from the floor, at a special session called in order, if possible, to meet the wishes of those who were against so large an expenditure, the committee only became strengthened in its conviction that the needs of the institution required the full amount which the Board of Directors had through months of deliberation found necessary.

What was the subject of the many speeches made on the convention floor while this topic was up for discussion? The high cost of labor and material was, of course, stressed by many. In the main, the speeches favored the more costly design, and as the details of the group, as planned, were described and its practical features explained, the conviction gained ground that the beauty and distinction of the design had not been gained at the cost of economy. The news that the Wisconsin Synod now has a seminary project under way which will call for an expenditure of $500,000 for an enrolment of 70 students, helped to strengthen this conviction. Strangely enough, of all the laymen who spoke — and many obtained the coveted three minutes (one minute at the closing debate) — only two spoke for rejection of the committee's report. During the last half hour before the balloting commenced, out of about twenty-five one-minute speeches only two registered against, while the rest were emphatically in favor of the committee's recommendation. The decision was a 2-to-1 vote by written ballot. On the following days about $2,250,000 were voted toward the building program of the colleges with very little discussion. The debate on the St. Louis proposition had, in reality, covered the $3,750,000 building program of the triennium, and not St. Louis only.

What impressed the convention most was the proof that by a policy of false economy, in former building operations, Synod had saddled upon itself an enormous up-keep account, which is to be eliminated hereafter by building structures of a better type. This intention became clear in the case of the hospital voted for the college at Winfield. When the motion was made to cut down the committee's amount of $20,000 to $10,000, it was a farmer in blue denim shirt that arose and said: "This is the old, foolish way of building cheaply and later remodeling at great cost. Let us vote for the $20,000 resolution," — and they did.

Amazing enough, the eighteen additional professors were granted without debate, each college being voted upon separately. The fact that the policy of cheapness in this respect (temporary assistant professors) had proved a costly one likewise, in less effective teaching, was the argument which carried conviction.

In this respect, then, we note definite progress in the direction of more effective use of synodical moneys and, to that extent, more efficient work in our institutions. With a deficit in the Synodical Treasury, Synod voted to increase its pay-roll by some $50,000 annually — because these additional men are needed if the work is to be done right. With the $1,500,000 appropriation of 1920 not yet collected, the Building Fund was voted a budget three times as large as in 1920 — because the money is needed if we want to build *right*. And so a Synod which stood committed, by the "home folks" in many Districts, to a policy of utmost economy, voted the largest budget by far in the history of our body. If we understand it right, the convention voted these large amounts because it was convinced that cheapness in faculties and buildings very soon entails heavy losses both in money and in general effectiveness. It will depend upon the publicity which the needs thus met will receive in detail whether our people will respond in full measure. When the whole Synod understands the needs of our colleges as Com-

mittee 1 finally understood them, the moneys will flow. The mere announcement of sums appropriated will not do it; that we learned in 1920. Unless the resolutions adopted will, by means of detailed information, be shown to our people to be entirely justifiable, the attitude of many will be: "Eloquence will gain votes, but will not get money." If ever facts, not eloquence, won the day, it was at Fort Wayne in the closing days of June. But our people are entitled to have the facts as submitted to the convention. Happily, Synod empowered the Board of Directors to take the proper steps in order that this end may be attained. It may be of interest to know that from 1896 to 1898 our Synod collected for its Building Fund the sum of $7,447.71.

Concerning the creation of new offices, a committee brought in the following report, which was at once adopted by the convention: —

"We hold, indeed, that not too many new offices should be created. On the other hand, we must not be too timid about creating a new office when we find that the welfare of the Church requires it, in other words, when the necessity for it is shown. The fact that men who have served in two or more offices have indeed rendered valuable services, but that their energy has been used up through excess of work, should teach us to use economically the forces which we have, and not to expect an unreasonable amount of work from individual persons."

In agreement with this sentiment a number of new offices were created by the convention. The Church Extension Board will have a full-time, paid secretary, a representative of our Synod in Europe is to be elected, the statistician has been taken over by Synod in order to secure centralization in this work, the office of a loan professor at Berlin (Zehlendorf) was created, and the Board of Directors was empowered to take action in the matter of a Director of Finances and also regarding the auditing committee's suggestion that for its accounting Synod ought to create the office of a Comptroller. The Director of Home Missions was "for the time being" declined, as was also the creation of a Board of Higher Education, with a paid secretary. The office of General Secretary of Schools was continued by unanimous vote after many speeches characterizing this office as valuable, even "indispensable," had been made.

Among other significant actions of this synodical meeting the following stand out in our memory: —

A committee report announcing what unity had been attained by our representatives and those of the Ohio and Iowa synods in the doctrines of conversion and election. A special committee has been appointed which is to investigate exceptions raised against the theses of union, and another committee will endeavor to bring about agreement also in other doctrines which have been in controversy in time past.

The Finnish National Lutheran Church is in agreement with us in the doctrines of the Lutheran Confessions, and negotiations are under way which ought shortly to result in the establishment of fraternal relations.

A new District has been created — the Oklahoma District. The name of the Canada District has been changed to "Ontario District."

Reaffirmation of the budget system as established by the 1920 (Ahlbrand) resolutions.

A large addition to Concordia Publishing House is to be built.

A history of the Lutheran Church in America is to be published.

The English District's Committee on Church Architecture has been adopted by Synod as her own.

Lay delegates unanimously resolved to support Synod's building program.

Synod will hereafter also build gymnasia. Formerly this was left to private generosity — or the lack of it.

The Texas District was given permission to start a college preparatory for St. Louis. The four high school years will first be established.

Energetic efforts in the direction of caring for the needs of our boys and girls at secular colleges and universities were set in motion.

More publicity for Foreign Missions was urged.

Support of the Christian day-school was pledged amidst great enthusiasm and optimism. (What a contrast with 1920!)

The Walther League is brought into organic connection with Synod through our Board for Young People's Work. G.

Miscellaneous.

Conference Notices.

The Immanuel Conference of St. Louis and St. Charles Counties, Mo., meets, *D. v.*, August 7 (noon) to 9 in Rev. Pennekamp's congregation at Stratmann, Mo. Papers by the Revs. Wagner (Schupmann), Buchschacher (Falke), Hoeh, Schupmann, Walther, Beckmann, Pennekamp, and by Teachers Roth (Sassmannshausen) and Heinemann. Announcements should be in Rev. Pennekamp's hands by July 31. Please inform him how and when you are coming. A bus will leave Olive-University loop August 7 at 9 A. M.

H. C. H. GRIEBEL, *Sec.*

The Joint Conference of Pastors and Teachers of Randolph and Monroe Counties meets, *D. v.*, August 14 (10.30 A. M.) to 16 at Red Bud, Ill. (the Rev. J. H. Hartenberger, pastor). Please announce early your intended presence or absence. W. C. WENDT, *Sec.*

The District Conference of the Oregon and Washington District will meet, *D. v.*, August 16 (9 A. M.) to 21 in Everett, Wash. (the Rev. Engel, pastor). Papers: Christliche Freiheit: Rev. Zehe. Exegese ueber Jak. 4: Rev. Gihring. Christ in the Old Testament (according to Stoeckhardt, L. u. W., 36—38); Part I, Christ as Man and God: Rev. Hy. Messerli. The Indwelling of the Holy Ghost: Rev. Probst. The Lutheran Pastor, Based on Titus (according to Stoeckhardt, L. u. W., 35); Part I, chap. 1, 1—8: Rev. Westerkamp. Famous Men in the Protestant Church Since the Reformation: Prof. Brandt. Angebliche Widersprueche in der Bibel (L. u. W., 39, 33 sq.): Rev. Brockmann. Pastoral Sermon: Rev. H. C. Schulze (Rev. Stuebe). Confessional address: Rev. Fedder (Rev. Gaertner). Please, brethren, announce duly! C. J. BEYERLEIN, *Sec.*

Teachers' Conference in Seward, Nebr.

When the Nebraska District was divided in Omaha last summer, the teachers then present resolved to continue having a conference similar to our Nebraska Teachers' Conference. The committee appointed to arrange for such a conference has selected August 14 to 16 as the time, and Seward as the place, of meeting. Since it was found inconvenient to quarter the teachers in the college, on account of the building program there, St. John's Congregation, the Rev. C. H. Becker, pastor, offered all visitors free board and lodging in their homes. We now invite all our teachers, ladies and gentlemen, (Missouri and Wisconsin Synods,) in Nebraska and other Districts, to come and help us organize this conference, and make it a success. Please announce your coming by August 1 to Mr. F. H. Wolter, 131 Lincoln St., Seward, Nebr. Papers: Efficient and Profitable Religious Instruction in Our Christian Day-schools: Dir. F. C. Jesse. Teaching Reading according to the Beacon Method: Prof. H. Hardt. Language and Composition: J. Brase. The Formation of the Constitution: E. C. Mueller. How to Use the Child's Experience in Teaching: Th. Aufdemberge. Conscientious, Systematic Preparation for School: J. T. Link. What Hymns from Our Hymnal should Be Memorized? Prof. H. B. Fehner, F. Wolter, L. H. Rewinkel. Bible Reading in Our Schools: F. A. Vonderlage. The Teachers' Intercourse with the Young People of the Congregation: P. W. Natzke. Also a number of papers in German.

THE COMMITTEE: H. HILLMANN, P. FREESE, TH. AUFDEMBERGE.

Annual 1924.

All pastors and teachers have been requested by postal card to send us their new address for the 1924 *Annual*. If you have not as yet done so, kindly attend to it at once. Give full address. Name all your preaching-stations. If church is located in the country, give direction and distance, in miles, from town, *e. g.*, Lincoln, 5 N. W. (5 miles northwest of Lincoln).

All changes must reach us by August 20. Any request to add a name to the roster after August 20 must be made through the president of the respective District or of Synod before September 5, the final closing date. E. ECKHARDT,

Concordia Publishing House, St. Louis, Mo.

Calls for Nominations.

Springfield, Ill.

Nominations of candidates are in order for the professorship at Concordia Seminary, Springfield, Ill., established by Synod at its recent session. The professor to be chosen will be required to teach chiefly German, Encyclopedics, and History. Nominations should be accompanied by information as to the candidate's fitness, etc. Nominations close July 31.

REV. PAUL SCHULZ, *Secretary, Board of Control,*
1200 S. Second St., Springfield, Ill.

Fort Wayne, Ind.

All congregations of Synod are requested to name candidates for three professorships at Concordia College, Fort Wayne, Ind., one for Science and Mathematics, one for English and Latin, and one for German and Latin. Please state for which of these branches candidates are nominated. All names of candidates should be in the hands of the undersigned by August 14.

REV. H. C. LUEHR, *Chairman, Board of Trustees,*
2313 Hanna St., Fort Wayne, Ind.

Winfield, Kans.

Our Synod at its recent convention at Fort Wayne resolved to call *two* additional professors for our St. John's College at Winfield, Kans. The Electoral College of said institution herewith solicits nominations 1) for a professor for German and kindred subjects and 2) for a professor for Latin and kindred subjects. The Board of Control, the faculty of said college, and every congregation which is a member of Synod is entitled to nominate a candidate for each professorship. Nominations must be in the hands of the undersigned within four weeks of publication of this notice.

By order and authority of the Electoral College,

REV. R. MIESSLER,
303 S. Tenth St., Independence, Kans.

Edmonton, Alta., Can.

By authority of the Board of Trustees of Concordia College, Edmonton, Alta., Can., notice is hereby given for the nomination of candidates for the third professorship. The professor to be elected will be expected to teach classical courses. Four weeks after publication of this notice nominations must be in the hands of the Secretary of the Board,

PROF. ALF. REHWINKEL,
9530 110th Ave., Edmonton, Alta., Can.

Announcements Regarding Our Synodical Institutions.

Concordia Theological Seminary, Springfield, Ill. — The new school-year of this institution opens, *D. v.*, on the first Wednesday in September, at 9 A. M. Such as wish to enter the institution should have an eighth-grade education, also a hearing knowledge of the German language, and must, in applying for admission, 1) enclose testimonials regarding their Christian character, previous schooling, aptitude for the studies required, age, and physical condition; 2) state who will provide for their maintenance at the institution. According to the rules of Synod only such can be accepted as are between the ages of 17 and 25 years. Announcements are to be forwarded as early as possible during the summer to Prof. H. A. Klein, and the blanks sent by him should be filled out and returned to him at once. Expenses for board, light, and medical service rendered amount to $104 for the school-year, to be paid in quarterly instalments of $26. — Inasmuch as the demand for pastors also in this year again exceeded by far the number of candidates available, pastors and teachers should not only diligently seek younger boys for the various classical schools of our Synod, but also encourage gifted young men to attend the so-called Practical Seminary in Springfield, Ill.

H. A. KLEIN, *President.*

Concordia Teachers' College, River Forest Ill. — The seventieth school-year of this institution will begin, *D. v.*, on Wednesday, September 5, at 8 A. M. All students should be ready for work at the appointed time. Applications for admission must be in the hands of the president by August 20. Each student should be supplied with the necessary clothing and bedding, and every article must be plainly marked with the name of the owner. Mattress, books, and stationery may be bought here. Lamp, chair, and desks are furnished. The board will be the same as last year, $100 for the school-year. In addition, each student must pay $5 to the Mutual Fund. Money for board and Mutual Fund must be paid in advance and sent to Prof. F. H. Schmitt, 495 Bonnie Brae, River Forest, Ill., in quarterly instalments. No tuition-fee will be charged those who intend to enter the service of the Church. To such as do not intend to become teachers of the Christian day-school, but wish to prepare themselves for some other calling, a good general education and a thorough Christian training of character is offered for the sum of $100. It is self-evident that provisions will be made for students coming from congregations of our English District who are not proficient in the German language. Our institution is accredited as a Normal College, so that we will be in a position to issue our graduates certificates recognized by the State. — Send us boys, good Christian boys, and help to build the kingdom of Christ! It is true, we have received a goodly number of students in the last two years. It would, however, be a great mistake if one would think: "Well, we have filled our colleges to such an extent now that all are asking for more room, therefore we may now rest for a time, and when necessity demands, we will again fill them." If we only fill our colleges spasmodically, and not regularly, we will hurt the work of the Church as well as the college itself. We must have a regular and sufficient enrolment, otherwise we will have a very large class of graduates one year and a very small one the next. The various congregations of Synod would never know whether they could hopefully send in their calls to fill their vacancies or not. Schools called into existence by their pastors during the year hoping to secure a teacher from the graduates would again be closed for the lack of teachers, and would also consider it a futile effort and, therefore, hesitate to organize a school, fearing that they could not supply it. And at the college it would demand a continual change of schedule and instructors, which would be detrimental to the whole work. Address all communications to

W. C. KOHN, *President,*
Concordia Teachers' College, River Forest, Ill.

Concordia College, Milwaukee, Wis. — The new term of this institution will begin, *D. v.*, on Wednesday, September 5. Examinations for Quinta and other advanced classes will be held on Tuesday, September 4, 9 A. M. The entrance requirements for Sexta presuppose the completion of eighth-grade work. Application for admission should be made as soon as possible. Every student must be supplied with a sufficient number of blankets, a pillow, and a trunk. Mattress is purchased at the college. For catalog containing further information, and for application blank, address

G. CHR. BARTH, *President,*
Concordia College, Milwaukee, Wis.

Concordia Institute, Bronxville, N. Y. — The new school-year of this institution will be opened, *D. v.*, September 5. All necessary examinations are to be held on the preceding day. Full information will be cheerfully given to all who apply, and application for entrance should be made as soon as possible. The entire graduating class of 1923 will enter the Theological Seminary at St. Louis. We hope that many boys will come to Bronxville in September to begin their training in the Ministerial Course. Also boys who have not decided to enter the ministry, or who have secular callings in view, are heartily welcome; adequate provision can now be made for them. The Classical Course, the Science Course, and the Modern Language Course afford great advantages to our boys who are privileged to receive their higher training under the positive influence of their Lutheran Church. All the courses in the four lower classes are accredited under the Regents of the University of the State of New York. These last three courses are so arranged that a student may change, without very great effort, at the end of the first or the second year, to the Ministerial Course. We find that many do make this decision. For all desired information apply to the President of the school,

GEO. A. ROMOSER.

NOTICE TO CONTRIBUTORS.

During the months of July and August all contributions to this paper, also all official notices — announcements of appointments and elections, lists of candidates, notices of meetings, etc. — should be sent to

Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

Change of Addresses.

Rev. W. Aker, Waymansville, Ind.
Rev. G. H. Biar, 1711 Clay Ave., Waco, Tex.
Rev. E. Buenger, R. 1, Evansville, Ill.
Rev. A. Dasler, Kingston, Wis.
Rev. W. Ferber, 27 W. 14th St., Minneapolis, Minn.
Rev. Th. Frederking, R. 2, Rensselaer, Ind.
Rev. F. Freese, Canistota, S. Dak.
Rev. H. C. Guebert, 834 Forest Ave., Oak Park, Ill.
Rev. L. C. Hermerding, R. 1, Wilcox, Nebr.
Rev. E. P. Knobloch, 1302 33d Ave., Gulfport, Miss.
Rev. H. W. Kratzke, 819 Tomele Ave., North Bergen, N. J.
Rev. C. H. Napier, Electra, Tex.
Rev. H. Otten, 238 Washington St., Davenport, Iowa.
Rev. J. Rabold, Fairhope, Pa.
Rev. J. A. Rimbach, 786 Commercial St., Portland, Oreg.
Rev. O. A. Stamm, 201 E. Ellsworth St., Columbia City, Ind.
Rev. L. W. Temme, R. 3, Box 30, Amsterdam, Mo.
W. J. Eggers, 2266 N. Mansfield Ave., Cragin Sta., Chicago, Ill.
W. Lauing, 783 S. Graceland Ave., Des Plaines, Ill.
M. H. Schwanke, 1355 40th St., Milwaukee, Wis.
H. F. Sonntag, R. 1, Birch Run, Mich.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth hearetb My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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Joy in Heaven.

A wayward sheep strayed from the nine and ninety
And wandered far o'er marshy moor and fen;
The shepherd sought his sheep until he found it,
And with rejoicing brought it home again.

A woman lost a piece of precious silver
And sought it till the coming of the night;
And when she found it, all her friends and neighbors
Rejoiced with her and shared her pure delight.

The prodigal arose and journeyed homeward
To seek a servant's humble fare and place.
His father ran to meet him with compassion,
With joyous welcome and a fond embrace.

So there is joy in seeking and in finding,
Yea, all the angels clap their hands and sing
When sinners come to God in true repentance
And plead the Name that makes the welkin ring.

Sheboygan, Wis. W. M. CZAMANSKE.

The Intercourse of Christians with the Children of the World.

I.

The Word of God clearly teaches that in religious or spiritual affairs the Christians should separate from unbelievers and people who teach false and pernicious doctrines. God gives the clear command: "Come out from among them and be ye separate." Yet we find it difficult to convince some Christians, sometimes even such as take great interest in the welfare of the Church, that the Lord likewise demands a certain separation between believers and unbelievers, the children of the world, where temporal affairs are concerned. And especially is this the case where the social intercourse between Christians and the children of the world comes into consideration. And just this thing, that Christians are beginning to regard social intercourse with the world as a matter of course, is one of the grave dangers threatening our Church in these last troublous times; it is one of the most powerful weapons Satan has, this indifference toward false doctrine and unchristian life. And Satan knows this, and he is busy, endeavoring by means of this weapon to effect a breach in the walls of the Zion of God.

But what should our position be over against the children of the world? This question is often asked. Should we have nothing at all to do with any one who does not believe what we do? That's foolishness, these questioners often add. But let us see if we cannot answer this question as it should be answered, from God's own Word.

In the First Psalm we read: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Christians are therefore in the wrong place when they are at the gatherings of such people as are ungodly, who delight to sin, mock, and deride God and His Word. They should leave these people and be separate from them. But now we must understand this command of God correctly. God does not mean that a Christian should have absolutely nothing at all to do with the ungodly, the children of the world. When St. Paul wrote to the Corinthians, warning them against fornicators and extortioners and idolaters, he said: "I wrote to you in an epistle not to company with fornicators, yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then ye must needs go out of the world." 1 Cor. 5, 9. 10. And in v. 11 he makes his meaning clear when he tells them not to keep company with a man *that is called a brother* and is a fornicator, or covetous, or an extortioner, or an idolater. The Corinthians had been under the impression that Paul did not want them to have any dealings whatever with fornicators, idolaters, etc. But Paul shows them that such a course is impossible, as then they would be forced to leave the world. He means that they should have no *brotherly* intercourse with them.

A certain intercourse of Christians with the godless world is unavoidable. In affairs which concern the necessities of life, in commerce and industry, in business, in civil affairs, the Christian may and should be in touch with the world. Had it been God's will that Christians should have absolutely no intercourse with the world, Christ would have erected a visible kingdom of Chrsitians here in this world. But He did not do this. The Christians are scattered over the face of the whole globe; they are to be found in every clime, in numerous countries, and under various forms of government. And as far as tilling the soil, manufacturing, selling, and buying are concerned, the Christians are obliged to have in-

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ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

ALL REPORTS of ordinations, installations, dedications, jubilees, mission-festivals, and changes of addresses should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time.

CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired.

An AGENT is desired in every town. Correspondence invited.

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tercourse with the godless children of the world. Christians work in the same factory with unbelievers, buy of them and sell to them, ride on the same train or street-car with them, are citizens of the same State and government as they. A Christian may employ an unchristian carpenter or call a doctor who is an unbeliever. A Christian will not ask whether a certain store or factory employs only Christians, he need not limit his selling to Christians, nor will he refuse to give a man his political support simply because that man is an atheist. In other words, as far as civil life and activity are concerned, the Christian can with a good conscience work together with men of the world. A Christian may deliberate together with those who are not of his faith, concerning what would best serve the city, the state, the country in which he dwells. He may combine with the children of the world in order to protect and further his business and handicraft. Though just here he must be ever on the watch lest he be a partaker of other men's sins.

Christian and unbeliever, furthermore, may dwell together under the same roof, in the same house or home. A marriage is not to be annulled because the one party is a Christian and the other an unbeliever. 1 Cor. 7, 12. 13 we read: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." In other words, a Christian woman should love her husband though he be an unbeliever, and *vice versa*. A Christian, again, may and should be on neighborly, peaceful terms with his neighbor even though that neighbor cares nothing at all for Christianity.

While a Christian has intercourse with the world as far as civil life and his daily pursuit in business and industry are concerned, he should not, on the other hand, forget one thing. He should never harbor the thought that he may leave his Christianity at home, as it were, when he deals with the children of the world as his fellow-men and fellow-citizens, where belief and disbelief do not come into consideration. Even in his temporal affairs a Christian must never forget that he is a child of God. He should remember that he is one of those whom Christ calls the salt of the earth, and that God has scattered Christians over all the world in order that they might act as a leaven in the world and by their life show how Christianity makes a new creature out of a person. Christians are the light of the world, and they should let their light shine before men, so that they may see their good works and glorify their Father which is in heaven. Matt. 5, 16. And St. Peter admonishes the Christians to have their conversation honest among the Gentiles that they who speak against them as evil-doers may, by their good works which they shall behold, glorify God in the day of visitation. 1 Pet. 2, 12. And Paul writes the following words to the Philippians: "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2, 14. 15. Even by his actions in the humdrum of human affairs, in the busy marts of men, in every kind of business proceeding, the Christian has opportunity of confessing his Savior Jesus Christ. He should never think that when he is among the perverse, godless generation of this world, he must or may forget Christ. For it is God's will and command that Christians in their daily life, in their dealings with unbelievers, testify of Him who is their all, and by this means help to save from this corrupt world what can be saved.

Hillsboro, N. Dak. P. T. SCHUMM.

Meeting of the Board of Directors.

The Board of Directors appointed by Synod convened on July 17 at Concordia Publishing House, St. Louis, and held two sessions. Pursuant to an invitation the two retired members, Messrs. Pritzlaff and Boehne, were also present in order to assist the new Board in arranging its business.

The permanent organization of the Board was effected by the election of the following officers: Chairman, President F. Pfotenhauer; Secretary, Pastor M. F. Kretzmann; Treasurer, Mr. E. Seuel. The Committee on Buildings is to consist of Pastor W. Hagen, Messrs. H. W. Horst and W. H. Schlueter and President Pfotenhauer. Mr. Seuel and Mr. A. H. Ahlbrand are to serve as Finance Committee, while all legacy matters are to be sent to Mr. Seuel.

It may also here be stated that the Board which is to be in charge of the L. L. L. Endowment Fund held a meeting on June 25 at Fort Wayne, Ind., and was completed by the election of Mr. P. Schulze, of Chicago, and Mr. J. A. Leschen, of St. Louis. The Board consists of the president, secretary, and treasurer of Synod, the president and treasurer of the L. L. L., and the above-named two gentlemen, Mr. T. H. Lamprecht being chairman, Rev. M. F. Kretzmann, secretary, and Mr. P. Schulze, treasurer. — The amount of $250,000, given to Synod by the L. L. L. for the Endowment Fund, was given to Mr. Schulze by Mr. Pritzlaff and deposited in the vault of a Chicago bank in the presence of the President of Synod.

The Board immediately proceeded to appoint the Committee on Ways and Means for the collecting of the money for the building program decided upon by Synod. After careful consideration it was resolved to ask Dean Fritz to serve as chairman of this committee. The other two members appointed for this committee are Rev. J. C. Baur, of Fort Wayne, and Mr. Theo. W. Eckhart, the latter serving in an official capacity.

The question, referred by Synod to the Board, of sending a business man as representative of Synod to Europe to adjust certain business matters between the Free Church and Synod, was taken up, and it was resolved to charge Mr. Seuel

with this commission. Mr. Seuel will also represent the Publishing House and travel in the interest of our other European activities. Mr. Theo. W. Eckhart was appointed to act as treasurer during Mr. Seuel's absence.

Requests were brought before the Board to permit the immediate erection of new dormitories. In connection herewith the Committee on Buildings was asked to go through the appropriations made by Synod and see where the need is most urgent. In accordance with their findings they are to be authorized, together with the respective local boards, to have preliminary plans made where most necessary, subject to the approval of the Board.

Chicago, Ill., July 21, 1923. F. PFOTENHAUER.

Financial Report.

In another column of this issue of the WITNESS you will find a report on the regular budgeted treasuries of Synod for the first six months of 1923. This report is printed at this time that all members of Synod may become fully acquainted with the state of its treasuries, and that such steps may be taken as will insure a more healthy financial condition at the close of the year.

A few pertinent facts disclosed by the report are worthy of particular note. The gross disbursements for the first half of 1923 were $500,676.97, or just about one half of the total budget of $1,050,000. This would indicate that our disbursements are well within the anticipated figure, and that the budget was fixed with a fair degree of accuracy.

The gross receipts were 30.57 per cent. of the budget, whereas 50 per cent. of the year has passed. That leaves 69.43 per cent., or more than twice as much, to be raised during the remaining six months.

Of our ten mission treasuries only two received more than 25 per cent. Five are still below 20 per cent.

During the first six months of 1922 the receipts from District treasurers for the budgeted purposes of Synod amounted to $242,161.43. During the same period of this year we received $214,355.48, or $27,705.95 less than last year.

At the convention of Synod all our mission boards made gratifying reports on their work. In general, they talked of increased opportunities, and Synod encouraged them to take advantage of these. But, no matter how willing they may be to go ahead, practically all are depressed over the state of their respective treasuries.

It is up to us to dispel that depression by getting behind the budget and supporting it with our prayers and offerings. Who of us wants to be even partly responsible for one neglected missionary opportunity?

THEO. W. ECKHART, *Financial Secretary.*

Cost of Ministerial Education.

I just had occasion to refer to the LUTHERAN WITNESS report of the proceedings of the recent synodical convention. On page 214, the second column, last paragraph, reference is made to the report which I submitted on the cost of educating a student for the ministry. In the fifth line from the bottom it reads: "The average cost per graduate is

DETAILED FINANCIAL REPORT.

JUNE 30, 1923.

	Synodical Treasury.	Home Missions.	Foreign Missions.	South American Missions.	European Missions.	Deaf-mute Missions.	Indian Mission.	Jewish Mission.	Foreign-tongue Missions.	Imm. and Scandin's Mission.	Negro Missions.	Board of Support.	General Relief.	Total.	Net Deficit.
Budget 1923	$386,700.00	$125,000.00	$125,000.00	$60,000.00	$30,000.00	$28,000.00	$15,000.00	1) $1,500.00	$12,000.00	$4,800.00	$110,000.00	2) $150,000.00	$2,000.00	$1,050,000.00	—
Balance, Dec. 31, 1922	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Deficit, Dec. 31, 1922	10,993.83	13,498.58	17,945.03	30,199.13	8,779.25	7,378.98	238.15	2,490.61	6,072.36	1,332.89	—	76,019.22	2,010.48	81,853.20	18,192.11
Receipts, Jan. 1 to June 30, 1923	3) 138,472.04	23,451.39	4) 44,435.93	11,930.26	6,934.68	4,940.42	2,754.59	436.02	2,456.87	878.80	22,918.00	5) 70,518.52	6) 1,497.12	331,621.64	—
Disbursed, Jan. 1 to June 30, 1923	188,525.60	61,921.25	75,697.49	26,804.23	8,217.35	10,918.00	3,400.00	2,000.00	5,650.00	1,785.05	22,918.00	92,000.00	840.00	500,676.97	—
Balance, June 30, 1923	—	—	—	—	—	—	—	926.63	—	426.64	—	54,537.74	2,697.60	58,558.61	—
Deficit, June 30, 1923	61,017.39	51,968.44	49,206.59	45,013.10	10,061.92	13,356.56	883.56	—	9,265.49	—	—	—	—	240,803.05	182,244.44
Percentage of budget received to June 30, 1923	35.80%	18.76%	27.72%	19.88%	23.11%	17.64%	18.36%	29.06%	20.47%	18.30%	20.83%	47.01%	31.86%	30.57%	—

1) Actual requirements for 1923, $3,200.00. A credit balance of $1,700.00 was anticipated and deducted in establishing the budget.

2) Actual requirements for 1923, $200,000.00. A credit balance of $50,000.00 was anticipated and deducted in establishing the budget.

3) Includes $50,000.00 received from Concordia Publishing House to apply on 1923 dividends.

4) Includes $9,770.34 received from Treasurer Lehr, not to be applied on budget.

5) Includes $10,000.00, or 1/10 of 1922 Concordia Publishing House dividends, and $34,000.00 proceeds of the L. L. L. Endowment Fund.

6) Includes $859.75 received from Treasurer Lange, not to be applied on budget.

THEO. W. ECKHART, *Financial Secretary.*

$2,272.84"; in the last three lines: "When the Building Fund is figured into the totals, an average amount of $2,282.11 is obtained," etc. These figures would lead a careful observer to believe that a graduate for the ministry costs the Synod in the neighborhood of only $10 out of the Building Fund. The figures which I actually did submit are quoted correctly in the first instance, the cost of a graduate out of the Synodical Treasury being $2,272.84. However, the average cost to the Building Fund is $549.27, making a total of $2,822.11.

As I believe that these figures as reported in the WITNESS will be quoted extensively, I wish to draw attention to this error.

THEO. W. ECKHART, *Financial Secretary.*

Editorial.

The Foreign-Language Decision.

At its recent convention our Synod took due cognizance of the decision rendered by the Supreme Court of the United States which lifts the ban on foreign languages in American schools. The recommendation of the General School Conference, suggesting that a Day of Humiliation and Thanksgiving be appointed for the fall, preferably the Sunday before school again takes up, was adopted.

That which gives such great significance to this decision is the right which it establishes for parents to determine the education of their children. It does much more than permit the teaching of foreign languages in private schools. While it does not assert that the state has no interest in the manner in which private schools are conducted, it, by implication, asserts the right of these schools to exist. And this ought to be made prominent in the celebration which has been scheduled. The right of existence of private grade-schools, running parallel to the public school system, is now established by the highest court in the land. The rights of parents and the rights of the Church have been fully vindicated. It is true that this by no means signifies an end of antireligious school agitation. The forces that want to destroy Christian schools may be counted on to devise schemes which, if successful, would indirectly gain for them what they can no longer gain by such crude efforts as the Oregon law. Hence, while a great advantage has been won for our schools through the Supreme Court decision, it would not be right to say that the fight for our schools has now come to an end. But the decision completely vindicates what we have stood for in this paper as regards parental duty and the *rights* that flow from such duty. That question is now settled, once and forever.

But the decision is of vastly greater importance even than this. Not only does it guarantee the right of parents to determine the education of their children, but it gives *guarantees of religious liberty* which the American people have never before possessed. It is, of course, a common saying that under the United States Constitution we have religious freedom. But note well that the Constitution only prohibits *Congress* from restricting religious freedom; it says nothing of the obligations of the individual States under this clause, and the question has been often debated whether the States are under the same restrictions in this respect as Congress. This question has now been settled. The decision declares these various language laws as in direct opposition to the Fourteenth Amendment of the Federal Constitution, which declares: "No State shall deprive any person of life, liberty, or property without due process of law." The opinion says that the liberty thus guaranteed "without doubt denotes not only freedom from bodily restraint, but also the right of the individual to contract, to engage in any one of the common occupations of life, to acquire useful knowledge, to marry, establish a home, and bring up children," — now let us underscore the following, — *"to worship God according to the dictates of his own conscience,* and generally to enjoy those privileges long recognized by common law as essential to the orderly pursuit of happiness by free man."

We hold that this is one of the most important decisions ever handed down by the Supreme Court of the United States. That which makes America a free nation and the best country to live in under the sun is its religious liberty. That liberty has now been vindicated as an absolute constitutional guarantee. Our rejoicings are indeed well founded. The decision in its bearing on the language question may mean little to many of our congregations, whose children no longer speak and think German. But our congregations everywhere have reason to rejoice in the vindication of parental rights in the education of their children and, above all, in those clauses of this momentous decision, which add the keystone and cap-sheaf to our American doctrine of religious freedom. The celebrations which have been recommended by the synodical resolution should above all stress the boon of religious freedom. Let us employ the occasion for acquainting our non-Lutheran neighbors with the Lutheran principles, as set forth in the Augsburg Confession, and the complete harmony of our doctrine of Church and State with the Constitution of the United States. And let us, under these rights of conscience, newly guaranteed, to the full utilize every opportunity for the erection of Christian day-schools and for the extension of our work as a Church.

G.

Curing a Defective Education.

The National Council of Schools of Religion intends to open a school of religion supported by Protestants, Roman Catholics, and Jews at Ann Arbor, Mich. They are now asking for volunteer contributions for the establishment of this school. In the statement which introduces their appeal they say: —

"Our forefathers, who identified religion with sectarianism, wishing to insure freedom of conscience, placed a constitutional bar, perhaps not unwisely, in nearly all the States, on the teaching of religion in tax-supported schools, colleges, and universities.

"As a result the study of religion and ethics has been too much neglected; education has become increasingly utilitarian and materialistic. The graduates of our tax-supported institutions are more and more becoming neither religious nor irreligious, but simply non-religious.

"It is proposed, through schools of religion, to give instruction in the history, literature, and philosophy of religion and in the fundamental principles underlying all religion; for it has been, and is bound to be, an important factor in private and public life and cannot safely be ignored in any system of education which aims to develop character.

"No tax money will be used to support the schools of religion, and they are to be free from sectarianism and denominationalism. . . .

"It is expected that other, similar schools will be developed at other great educational centers."

These people are certainly right in admitting that "the study of religion and ethics has been much neglected." When college graduates in large numbers dare scarcely converse upon a Biblical subject for fear of making a laughing-stock of themselves, it is evident that the study of religion is neglected. But we dare not forget that the chief object of teaching religion is not to inform men of the name of the great-grandmother of David; such knowledge is a mere by-product of religious edu-

cation. These men seem to have an inkling of this, for they say: "Education has become increasingly utilitarian and materialistic," which means that such education makes men brutal and beastly.

Can this condition of affairs be cured by adding to the other sciences the study of comparative religion and to other histories the history of different religious movements? That is their opinion, for they are going to restrict their teaching to that which Protestants, Catholics, and Jews will accept and support. But all this will not help matters one whit; it will merely aggravate the whole situation. At best — and we doubt that the best will be given even in these departments — such instruction will merely increase human knowledge. It will not give faith. But without faith it is impossible to please God, and without faith there is and can be nothing but spiritual death. If men are left without spiritual life, but are given much instruction about religion, the product will be the very worst pest which pesters mankind — men who can talk glibly about religious matters, but have neither conviction nor faith. Such men will be deceived into believing that they have become religious because they have learned religious philosophy, or because they have learned the history of certain religions, while they have not learned the abc of the true religion. If they were left alone in their religious ignorance, they might by and by be convinced by some one that they need to search the Scriptures and seek for light and for salvation where it may be found. But now their bag of religious information — and misinformation — will merely puff them up with knowledge.

We see here again how impossible it is for the blind to lead the blind. These miserable physicians will simply endeavor to cover the putrefying sores without healing them. The result will be that such irreligious people will become much more stubborn in their irreligion. They will be able to confuse many a simple Christian by overwhelming him with what they know of the history of religions and the philosophy of religion. They will then say: Why should this simple Christian, this ignorant person, teach me anything when he does not know what I know? Indeed, they will go forth and become powers for disseminating doubt and unbelief and will no doubt succeed in overthrowing the faith of many a simple Christian. —

But have we a better plan to offer? Our plan is this: Those people who have neither faith nor conviction should keep their hands off. Religion is either the most sacred and precious of all things, or it is the greatest of humbugs. In religion we either deal with God, or we deal with a rabbit's foot. He who looks upon the Sacraments of God as equal to the tail of a white cow or the blessed candles and scapularies of the Romanists is not fit to teach religion. Such a teacher will make all religion ridiculous and contemptible. To salary such a one to teach religion is to salary one to do the devil's work.

It is with religion as it is with medicine, we cannot speak approvingly of it in general. Man needs remedial agents, but he needs the good ones only. Those cures which are worse than the disease, be they called medicine ever so persistently, ought to be discarded and denounced. Just so in religion man needs only the truth of God as revealed in the Savior and the Bible. All other religions are poison to the soul. We therefore need only that religious education which teaches the truth of the Bible. And it is plainly the duty of those to whom God has given faith in His revelation to teach this revelation to others. We Lutheran Christians have the duty of providing religious schools and religious instruction for the young; for to us God has graciously given His truth. Let us rejoice at being granted this great privilege and delightful service, to found and to foster schools in which the young, who are so precious to God and to His Church, may acquire that education which is neither materialistic nor brutalizing, but spiritual and sanctifying.

God has certainly blessed us in an extraordinary manner by giving us schools and colleges where God's Word is taught, not as the word of man, but, as it is in truth, the Word of God, and where the most learned of men, the greatest intellects of the human race, may come and throw down their crowns of achievement and learning at the feet of Him who is Lord of all, and receive that which no materialistic teaching and no science can give them: that faith whereby their lives are changed from a mere groping in the dark to a joyous discovery of the truth. Such faith gives them the knowledge of Him whom to know is life eternal. John 17, 3. This religious instruction will teach them to say, not as a matter of mere repetition, but as a confession of the conviction of their heart: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1, 12.

Look about as much as you will, you will find no one who can take the place of Jesus and His teaching. "Lord, *to whom shall we go?* Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." John 6, 68. 69. S.

Prof. George Mezger, of Concordia Seminary, St. Louis, received the honorary degree of Doctor of Divinity June 22 from Northwestern College, the well-known institution of the Wisconsin Synod at Watertown, Wis. Congratulations! The title is richly deserved, not only through Prof. Mezger's many years of faithful service as professor and through his literary work, as editor of the *Homiletic Magazine* and of a series of Sunday-school texts and as author of various theological text-books, but also through his successful labors as member of various synodical committees, notably of the Board of Colored Missions and of the Intersynodical Committee. July 12 Dr. Mezger left for Berlin, Germany, where he will teach for a year in the seminary acquired for our European brethren through the liberality of a number of laymen of our Synod. G.

The Lutheran World Convention. — Lutherans from various countries will meet at Eisenach, Germany, August 20 to 26, in "World Convention." The *Lutheran*, official paper of the United Lutheran Church (Merger of the General Synod, the General Council, and the United Synod in the South), interprets this convention as a product of the "deep spiritual purpose" which "was beneath the humanitarian work done by North American Lutherans," and says that "to ignore the event is suicidal, to sneer at the delegates is a crime, to be ignorant of its opportunities and obligations is a sin."

The Missouri Synod has not ignored the event, nor do any among us, we trust, sneer at the delegates. But the convention of our Synod at Fort Wayne heard a committee report recommending that the action of President Pfotenhauer, in declining the invitation that our body be represented, be approved, owing to the unionistic character of the gathering. The convention heard the report and unanimously endorsed the action of our chairman.

This action is not an act of retaliation for the harsh ingratitude with which state-church Lutherans in official publi-

cations treat the humanitarian work done by our Synod in Germany. Whether these opponents of sound Lutheranism shall continue to slight and ignore the millions sent by us to Germany in cash, clothing, and foodstuffs, will make no difference to us; our people will continue their truly magnificent work of love in Germany, not only among our brethren of the European Free Church, but among all those who need money, food, and clothing. The action of our synodical body in refusing participation in the meetings at Eisenach is based on the principle that those who are invited to this gathering are expected to meet as brethren in the faith, fellowshiping such men as Soederblom, archbishop of Sweden, one of the outstanding radicals of to-day, Dr. Ihmels, who does not accept the Bible as the inspired Word of God, and others whom Luther would disown if he could rise from his grave and enter the session-hall.

Our Synod is ready at all times to meet those, for discussion of existing doctrinal differences, who evince a desire to enter into fellowship with us. For the past three years or more meetings have been held of representatives of our Synod with representatives of the Ohio, the Iowa, and the Buffalo synods for the purpose of attaining unity in faith and confession, and these meetings will, by resolution of the Fort Wayne convention, be continued. Similar meetings have been held by Prof. Dau and Vice-President Brand with representatives of the churches in Germany. As our report of the Fort Wayne convention told our readers, discussions of a doctrinal nature have within recent months been held between representatives of our Synod and members of the Finnish National Church in America. We are ready, even now, to meet representatives, official or unofficial, of the United Lutheran (Merger) Church, or any Lutheran body not now in fellowship with us, in order to attain, if possible, agreement in doctrine, confession, and practise. But to participate on terms of fellowship, in meetings with those who, despite their Lutheran name, are consistently following a program of "reconstructing" the Lutheran confessions in the interest of "science," falsely so called, or who refuse to separate themselves from such as deny the Lord in teaching and practise, — that we shall not do. At the Eisenach meetings the leaders will be men who, while bearing the name of Luther, have made the most intolerable concessions to the New Theology, which is based on evolutionism. The purpose of the meetings will certainly not be to call these men to account before the bar of the Word of God and of the Lutheran Confessions. All those who meet there will come for the purpose of devising some means which will remove the "sectionalized" character of the Lutheran Church to-day, as the editor of the *Lutheran* distinctly says. They are to "confer in order to stem the tide of radicalism and sectarianism." And the leaders in this convention are to be men who have scattered the poison of radicalism on the five continents, and who are certainly "sectarians" — authors of division in the Lutheran Church — by reason of their destructive criticism of the Bible and "reconstruction of dogma"!

A united Lutheranism, presenting an unbroken front to the evolutionism and radicalism of our day, would be a consummation devoutly to be wished. But it seems that common sense would indicate to American Lutherans to become a unit, first of all, in their own country and then to foster efforts towards a larger unity. Let it be clearly understood, — the meetings at Eisenach have not in view a separation of the Lutheran Church in Germany from the State and its severance from those numerous, even preponderating elements in its midst who are dominated by the spirit of Hegel, Ritschl, and Harnack. If any American delegates go to Eisenach with any such hopes, they will be cruelly disillusioned. The object is to take the Lutheran churches of all countries as they are and evolve some means by which they can counteract the forces that would destroy the body of Lutheranism from without. We know of no greater force opposing our work in America than the secret lodge system, and to that at least some of the American delegates are absolutely committed — with more than 200 of their preachers in the Masonic order alone. In Germany and Scandinavia the "assured results of science" are made the norm of religious thinking, and no one believes that, even if the entire seven days' session at Eisenach were devoted to the argument of this basic principle of the New Theology, a public confession of sin could be obtained from a man like Soederblom, who will play a leading rôle. Those who know conditions as they truly are in the German, Swedish, and Norwegian state churches will agree with us when we say that any change in the attitude of theologians and pastors toward the doctrine of evolution, which is the heart of the Higher Criticism of the Bible, is certainly not to be expected. But the meeting is not even to have this purpose, visionary as it would be. The purpose is to find some means of cooperation along the lines of "spiritual purpose." And this is sinful unionism — joint work and worship of those who are not united in the faith. If that were admissible, our fathers need never have emigrated from Saxony in 1838.

G.

Going Shares? — When we were in Detroit this spring, a Roman Catholic, by occupation a chauffeur, told us about the amicable relations existing in that city between the Knights of Columbus and the Shrine. When the Shrine has a circus, the Knights are given an evening, and they respond in great numbers. Our doubts were silenced by the young man when he told us that he was himself a Knight of Columbus and has been there when the Shrine extended its hospitality. Conversely, the Masons respond when similar courtesies are extended to them by the Catholic order. We were also told that the government of this great city is now nicely parceled out between the Catholics and the Masons, the former, if we remember rightly, "running" the police force, while the Masons hold down swivel-chairs in strategic positions.

All of which occurred to us when a friend sent us a newspaper cutting which relates the conferring of the title of Doctor of Laws on Rabbi Franklin by the (Jesuit) University of Detroit, and a subsequent banquet given to Bishop Gallagher and the heads of the university by a Jewish men's club at Temple Bethel.

Timing in well with this news comes an item from Cleveland, which relates that the Sahara Grotto (Shrine) band played selections in honor of Monsignor Thomas C. O'Reilly, a local priest, who was celebrating the silver jubilee of his ordination. The band marched into the banquet hall at the Hollenden, playing patriotic airs, and then the drill-team of the Shrine filed in and tendered a salute. At the conclusion of the Shrine courtesies, Father O'Reilly shook hands with the bandmaster, expressing his appreciation of the honor extended to him, and the two hundred Knights of Columbus present gave three "rousing cheers" for the band and drill-team.

Traditionally, the Roman Church is strongly opposed to the Masonic order. Catholics who join, are excommunicated. Traditionally, the Masonic order is the foe of Romanism, and in many American cities, as in all of Western Europe and in South America, the conflict is a political one, the lines of battle, as a rule, being clearly drawn and no quarter given, the fight being to a finish. We remember that in Chicago it was a contest for the City Hall, the City Council being controlled by the Masons one year, while another year the changing luck of politics would see the green harp of the Order of Hibernians in the windows of the big block on Randolph Street. That

the conflict has ceased, that even a truce has been declared in this contest for political plums, no one would dare to say. But where the forces are somewhat equally matched, it appears that a *modus vivendi* has been found, of which the incidents above recorded are symptoms. It looks like a going of shares, the police force to the Knights, the swivel-chairs to the high Masons, and similar apportionments elsewhere, as in San Francisco and Indianapolis, as expediency dictates. In either case the lust of power is revealed as the prevailing motive, all parties showing a perfect willingness to give principles a back seat, if necessary for a coalition between Jews, Catholics, and Shriners for the control of political office.

Let us try to understand just how we are being governed.

G.

Getting Together. — Every congregation feels the necessity of having its members gather in well-conducted meetings. Without such gatherings it would be still more difficult for the congregation to do intelligent and concerted work. In these meetings information is given, the fearful are encouraged, the slothful are awakened and urged to action, the listless are invited to join in the efforts of their brethren, mistaken notions are corrected, and all right efforts are unified and accelerated. The very same purpose which brings a congregation together brings our whole Synod together. But in such a large body as our Synod only a few representatives can gather. At our synodical meetings there are at times no more than one or two men from ten congregations. Thousands and thousands of our members can never attend these gatherings. What about them? For them we do two things. In the first place, their representatives return to them and report upon the meeting. That is something.

And then there is the church-paper. It speaks of what has transpired. It tells of the purposes, of the methods, of the obstacles, of the hopes and fears, of successes and failures. In this way the church-paper becomes a power for spreading information, unifying the body, coordinating its activities, and increasing its momentum. Other things being equal, the more members read their church-papers, the more there will be of concerted and energetic effort. Much of the drag in church-work is due to lack of information and intelligent appeal. Much of the lack of harmony is due to the same cause. It must therefore be the earnest endeavor of all of us to have our church-papers read by every member.

But we dare not expect those who have not been reached to inaugurate a movement for a wider circulation of our church-papers. That must be taken up by those who have been reached, those who have information, those who feel themselves in harmony with the purposes and methods of the entire body. And in this work of getting our periodicals into the homes of our members we dare not grow weary. The editors realize that, and therefore they write on this subject again and again. our pastors and members must not grow weary of this, and therefore they ought to lose no opportunity to mention not only the church periodical, but something of its contents which may emphasize the importance of reading it. Let us not forget — our periodicals must become more and more a power for cohesion and progress.

S.

Offensive Prayers. — Many years ago sectarians and fanatics insisted that every Christian ought to pray extemporaneous prayers aloud and in public. In order to be considered true Christians, many poor souls tried to do this and made themselves ridiculous and brought reproach upon the name of Christ and upon the Church. By and by these public extemporaneous prayers became subjects of jest, not only in the daily, but also in the religious press. Lately we read in a religious journal: "The average extemporaneous prayer is dull, monotonous, commonplace." And again: "It is well known that if you hear the same person pray repeatedly, he generally prays about the same prayer." He has acquired a certain set of phrases, which he continually repeats every time he prays. Therefore another writer remarks: "In most churches where such prayers are the custom the intelligent part of the congregation can easily keep several words ahead of the minister because they know the prayer by heart." Thus fanatics first make religious exercises offensive, and then there is always an abundant crop of scoffers who are ready to blame the whole Church for such excrescences.

Fanatics forget that there are deaf-and-dumb persons who may indeed be filled with the Holy Spirit and yet not be able to pray a prayer aloud. They forget that public ministrations of this kind require not only the Holy Spirit in the heart, but also natural, physical gifts and mental endowments. Our Church has done well in having set forms of prayer which those may use who are called upon to officiate in public. At the same time our pastors also pray extemporaneous prayers. I have heard many such prayers, and all those that I have heard led me to believe that they were earnest prayers, welling up from a heart of faith, and that the men who spoke were endowed and prepared for such public ministration. Even in this practise of our Lutheran Church the fathers led us in the right path because they themselves followed the example of the Savior, who in His prayers used the set forms of the psalms and prayers and uttered also extemporaneous prayers.

S.

Religion—Static and Progressive.—The modern rationalists, especially Fosdick, of New York, and those who agree with him, delight in accusing their more orthodox opponents of being static, whereas they claim for themselves the more plausible and beguiling epithet progressive. They mean to say that those preachers and Christians who cling to the ancient fundamentals as proclaimed in the Scriptures are at a standstill with their religion, that they refuse the light which modern research offers, and that they insist on standing still in the same place which their ancestors occupied centuries ago. For themselves they claim that they have learned a few things which their fathers did not know, and that they have the courage of accepting these new propositions, and thus of moving forward and occupying advanced positions. In this way they hope to heap opprobrium upon their opponents and to persuade the world of their own superiority.

But, after all, rationalism and "modernism," with their rejection of miracles and of the virgin birth of Christ, are as old as unbelief. It is just as reasonable for these people to claim that their position is marked by progress as it would be for any one in the United States to propose a monarchy for our country and declare it to be modern because the United States never had a monarch of its own. Going back to old rationalism is so far from being progressive that it is rather a sad retrogression to that ancient superstition of Pilate from which Christ Himself has delivered us.

On the other hand, let us rejoice that our very foes voluntarily admit that we are static, for thus they bear testimony to the fact that we are still standing upon that immovable corner-stone, Christ Himself. The enemies of Jesus also intended to besmirch His good name by accusing Him of receiving sinners, but, after all, they involuntarily bore testimony to the sweetest truth of the Gospel. The devil is trying the same trick to-day. These modern rationalists are simply bearing witness to the loyalty of those who cling to the unchanged and unchangeable truth of God, and at the same time they are furnishing the proof that they themselves are miserable apostates.

Indeed, by claiming to be progressive, they are even now giving fair notice that in the future they are going to discard again what they have accepted to-day. For if they intend to stand immovable upon what they teach to-day, they themselves are static. If they are to remain progressive, they dare not stand still, they must at least express the hope that all those who come after them will prove conclusively that our present-day progressives were in error. God preserve us from this progressiveness, which utters to-day what is to be discarded to-morrow! They are proving that they are of those who are ever learning and never able to come to the knowledge of the truth. 2 Tim. 3, 7. Blessed is the Christian who can say: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1, 12. S.

One Certainty Among All the Uncertainties. — The daily press is again filled with discussions of candidates and politics, parties, issues, and platforms. Elections and party nominations have been held, policies, men, and their records have been discussed. A League of Nations, an International Court, amendment of the Volstead Act, disarmament or reduction in armament, all these are being canvassed, and the relation of men and parties to each issue is being investigated. Public opinion on these different questions is being sounded and, in part, formed. There is a bewildering number of problems, and all that is said on them seems to make each more perplexing. And to all our own problems here in America are now added the problems of Europe.

Some would gladly dismiss all these puzzles from their minds, and yet God wishes that we participate according to our ability and opportunities in the movements that make for the good of our country. He has not revealed to us a decision on each of these questions. It is in these matters as it is with the different systems of therapeutics — man's experience and good judgment, together with his knowledge of the condition of each patient, must decide what is to be done in each case.

Is it not refreshing that, after all, there are some things which are not entangled in the meshes of endless argumentation, but are authoritatively settled by God's own clear and positive Word? In that Word there is a refuge from the endless disputes of men. There the soul of the believer finds peace. How thankful we ought to be that the affairs of our soul and eternal salvation have not been left in chaos, but that "we have also a more sure Word of Prophecy . . . that shineth in a dark place"! 2 Pet. 1, 19. Political systems and policies have failed. Many statesmen declare that to-day many an issue is so involved that only after many years a correct judgment of it may be obtained. How entirely different it is with that most important of all our interests, the interest of our eternity, our peace with God and our soul's salvation! Here nothing is left to human conjecture. God has once for all settled these important matters by giving us His certain revelation in the Bible. What calm, quiet peace and conviction there awaits him who heeds this precious revelation! No doubt, this is the reason why the Christians in this world of uncertainties remain so calm, quiet, and steadfast, and present a picture of such inward peace amid all the turmoil of the world's contentions. Earthly affairs may be ever so insecure, may totter and pass away, but the concerns of greatest value and of final and eternal importance are forever settled for the Christians.

"'Tis with the righteous well!"

If any one misses this peace, it is his own fault. The Bible and certainty are here for every one. You need only claim them for yourself. S.

Outlook and Review.

Correspondence.

GENERAL SCHOOL CONFERENCE, JUNE 18 AND 19.

Since only two days could be gained for the Annual School Conference, long sessions were held in the morning, afternoon, and evening, which were extended a number of times. The vital interests that our Church and homes take in the proper education of the children was shown by delegates of the various Districts in disregarding time and inconvenience to attend this conference.

The special efforts on the part of the Executive Secretary of the General School Board to secure a representative meeting were fully rewarded. All Districts, with the exception of the Southern District, were represented by one or more delegates, including also the most distant Districts of Canada and South America. Rev. W. H. Luke was elected secretary.

The conference was pleased to hear a report by the Rev. Lehenbauer, who is representing the Brazil District. On his return trip he will take with him the sincere greetings of this conference to the South American brethren and the appreciation of the work done in the Southern Continent in the interest of the Christian day-school.

Of special interest to members and visitors of this conference were the drawings, pictures, and charts submitted by the Executive Secretary, showing graphically the past and present school situation in our Synod. A beautiful collection of pictures and descriptions of recently erected schools in various Districts of Synod gave mute, but sure evidence that the Christian day-school is regarded as a treasure in our Synod. A number of shortcomings, however, and much room for improvement were evidenced by a chart showing the percentage of children from six to fourteen years of age in the Christian day-school at the present time. This chart showed that only 40.8 per cent. of our children of school age are at present attending our Christian day-schools, while 59.2 per cent. are receiving their elementary education elsewhere. The Northern Illinois District leads in the percentage of children in school, having 72.6 per cent. The percentage of children not in school was represented in the various circles by a yellow coloring, while the percentage of children in school was represented in blue. The predominance of yellow caused many a sigh, but it is hoped that steps have been, and will be, taken to put the blue into the foreground.

Another graph by the systematic Executive Secretary showed the school situation in Synod from 1887 to 1923. The number of pastors, schools, teachers, woman teachers, and teaching pastors was each represented by its separate line, the crooks and turns of which revealed interesting situations. Thus, for instance, it showed that until the year 1912 there were more schools than pastors in our Synod, but that thereafter, especially since 1917, while the number of pastors continued steadily to increase, the number of schools suffered a decrease, — *they are again increasing, however;* — also, that until 1918 there were always more teaching pastors than teachers, while to-day there are about six hundred and fifty less. The graph finally showed that the prevalent impression that many teachers had been lost in 1917 through resignation was not grounded on fact.

The principal essay, entitled "The Extension of Our School System," was delivered by the Rev. P. Eickstaedt, of Laporte, Ind. This essay will be published in a special number of the *Lutheran School Journal* to be mailed to every pastor and teacher of Synod at a later date. The Rev. Weidmann, of St. Louis, chairman of the General Church Extension Board,

read a paper on "Loans for Schools" and announced that the instructions to his board are to grant loans for the building of schools and parsonages as well as churches. It was recommended to include "teacherages."

Words of encouragement to the friends of the Christian day-school were also given the conference by the mission boards through their representative, the Rev. Matuschka, of Nebraska. In the essays as well as during the discussion of business matters words were not minced in pointing out the real causes for the low percentage of children reached by the Christian day-school in our circles. Pastors and congregations not having a school would possibly have felt uneasy had they heard the very truthful expressions uttered at this conference. On the other hand, those who have made a special effort in fostering the Christian day-school in their midst received much encouragement and favorable comment.

Needless to say, there was general rejoicing over the recent decision of the Supreme Court of the United States with regard to the teaching of foreign languages, particularly because it accentuated a number of fundamental principles in the education of children.

A very interesting report on "Supervised Home Study of Religion" was submitted by Mr. Henry G. H. Kiehl, of Shobonier, Ill. It was favorably discussed by the conference and referred to the General School Board for further development.

Far-reaching resolutions were passed and given to the respective committees of Synod for final adoption.

The General School Conference expressed the wish to become permanently organized.

The conference closed its last session at 9.45 P. M., June 19, with the singing of "Let Me Be Thine Forever," with the firm determination of all its members to uphold the banner of the Christian day-school.

Saskatoon, Sask. W. H. LUKE.

OUR CHURCH AT COLLINSVILLE CELEBRATES ITS SEVENTY-FIFTH ANNIVERSARY.

On Sunday, July 22, Holy Cross Lutheran Church at Collinsville celebrated its seventy-fifth anniversary. Three services were held. In the morning one of the former pastors, Prof. H. A. Klein, preached, in the afternoon Prof. L. Fuerbringer, and in the evening Prof. J. H. C. Fritz. All three services were well attended. The church seats one thousand people. A happy event of the day was the canceling of the congregation's final indebtedness of $12,800.

From a souvenir booklet published for the occasion we quote the following as to the church's history: "Seventy-five years ago, on the 21st of July, 1848, five men, good and true Lutherans, whose names were Jacob Fischer, Christ. Grass, Oswald Rothe, Henry Drenkhahn, and Gottfried Bonn, all of Collinsville, met with the Rev. F. Lochner, then pastor of Pleasant Ridge, Ill., and organized the German Evangelical Lutheran Congregation of the Holy Cross of Collinsville. A constitution was adopted November 29, 1848, and signed by these five men and the Rev. F. Lochner. During this time a Christian day-school was started by Pastor Lochner. The services were held in the local Episcopal church at a monthly rental of seventy-five cents. In March, 1849, the congregation joined the Missouri Synod, and it has ever since been an active member of that great church-body. The meetings and reading-services, in the absence of the pastor, were held in the homes of members, as were also singing-lessons to improve the singing of the church-hymns.

"The brothers Adam and Martin Ambrosius joined the congregation and increased the membership to seven. The need of a church-building of their own so impressed them that they resolved, with God's help, to erect one. It was to be a brick building, 30 feet long, 20 feet wide, and 12 feet high. The brethren of Pleasant Ridge and St. Louis were asked for contributions. A building lot was purchased for the small sum of $20. Into the corner-stone were placed: Luther's Small Catechism, a copy of *Der Lutheraner*, the constitution of Synod, the history of our congregation, and a copy of the 'Order of the Main Service.' In the latter part of November, 1849, the first church was dedicated. The celebration lasted two days. It was the building which formerly stood west of the present church and was later used for confirmation classes and by the Ladies' Aid. In the mean time the membership increased to seventeen. These members resolved, after serious discussion, to become self-supporting and to call a minister, whom they resolved to support wholly out of their own means; for Pastor Lochner had accepted a call to Milwaukee, Wis., in February, 1850.

"How serious this matter was to them may be gathered from the minutes of the congregation, which report as follows: 'After divine service, in which the sermon on Heb. 5, 4—6 dwelt on the importance of calling a minister, the entire congregation knelt and prayed for God's help and guidance in the undertaking.' They then called the Rev. C. Strasen, who accepted the call and came in June, 1850. A parsonage was built of logs and was boarded over; it contained two rooms and an attic. The members did most of the work. This building formed the front part of a later parsonage.

"Six years after its organization the congregation had increased to such proportion that its church-building proved too small. Next to the first church a larger house of worship, a frame building, 45×30×16 feet, was erected; it was dedicated in the beginning of July, 1855, with German and English services. The cost of erecting the tower was met by extra collections. The first church was now used as a school after the altar and pulpit had been removed to the new building.

"The congregation continued to grow to such an extent that the second building was not large enough to seat all, and in 1881 an addition was built. The rebuilt church was dedicated in July, 1881. A new organ was also placed in it. While the building operations were going on, services were held in the schoolhouse and later in the uncompleted church.

"To meet the requirement of more room for our ever-growing school, a school-building, the present one, was erected, two stories high. The old one is used for the lower grades. The new school was dedicated in November, 1891.

"The continued growth of the congregation necessitated the erection of a larger church-building and on July 6, 1914, a contract for it was let. Mr. John Schroeppel donated half of the bricks. On June 14, 1915, the new church, a grand and stately edifice and a monument proclaiming to all our love and veneration for our Savior, was dedicated to the service of the Lord with appropriate and impressive services.

"In a meeting of the congregation, in the beginning of the jubilee year 1923, it was unanimously resolved to pay off our church debt, $12,800, with God's help, before the jubilee celebration, as an offering of thanks to Almighty God for the wonderful help, protection, and guidance vouchsafed us these seventy-five years.

"The pastors who served this congregation were: F. Lochner, 1848—1850; C. Strasen, 1850—1859; H. Fick, 1859—1872; F. Ottmann, 1872—1900; Fr. von Strohe, 1900—1914; H. A. Klein, 1915—1922; Theo. H. Roschke, since 1922.

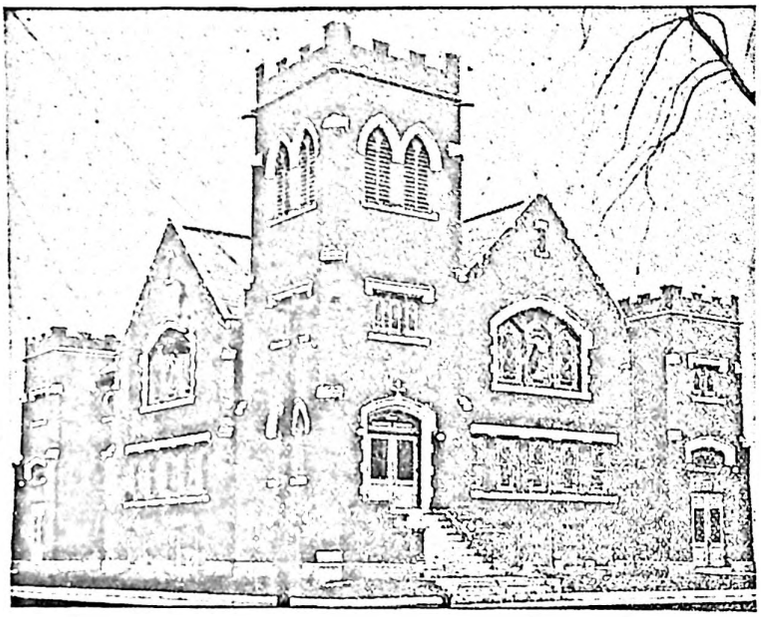
"The following teachers have served in our Christian day-school (opened by Rev. F. Lochner in 1848, assisted by Gottfried Rausch until 1854): Ludwig Jung (assisted by Pastor Lochner), 1854—1896; Miss Elizabeth Richter, 1860—1861; Miss Louise Launhardt, 1861—1886; A. F. Breihan, 1886—1890; G. Schumacher, 1890—1892; Miss Heinecke, 1890—1903; M. J. L. Burkhardt, 1893—1903; C. O. Nagel, 1896—1902; B. Hemmann, 1902—1904; C. F. Lemke, 1904—1906; Wm. Buck, 1904—1906; W. A. Gutowski, 1906—1920; J. C. F. Hansen, 1906—1911; L. O. Schaefer, 1911—1917; Miss Ella Deffner, 1911—1914; and the present teachers: Miss Emma Meier, since 1903; A. G. Frinke, since 1917; W. Burstadt, since 1918; A. B. Huebner, since 1920."

A Sunday-school was established May 15, 1921. The enrolment is 247. A Bible class meets every Tuesday evening in the church hall. The Young People's Society has 178 members and is affiliated with the Walther League. A Junior Young People's Society was recently organized. The Ladies' Aid Society has 104 members. The congregation also has a choir and a band. The church has 221 voting and 775 communicant members. One hundred eighty-nine children attend the week-day school.

J. H. C. F.

DIAMOND JUBILEE OF CONGREGATION.

St. John's First Evangelical Lutheran Church, Beardstown, Ill., celebrated the seventy-fifth anniversary of the founding of the congregation on June 17. The large church auditorium was



St. John's First Ev. Luth. Church, Beardstown, Ill.

filled, and all standing-room was occupied at three services. Hundreds of visitors from neighboring congregations were present to unite in the rejoicing of the Beardstown congregation. Two of the former pastors, Prof. F. Berg, of Greensboro, N. C., and Rev. G. Luecke, of Accident, Md., occupied the pulpit. Rev. F. P. Merbitz, of Chicago, who served the congregation from 1878 to 1891, could not be present on account of illness. Rev. L. Sieck, of St. Louis, spoke at the closing service. The jubilee collection for the Church Extension Fund amounted to $460.

St. John's Lutheran Church was founded in May, 1848, by Rev. Wm. Bauermeister when he left the German Methodist Church which he served, and for conscience' sake united with the Lutheran Church. The first services were held with thirty-two persons, who followed their pastor, in the County Court House, now pointed out to visitors as the place where the young lawyer Abraham Lincoln pleaded the famous Armstrong Case. Since its organization the congregation has been served by ten pastors and has erected three houses of worship. The present church-building was dedicated in 1914. The parochial school, maintained by the Church, can also point to seventy-five years of existence. During this time it was served by thirteen teachers, and at times the pastors of the church themselves did the entire work of teaching. The school enjoys the distinction of being the first school of our Synod to be fully accredited.

At its founding the congregation became a member of the General Synod, having joined the Illinois Synod of the Lutheran Church. At the dissolution of the Illinois Synod the congregation became a member of the then newly organized Synod of Illinois. This brought about a rupture in the congregation, and, as a result, a new congregation sprang into existence, which still retains membership in the General Synod of the United Lutheran Church. In 1880, at the dissolution of the Synod of Illinois, the Beardstown congregation joined the Missouri Synod.

Referring to the anniversary celebration of the congregation, the local daily paper states editorially: "It is interesting to reflect that in the winning of this land by colonization to civilization, church organizations wielded a masterful influence. Right now there is being celebrated here the seventy-fifth anniversary of the founding of one of the most powerful and influential church organizations in this part of the State. No other institution in Beardstown has done more in the inculcation of respect for law and order than St. John's Lutheran Church and School."

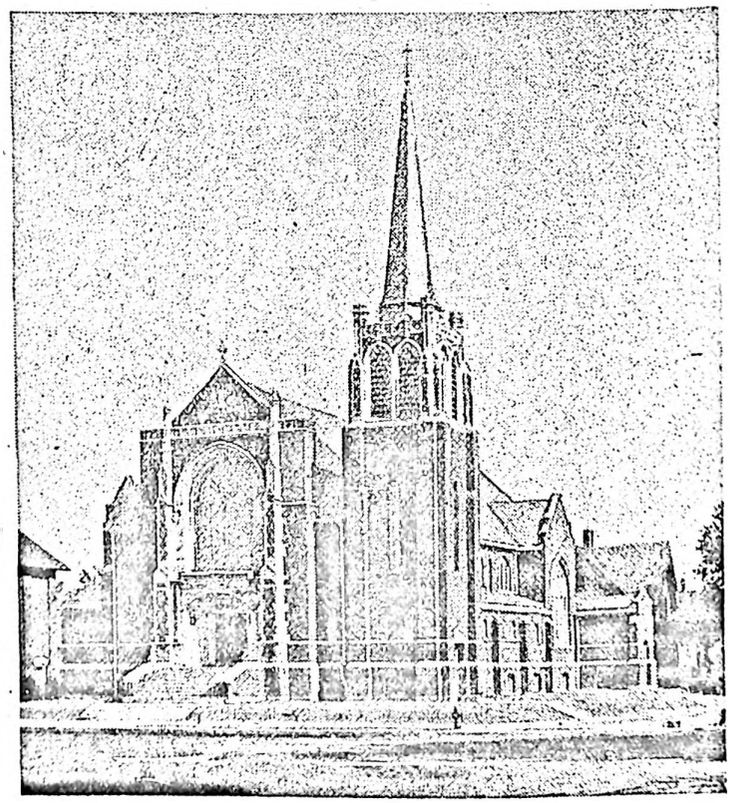
The congregation numbers 450 souls, 334 communicants, and 110 voting members and possesses a church property and cemetery valued at $80,000. St. John's Congregation occupies a position of influence in the community and, though adhering strictly to genuine Lutheran practise throughout the seventy-five years of its existence, has won the respect of the community by consistently carrying out the principles the church stands for. From a material and spiritual viewpoint God has abundantly blessed this congregation the past three quarters of a century. To Him be all honor and glory!

Beardstown, Ill. C. E. GALLMAN.

CHASKA, MINN.

July 8 the new St. John's Lutheran Church was dedicated. Speakers were Pastors Karl Schmidt, Paul Koehneke, Walter Ernst, H. J. Raedeke, Arthur Griep, E. Kolbe, Wm. Schneider, Paul Lindemann, and E. H. Bertermann, and Prof. F. Wahlers. Services were held simultaneously in the church, in the basement of the church, and in the open. The dedicatory prayer was spoken by the local pastor, O. H. Schmidt.

The church is a modern, solidly built edifice of face brick and cut stone, pier-and-clearstory construction, seating about 600. The interior woodwork is of selected quarter-sawed white oak, with some fine wood-carving and symbolism. The floor of reinforced concrete is covered in the church proper with a maple floor under the pews and with cork tile in the aisles. In the basement there is a large assembly-hall, also a kitchen, serving-rooms, dressing-rooms, lavatories, boiler-room, etc. The cost of this church is about $88,000, not counting the thousands of dollars' worth of material and labor contributed by the members. There remains an indebtedness of about $13,000. The congregation consists largely of laborers, with a sprinkling of business and professional men, and some forty farmers. There is a parochial school with two teachers, Mr. H. F. Ehlen and Miss Louise



St. John's Lutheran Church, Chaska, Minn.

Siems. The congregation was founded about the year 1885 by Rev. H. Raedeke, of Carver, Minn. The old church was destroyed by fire in August, 1921. O. H. SCHMIDT.

THE GREAT NORTHERN SPECIAL CONFERENCE

met June 5—7 at Libby, Mont., a town situated in a valley of the Rocky Mountains, surrounded by forest primeval. The synodical custom of devoting a great part of the sessions to doctrinal papers was followed here also. Very interesting and edifying essays were read on the following subjects: "Schwagerehe," "What Is a Sacrament?" "Practical Hints for the Young

Missionary," "The Difference between the Ceremonial and the Moral Law," and exegesis on the Epistle of Jude. All essays led to lively discussions. — Services were conducted on two evenings. Pastors J. A. Schamber, E. Huber, and P. E. Meyer occupied the pulpit. On Wednesday afternoon the members of conference enjoyed a trip through the scenic Kootnai Canyon.

Conferences are doubly interesting to the brethren of this territory, as nearly all members are missionaries, whose parishes often extend over nearly 200 miles, and with the exception of one all are separated from one another by at least a hundred miles. They consequently always eagerly look forward to the time when they can come together again, relate their experiences, and mutually strengthen each other for renewed missionary zeal and endeavor.

Of course, these meetings strengthen us, for in them we hear the blessed word of our Savior: "Lo, I am with you alway." And the Lord surely means what He says.

Libby, Mont. O. HOFFMANN, *Sec.*

OKLAHOMA CONFERENCE MEETS.

The Oklahoma State Pastoral Conference met at Oklahoma City June 6—11 as guests of Zion Lutheran Congregation. Two English and one German doctrinal papers were read and discussed. Rev. Geo. Hoyer, of Orlando, read a very interesting and instructive essay on "Christ's Descent into Hell." This paper was so well received that a resolution was passed to have the essay printed in the *Theological Monthly*. Rev. Karstensen, of Blackwell, read a very instructive German essay dealing with Communion and announcements for Communion. This paper held up the ideal conditions toward which each pastor and congregation should strive. A very instructive discussion followed regarding announcements for Communion. Rev. Frese, of Tulsa, read an essay on the inspiration of the Bible. This paper was comparatively short, but very much to the point.

During the business sessions our delegates for the convention at Fort Wayne were given the necessary instructions. One new movement considered was the advisability of organizing the various ladies' aid societies of the State into a state body. A committee of three, consisting of Revs. Roesel, Holtman, and Umbach, was appointed to take the matter in charge. A resolution was passed placing the Oklahoma State Pastoral Conference on record as favoring the publishing of a new English Comparative Symbolics.

Reports from the mission-fields of the State showed that our Church has unlimited opportunities in Oklahoma. Several missionaries reported that whole congregations of formerly non-Missourians had been gained. The sad tone about the missionaries' reports was the cry: "We need more money to work with."

Chickasha, Okla. V. GLOE.

OUR FIRST CELEBRATION OF THE LORD'S SUPPER WITH THE NEW CONVERTS AT SHIHNAN, CHINA.

On the first Sunday after Epiphany of the present year five converts of communicant age were baptized. On the second Sunday after Epiphany we foreigners celebrated the Lord's Supper with them, thus testifying that we foreigners are one in Christ with the Chinese Christians. "We, being many, are one bread and one body; for we are all partakers of that one bread." 1 Cor. 10, 17.

A special private service was held earlier than our usual morning service, which is largely attended by non-Christians. At the opening of the confessional service we sang four stanzas of the Chinese translation of "So wahr ich leb', spricht Gott der Herr." The confessional address was based on Ps. 32, 1. 2. Then followed the confession of sins, the congregation and the pastor kneeling. Our Chinese translation of the confessional liturgy was taken from our synodical Book of Forms. After this we sang two more verses of the above confessional hymn. Then the service continued with several hymns, reading of the Epistle- and Gospel-lessons, and a sermon on the Lord's Supper; text: 1 Cor. 10, 16. We sang three Chinese Communion hymns, two of these being "Jesus Christus, unser Heiland" and "O Jesu, du mein Braeutigam." The bread and wine were consecrated in Chinese according to the custom of our Church in America. Then the communicants knelt down before our primitive altar and partook of the Sacrament.

This was our first Communion service for Chinese Christians in Shihnan. May the Lord strengthen our local Christians and preserve them in the true faith! ARNOLD H. GEBHARDT.

NOTES AND NEWS.

The *North Light Leaguer* is the organ of the Walther League societies in Northwestern Canada. It is published at Saskatoon.

The *Milwaukee Sentinel* of May 19 printed a picture of the pastor and the teachers of Bethlehem Church, Milwaukee, taken at a flag-raising on the school-grounds.

The schoolchildren of St. Paul's Church, Cincinnati, Rev. Walter Littmann, pastor, have decided to support a Chinese boy studying for the ministry. The cost is $4 per month.

The splendid photographs of the convention at Fort Wayne which were available for the press were furnished by the American Luther League through its general secretary, Rev. John C. Baur.

Why Lutheran union is far off: At a Knights Templar service in the Masonic Temple at Urbana, O., one of the participants was Sir Knight W. L. Guard. "Sir" Guard is a minister of the Lutheran (Merger) church.

Adolph H. Engelhardt, of Providence, R. I., is a Divine Healer. In her suit for divorce his wife names 122 women. More and more do these false prophets conform to the picture which Peter draws of them in his second epistle.

Correction: June 19 (page 196) we referred to "our church in Superior, Wis." We should have remembered that there are two churches of our Synod at Superior: Christ Church, Rev. Theo. D. Martens, pastor, and Immanuel Church, Rev. Paul J. G. Weeke, pastor.

Bethlehem Church, Milwaukee, Rev. Oscar Kaiser, pastor, has built a duplex flat for two of its teachers and has remodeled its school. Total expense, $30,000. A new teacher has been called, and the school is now accredited. It has eight grades and a kindergarten.

When a faith-healer came to Dr. E. S. Cowles, of New York, the doctor said to him: "All right, I'll call in witnesses, and you can break my arm. I'll write a check for $10,000, and you do the same. If you can heal my arm, you get my check; if you can't, I'll get your check." Needless to say, he refused.

When the Presbyterian Church had condemned the teachings of Rev. Fosdick, who denies the inspiration of the Bible, the deity of Jesus Christ, and every other fundamental doctrine, the Clergy Club of New York gave him a dinner at which all speakers proclaimed their agreement with Liberalism. Among those present were C. P. Fagnani and Arthur C. McGiffert, Sadduceans, and Revs. G. U. Wenner and John E. Heindel, of the (Merger) Lutheran Church. Rather disgraceful, we say.

"Every observing traveler visiting Latin America notices the general lack of interest in religion. The educated classes of Latin America have abandoned the only form of Christianity that they have ever known and are fast becoming a people without religion. My recent investigations have been startling in their revelations as to the way the working classes also are abandoning the church and drifting into extreme Socialism and antagonism toward all forms of religion."

Rev. S. G. Inman, after a six months' stay in South America.

From Philadelphia we received the following from a doctor of medicine who is a WITNESS reader: "Recently I have been reading some of your letters in the LUTHERAN WITNESS discussing the Masonic problem. A few days ago I had occasion to speak with a very ardent member of the fraternity and at the same time a good member of the Presbyterian Church. On explaining our objection to secret organizations, he remarked, 'It is the first time that I have seen it in that light. You cannot serve two masters, can you?'" G.

Obituary.

† REV. OTTO L. HOHENSTEIN. †

After forty years of untiring and faithful service in the Church Militant God called Pastor Otto L. Hohenstein into the Church Triumphant, June 9, at the age of 63 years, 6 months, and 5 days.

Brother Hohenstein was born December 4, 1859, at West Bloomfield, Wis., and soon after his birth was baptized. Due to pioneer conditions his early education was limited; his re-

ligious instruction was given him mostly by his parents. In 1875 he entered Concordia College at Fort Wayne, Ind., from which institution he graduated in the spring of 1880. In the fall of the same year he took up the study of theology at Concordia Seminary, St. Louis, Mo., graduating June 27, 1883. After his ordination at Little Rock, Ark., September 23 of the same year, he first served the congregations at West Prairie and Clear Point, Ark. In 1884 he accepted a call to Kewanee, Ill. Here he worked very hard, preaching, teaching school, and doing missionary-work until 1891. January 1, 1892, he took charge of Trinity Lutheran Church in Peoria, Ill., where he labored for almost fourteen years, besides serving two smaller congregations. In September, 1904, Trinity Congregation at Bloomington, Ill., called him to be its pastor. Here he spent the best years of his ministerial life, and his labors were crowned with great success. In addition to the work of the ministry proper Pastor Hohenstein also served the Church at large. For many years he was a member of important committees of Synod: the Intersynodical Committee, the Survey Committee, of which he was secretary, the School Board of the Central Illinois District, of which he was chairman, and the Electoral Board of Concordia College, Springfield, Ill. He frequently wrote articles and sermons for our church periodicals.

Not only an untiring and efficient, but also a faithful worker the Lord has taken from us. He had endowed him with remarkable gifts. He was physically healthy and strong; he had a keen intellect, he had acquired a rich store of knowledge, he loved God's Word and His Church, he had a clear insight into the divine doctrine, great readiness and force of speech, he showed fearless courage and steadfastness, was thoroughly honest in his dealings with his fellow-men, and at the same time was of a loving disposition. In him our Synod lost one of its ablest ministers.

July 9, 1884, Pastor Hohenstein married Miss Anna Mennicke. Eleven children were born to them, four of whom died before their father. His wife died in October of last year. The following survive to mourn his death: four sons, two of whom are serving the Lord in the ministry, three daughters, four grandchildren, two sisters, and two brothers.

The departed brother began to fail in health at the beginning of this year. An operation was performed on him March 21, but without the hoped-for result. He patiently submitted to the will of God, confessed his faith in Christ and His Gospel, and firmly trusted in the guidance of his Savior to the last. One of his last words was an answer to a recitation of a Gospel promise: "These things are so sure. Would to God we could only believe them more firmly!" After partaking of Holy Communion, he died peacefully, trusting in the merits of Christ, June 9, surrounded by his children.

The burial took place June 11. The undersigned officiated at the home, Prof. L. Wessel preached the English and Prof. Geo. Mezger, D. D., the German sermon in the services held at the church, and the latter also officiated at the grave.

Lincoln, Ill. J. BARTHEL.

† JOHN FREDERICK MOELLER. †

Two days before Pentecost one of the pioneer teachers of our Synod, Mr. John Frederick Moeller, breathed his last on earth after an apoplectic stroke. We laid him to rest on Pentecost Sunday with all Christian honors, the undersigned addressing the large audience on the words of Simeon, Luke 2, 29—32.

The venerable father was born at Brockhausen, Hannover, December 26, 1840. At the age of nine he came to this country with his parents. He attended the parochial school at Cleveland until his confirmation. A few years later his pastor, the sainted Pastor Lindemann, prevailed upon him to prepare for the service of the Lord in the Christian day-school. Accordingly, in the fall of 1858, he went to Fort Wayne, where the Teachers' Seminary then was housed together with the Practical Seminary, and was graduated from that institution in June, 1862. Soon afterwards he accepted a call to Immanuel Lutheran Congregation at Rock Island, Ill. This congregation he served faithfully for a period of forty years as pioneer teacher. Though he often had the opportunity, in his younger days, of receiving a larger salary in other congregations which had extended calls to him, he remained at his first charge and bore the burdens of the pioneer days. Often from 80 to 100 smaller pupils in the lower grades were crowded together in his classroom, but he cheerfully and faithfully continued to serve the Lord under such adverse circumstances. It was with the deepest regret that Mr. Moeller, in 1902, on account of impaired eyesight resigned the office so dear to him. Until his blessed end he was a faithful, humble Christian, setting a fine example to young and old by showing his love of the Word of God.

In 1864 he entered holy matrimony with Miss Augusta Fatthauer, of Dover, O. In 1914 this happy couple, which the Lord had blessed with fifteen children, celebrated its golden wedding, surrounded by children and grandchildren. Two years later the faithful wife of the deceased preceded him into the rest of the children of God. Of the ten surviving children two sons, Frederick and George, are serving the Lord in the ministry, also two grandsons, Herbert and Albert Moeller. — May the memory of this sainted father always be blessed among us!

PH. WILHELM.

† OTTOMAR ZERSEN, †

son of Rev. F. Zersen, a pious, diligent member of Sexta of our Concordia at Milwaukee, departed this life June 3. He was ill about four weeks with scarlet fever, and finally other complications set in. On June 6 his body was consigned to its last resting-place in the Lutheran cemetery at Itasca, Ill. Sermons were preached by Rev. A. Pfotenhauer, Rev. Nauss, and the undersigned, representing Concordia College.

G. CHR. BARTH.

New Publications.

A Brief Guide in the Christian Doctrine for Adult Catechumens. 23 pages, 4½×6½. Northwestern Publishing House, Milwaukee, Wis. Price: Single copies, 15 cts.; dozen, $1.20. Order from Concordia Publishing House, St. Louis, Mo.

Rev. Selle's *Brief Guide* has been on the market for a number of years, and seems to have proved useful in the case of adult membership classes. The author has revised the booklet and now reissues it in handy form, well printed on good paper. G.

The Resurrection of Jesus an Historical Fact. By *Rev. Z. J. Ordal.* Augsburg Publishing House, Minneapolis, Minn. 128 pages, 7¾×5½.

Rev. Ordal is a member of the Norwegian Lutheran Church (Merger). In this volume he sets forth comprehensively the line of argument for the historical character of Christ's resurrection. When the fundamental importance of this doctrine for Christian faith and life is considered, the interest which both the pastor and the Christian layman must have in this question becomes evident. While not a scientific work, Rev. Ordal's book will satisfy the requirements of those who want a brief statement of the evidence for Christ's resurrection. G.

Life of Christ. By *Giovanni Papini.* Translated by *Dorothy Canfield Fisher.* Harcourt, Brace & Co., New York, N. Y. 416 pages, 5½×9. Price, $3.50.

This book has made a great stir, since it is the confession of a man who formerly was an anarchist and atheist, but has now turned with trusting faith to the story of Christ as told in the gospels. Papini is the foremost Italian author of our day. When the great world catastrophe came and that which had been regarded as the best in European civilization lay in ruins, Papini was profoundly affected by this rebuke to the wisdom of men and has now in this *Life of Christ* registered his faith in the Bible. In the days before the war he had "affronted Christ as few men before him had ever done," and he regards "this book about Christ as insufficient expiation for his guilt." (p. 18.) Having sounded all the depths of denial, he writes this book "especially for those who are outside the Church of Christ." He wants to win the enemies of Christianity, "writing as a layman for the laymen who are not Christians." (p. 10.)

Papini avows his faith in the doctrines of the Roman Catholic Church, and at more than one point his Roman views regarding the primacy of Peter, the Sacraments, and the Church find utterance. However, this feature is not pronounced, and the book cannot be classified as Romish propaganda. It is a paraphrase of the Gospel-story, together with interpretations for the modern reader. In style it is truly magnificent, although its vocabulary and much of its interpretation is such that it cannot be called in the ordinary sense a popular book.

The chief fault of this very notable contribution to the literature which has grown out of the modern restudy of the gospels is its view of the kingdom of God. Turning with horror from the desolation of the Great War, Papini finds comfort in the thought that the day will come when the kingdom of God will be established among men, — and he has in view an earthly kingdom, "when

the Sermon on the Mount shall become the only law recognized on earth." It is thus a modified chiliasm that Papini preaches, and while he seems to believe in the atonement for sin through the blood of Christ, that central doctrine of Christianity is only casually referred to and is not in the center of the author's thoughts. In its lack of emphasis on the great fundamentals — the vicarious atonement and justification by faith — the Roman Catholic limitation of the author is painfully evident. G.

The Authenticity of the Holy Scriptures. By *H. E. Dana.* Geo. H. Doran Co., New York, N. Y. 93 pages, 5×7½. Price, $1.00.

Christianity and Liberalism. By *J. Gresham Machen, D. D.* The Macmillan Co., New York, N. Y. 189 pages, 5×7½.

Where the Higher Criticism Fails. By *W. H. Fitchett.* Methodist Book Concern, Cincinnati, O. 191 pages, 5×7½. Price, $1.25, net.

The bold assaults which have recently been launched against the fundamental teachings of Christianity by men within the churches have caused a reaction which even a year ago few of us would have dared to hope for. Confessors of ancient Christian truth have stepped forward, who with great skill and equipped with every scholarly attainment set forth the Christian view regarding the Holy Scriptures, the person of Christ, and the way of salvation, and who with unsparing logic lay bare the weakness of the liberal (rationalists') position. Three such works are announced above, the first written by a Baptist, the second by a Presbyterian, the third by a Methodist. Professor Dana is professor of New Testament Greek in the Southwestern Baptist Seminary, and Dr. Machen is assistant professor of New Testament Interpretation in Princeton Theological Seminary. Professor Dana discusses in four lucid and convincing chapters the issues which are involved, the historical character of the Bible narratives, the relation of the Bible and science, and "The Bible and Experience." We note that he has not overlooked a Lutheran contribution to the subject of evolution (67—72). Professor Machen discusses the following subjects: Doctrine, God and Man, The Bible, Christ, Salvation, The Church. Nothing better has been written on these great fundamentals during the present controversy between the Christians and the Sadduceans in the Church. Reading these books, the one question is uppermost in our mind: How can such men continue to maintain relations of fellowship with infidels like Fosdick and Grant? And how can our third author, Rev. W. H. Fitchett, remain in fellowship with the liberalists who bear the Methodist name? His book is indeed a trenchant "Critique of the Destructive Critics." The author holds that every "syllable" of the Bible is inspired, and that the Scriptures "judge us; we cannot pretend to judge them." He is weak only on the evolutionary theory, assuming, as he does (p. 100), that "evolution as now understood gives ample room for the miraculous." In spite of this blemish, *Where the Higher Criticism Fails* is a notable book, its style racy, its positions sustained by unassailable logic. G.

Henry Martyn, Confessor of the Faith. By *Constance E. Padwick.* George H. Doran Co., New York, N. Y. 304 pages, 5×8. Price, $1.50.

Henry Martyn was one of the pioneers of Christian missions in Western Asia. By his versions of the New Tesament into Hindustani, Persian, and Arabic he opened an avenue for the Gospel to many millions. His life was one of stirring adventures, interestingly told by Miss Padwick in this well-printed volume. G.

Miscellaneous.

Ordination and Installations.

Ordained under authorization of the respective District President: —

On 3d Sunday after Trinity: *Cand. A. O. Meyer*, called as assistant professor at Porto Alegre, Brazil, in St. John's Church at Crystal Lake, Wis., by Pastor Chr. Meyer.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On Sunday after Ascension: The *Rev. A. E. Rolf* in the congregation at New Hamburg, Ont., Can., by President F. Malinsky, and in the congregation at Baden, Ont., Can., by Pastor R. Eifert. — The *Rev. G. E. Theiss* in Immanuel Church, Los Angeles, Cal., by Pastor G. Witte.

On Whitsunday: The *Rev. P. C. Krey* in Our Savior's Church, Perth Amboy, N. J., by Pastor V. B. Skov.

On Trinity Sunday: The *Rev. C. W. Baer* in Redeemer Church, Fort Wayne, Ind., by Pastor G. W. F. Doege.

May 31: The *Rev. R. Lammers* in St. Paul's Church, Optimo, N. Mex., by Pastor E. F. Schmid.

On 1st Sunday after Trinity: The *Rev. J. Hannewald* in St. John's Church, Fort Collins, Colo., by Pastor A. H. Schmid. — The *Rev. R. Eirich* in Redeemer Church, Baltimore, Md., by Pastor F. C. G. Schumm. — The *Rev. H. Hagist* in the congregations at Macedonia and Tuscola, Ill., by Pastor W. Schweppe.

On 2d Sunday after Trinity: The *Rev. O. Schumm* in St. Paul's Church, Centerville, and in St. Peter's Church, Three Rivers, Mich., by Pastor W. T. Schalm. — The *Rev. R. Siebert* in Immanuel Church, Cass Lake, Minn., by Pastor C. S. Mundinger. — The *Rev. G. Schroeder* in St. John's Church, Wellman, Iowa, by Pastor W. S. Schreiber. — The *Rev. W. R. Miessler* in the congregation at White City, Kans., by Pastor W. A. Meyer.

On 4th Sunday after Trinity: The *Rev. C. H. Zarwell* in Immanuel Church, San Jose, Cal., by Pastor G. Mieger.

On 5th Sunday after Trinity: The *Rev. A. Dede* in St. John's Church, Defiance, O., by Pastor C. H. Schroeder. — The *Rev. L. Niermann* in St. Paul's Church, Blue Point, Ill., by Pastor M. O. Burkhardt. — The *Rev. C. Th. Spitz* in Trinity Church, Stewardson, Ill., by Pastor G. A. Schimmel. — The *Rev. O. Hamm* in Zion Church, Columbia City, Ind., and, in the afternoon, at Disco by Pastor V. Hennig. — The *Rev. J. Schumacher* in Jehovah Church, St. Paul, Minn., by Pastor F. J. Seltz.

On 6th Sunday after Trinity: The *Rev. F. W. Schulze* in Zion Church, Downs, Kans., by Pastor J. W. Dukewits. — The *Rev. H. C. Claus* in Zion Church, Ferguson, Mo., by Pastor B. v. Schenk. — The *Rev. A. F. Breihan* as Superintendent of the Orphans' Home in Addison, Ill., by Pastor O. C. A. Boecler. — The *Rev. C. Amling* in the congregations at Olympia and South Tacoma, Wash., by Pastor P. W. F. Georg.

B. *Teachers:*

On 1st Sunday after Easter: *Teacher H. Schmidt* in St. John's Church, Yuma, Colo., by Pastor W. C. Bekemeyer.

On Whitsunday: *Teacher J. J. Troester* as teacher of the third and fourth classes of St. John's School, Orange, Cal., by Pastor A. C. Bode.

On 5th Sunday after Trinity: *Teacher E. Ritzmann* as teacher in St. Paul's Church, Addison, Ill., by Pastor A. Pfotenhauer.

Corner-Stone Laying.

The following churches laid the corner-stone of a new church: —

On Whitsunday: Trinity Church, *Marcus*, Iowa (the Rev. A. C. Ilten, pastor). — On 2d Sunday after Trinity: St. Paul's Church, *Evergreen Tp.*, Becker Co., Minn. (the Rev. E. T. Hilpert, pastor). Trinity Church, *Janesville*, Minn. (the Rev. M. Winter, pastor). — On 5th Sunday after Trinity: Redeemer Church, *Fort Wayne*, Ind. (the Rev. C. W. Baer, pastor). Immanuel Church, *Brownton*, Minn. (the Rev. H. Weerts, pastor).

Dedications.

Dedicated to the service of God: —

Churches. — On Trinity Sunday: The new church of St. John's Congregation, *Austin*, Minn. (the Rev. W. F. Milbrath, pastor). — On 1st Sunday after Trinity: The new church of Our Savior Congregation, *Gordon*, Nebr. (the Rev. H. M. Roth, pastor). The new church of Trinity Congregation, *White Oak* (Mount Healthy), O. (the Rev. D. J. Kroger, pastor). — On 6th Sunday after Trinity: The new church at *Chaska*, Minn. (the Rev. O. H. Schmidt, pastor).

Anniversaries.

The following churches celebrated anniversaries: —

Sunday after Ascension: St. John's Congregation, *Kimmswick*, Mo. (the Rev. H. C. Harting, pastor), the 75th. Trinity Congregation, *Conant*, Ill. (the Rev. A. H. T. Meyer, pastor), the 25th. — Trinity Sunday: Grace Congregation, *Alice Tp.*, Renfrew Co., Ont., Can. (the Rev. H. Landsky, pastor), the 50th. The congregation at *Hazard*, Nebr. (the Rev. C. Th. Spitz, pastor), the 40th, as well as the 25th anniversary of the dedication of their church. St. John's Congregation, *Bayonne*, N. J. (the Rev. J. F. Boelling, pastor), the 25th. — 2d Sunday after Trinity: Immanuel Congregation, *Klinger*, Iowa (the Rev. L. Yockey, pastor), the 25th. Zion Congregation, *Danvers*, Ill. (the Rev. K. F. Linse, pastor), the 50th. — 3d Sunday after Trinity: St. John's Congregation, *Beardstown*, Ill. (the Rev. C. E. Gallman, pastor), the 75th. — 4th Sunday after Trinity: Trinity Congregation, *New York*, N. Y. (the Rev. O. Graesser, pastor), the 80th.

Mission-Festivals.

Whitsunday: Trinity, *Conant*, Ill.: $78.00. — Trinity Sunday: *Amherst*, Colo.: $153.55. St. Peter's, *Bremen*, Ill.: $133.55. St. Paul's, *Utica*, Nebr.: $147.69. Immanuel, *Rock Island*, Ill.: $470.00. — 1st Sunday after Trinity: St. Peter's, *Arlington*, Ill.: $604.00. St. John's, *Marysville*, O.: $247.30. Zion, *Meinert*, Mo.: $151.00. St. John's, *Young America*, Minn.: $409.46. *Hahlen*, Ill.: $216.00. Trinity, *Mansfield*, S. Dak.: $209.18. — 2d Sunday after Trinity: *Frohna*, Mo.: $254.15. St. Peter's, *Reedsburg*, Wis.: $915.00. *Hopleton*, Ill.: $478.30. Trinity, *Elgin*, Minn.: $160.00. *Dora Tp.*, Minn.: $151.50. *Bazile Mills*, Nebr.: $93.29. St. Matthew's, *Canarsie*,

Brooklyn, N. Y.; $50.25. St. John's, *Sherman Center*, Wis.; $443.29. St. Paul's, *Farmington*, Mo.; $283.61. Grace, *Modesto*, Cal.; $37.15. — 3d Sunday after Trinity: St. Peter's, *Craig*, Mo.; $133.00. St. John's, *State Center*, Iowa; $361.31. Zion, *Arena Tp.*, Minn.; $85.21. Salem, *Elwood*, Nebr.; $259.30. St. John's, *South Branch*, Minn.; $184.50. St. John's, *Tecumseh*, Nebr.; $143.45. Immanuel, *Brownton*, Minn.; $167.00. St. John's, *Lake Elmo*, Minn.; $161.00. St. John's, *Germantown*, Iowa; $715.16. Immanuel, *York*, Nebr.; $130.91. — 4th Sunday after Trinity: St. Paul's, *Varna*, Ill.; $246.00. Immanuel, *Williamsburg*, Iowa; $316.94. Immanuel, *St. Ansgar*, Iowa; $276.00. *Thayer Co.*, Nebr.; $590.09. St. Peter's, *Pella Opening*, Wis.; $262.07. Trinity, *Walter Tp.*, Minn.; $126.33. Immanuel, *Havillah*, Wash.; $82.00. Trinity, *Grand Mound*, Iowa; $106.72. *Bohnsack Tp.*, N. Dak.; $246.76. Zion, *Ayrshire*, Iowa; $100.20. Zion, *Boyd*, Minn.; $145.00. St. Peter's, *Delafield*, Minn.; $232.00. St. John's, *Vergas*, Minn.; (?). — 5th Sunday after Trinity: Trinity, *Janesville*, Minn.; $300.00. *Kroschel*, Minn.; $122.58. Zion, *Little Falls*, Minn.; $44.56. St. Paul's, *Ute*, Iowa; $436.00. — 6th Sunday after Trinity: *Atwater*, Minn.; $75.43. Immanuel, *Hay Creek*, Minn.; $219.00. St. Paul's, *Auburn*, Nebr.; $124.00.

Announcement.

Pastor R. G. Kurz, of New Franklin, Mo., having withdrawn from the Evangelical Synod, desires to become a member and pastor of our Synod. RICH. KRETZSCHMAR, *President of Western District.*

Notices.

The Western District has placed a resident pastor in Columbia, Mo., the home of the Missouri State University. You will render yourselves and your students' pastor a notable service by sending him the names of prospective students who will enter the university in September. Please address your communications to

REV. A. C. BERNTHAL, 210 Edgewood Ave., Columbia, Mo.

All who know of fellow-Lutherans in Pomona, Cal., or neighborhood, are requested to kindly send addresses to

REV. E. HEINECKE, R. 1, Santa Ana, Cal.

Mission-Offering Envelopes

may now be had gratis, with either English or German imprint. Please address the undersigned, specifying kind and quantity desired. THEO. W. ECKHART, *Financial Secretary*, 3558 S. Jefferson Ave., St. Louis, Mo.

Announcements Regarding Our Synodical Institutions.

Concordia College, Fort Wayne, Ind. — God willing, the 85th term of our institution will open September 5, 8 A. M. All students must arrive the evening before. Such as enroll in the classical course, but do *not* intend to study for the ministry, pay $150 for board, etc., plus $100 for tuition, in quarterly payments, as per synodical resolution. All new entrants must enclose their credits in their application paper. A catalog with rules of the institution and list of the outfit required will be mailed to all applicants. All announcements ought to reach the president's office by August 20. May the value of Christian education as offered by the educational system of our Synod be more and more recognized by members of our congregations! M. LUECKE, *President.*

St. Paul's College, Concordia, Mo. — The 41st school-year of this institution will begin, *D. v.*, Wednesday, September 5. Applications for admission should be mailed as soon as possible. Applicants for admission to the high school department must present an eighth-grade certificate or pass an examination based on the State regulations for eighth-grade studies. Such as are not sufficiently advanced to take the examination may acquire the necessary credits in a preparatory class (Septima) established for that purpose. All applicants must present a letter of recommendation from their pastor or former teacher. Students intending to enter the ministry pay no tuition; non-ministerial students are to pay $100 a year. Members of laboratory classes are charged $1 a year for breakage during the year; balance, if any, is refunded at the close of the session. All students are required to pay a library fee of $1 a year. Special arrangements must be made for music lessons and use of piano. Arrangements for rooms should be made, if possible, two weeks before the beginning of the school-year. Rooms are free of charge and are furnished with lockers, desks, and shelves; students furnish their own desk-lights, chairs, and mattresses. Books and stationery are to be had at the college bookstore. Board is $25 for each quarter and is payable in advance. Students should be provided with a pillow, four pillow-cases, two white bedspreads, four sheets, two blankets, one quilt, and a 2½×6-foot bedpad, all of this to be marked with the owner's full name; mere initials are not sufficient. In order to secure an approximate uniformity in dress and to counteract the tendency to incur unnecessary expense for clothing, students are to have for ordinary wear four blue chambray shirts, with collars attached, one gray sweater, and dark trousers. Further information will gladly be furnished by J. H. C. KAEPPEL, *President.*

St. John's College, Winfield, Kans. — The new school-year of this institution will, *D. v.*, open on the first Wednesday in September. Students should arrive on Tuesday; no lodgings are assured before that date. — Board for ministerial students, $100 a year; for such as do not intend to enter the ministry, $120. No extra charge for fuel, physical training, or chorus class, but light fees are collected for library, medical treatment, and sundries. We have strong courses in Music, Expression, and Business. Girls have access to all courses except the ministerial, but may prepare for some line of church-work. — Moneys intended for the younger students should be sent to the undersigned, who will mail detailed statements to the parents at certain intervals. — To enter our Freshman High School (Sexta), graduation from the eighth grade is required, but a preparatory class is conducted for deficients. — Names of new students should be in our hands as soon as possible. A catalog and questionnaire will be mailed on request. Address

PROF. A. W. MEYER, *President*, Winfield, Kans.

Concordia College, Conover, N. C. — The new term will begin, *D. v.*, September 5. Applicants for admission should present themselves for examination by September 4. The main purpose of the institution is to serve students who have the ministry in view. The full course preparatory to entrance into the Seminary at St. Louis is offered. Other courses are offered to both boys and girls. For catalog and further information apply to

O. W. KREINHEDER, *President.*

Concordia College, Portland, Oreg. — On September 12 we intend to begin our eighteenth school-year. All students are requested to be present at the opening exercises at 11 A. M. The board will be as formerly, $88, which should be paid in advance, in four instalments. Books come to about $15 during the year. New students have, besides, an initial expense of about $12 for desk, chair, lamp, mattress, etc. Each student ought to be provided with at least two blankets for a single bed and the necessary clothing. We would urge all parents not to send too large sums of money directly to the students, but rather to send all money to the director, from whom the students may obtain the necessary amounts. — May the Lord again send us a large number of new students, as He did last year, and strengthen the hearts of the others so that they will not lose their interest. All further information will gladly be furnished by F. W. J. SYLWESTER, *President.*

Concordia College, Edmonton, Can. — The third school-year of our Canadian Concordia begins, *D. v.*, on Wednesday, September 19. Students are kindly requested to arrive on time. All new students are urged to announce themselves as soon as possible. Every applicant must furnish references from his pastor as to his moral character, physical condition, and qualifications. Only such will be accepted as will have passed their fifteenth birthday before January, 1924, or have graduated from grade eight. The entire expenses amount to approximately $140 per year ($80 for board, $5 for medical fees and repairs, $2 for recreative purposes, — the latter two items are due at the time of entrance, — $40 for books, stationery, mattress, electric lamp, toilet articles, etc.). Board is to be paid quarterly (at the opening of the school-year, November 15, February 1, and April 15). Students preparing for service in the Church pay no tuition-fee. All others are required to pay $100 per annum in addition to the above-mentioned expenses, according to a resolution passed at last meeting of Synod. Further information will be cheerfully furnished. All moneys and inquiries should be addressed to

REV. A. H. SCHWERMANN, *Principal, Concordia College*, 10875 98th St., Edmonton, Alta., Can.

Lutheran High School and Business College, Deshler, Nebr. The new school-year of this institution will open September 5. The following courses are offered: Academic, Shorthand and Typewriting, Bookkeeping, Banking, Sewing, Millinery, Domestic Science, Music, Mechanical and Architectural Drafting. The school has been accredited to the University. Catalog and further information will be furnished by EDW. BECKLER, Deshler, Nebr.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Grace, Harrisburg, Pa., $5.00. *Budget Treasury:* Holy Trinity, New York, 18.00; Pilgrim, St. Louis, 126.67; Calvary, Harrisburg, Pa., 18.94; Bethlehem, Roslindale, Mass., 10.00; Trinity, Bedford, O., 17.80; Our Savior, Brooklyn, 45.75; Grace, Pittsburgh, 25.00; Redeemer, St. Paul, 646.54; Pilgrim, Kenmore, N. Y., 3.46; Redeemer, Detroit, 150.00; Grace, San Diego, 11.00; Trinity, Flatbush, Brooklyn, 60.35; Grace, St. Louis, Mo., 137.50. ($1,271.91.) *Church Extension Fund* — *District:* Grace, Elyria, O., 6.12. *Deaf-mute Missions:* Grace, Harrisburg, Pa., 5.00. *District Budget:* Holy Trinity, New York, 22.00; Pilgrim, St. Louis, 82.92; Trinity, Bedford, O., 20.00; Our Savior, Brooklyn, 62.07; Grace, Pittsburgh, 75.00; Pilgrim, Kenmore, N. Y.,

2.84; Redeemer, Detroit, 123.00; Grace, San Diego, 9.02; Grace, St. Louis, 112.50. ($500.35.) *Foreign Missions:* N. N., Buffalo, 6.00. *Missions — District:* Faith Sunday-school, Cleveland, 11.02; N. N., Buffalo, 6.00; Redeemer, Chicago, 30.00; Messiah, Detroit, 75.00. ($122.02.) *Colored Missions:* Bethlehem Sunday-school, Primary Department, Roslindale, Mass., 2.00. *Synodical Treasury:* Redeemer, Chicago, 59.31. *Synodical Building Fund:* Grace, Pittsburgh, 265.50; Grace, Harrisburg, Pa., 5.35; Highland Park, Los Angeles, Cal., 53.00. ($323.85.) *Industrial Home in Addison:* Mount Olive, Chicago, 10.00. *Convalescent Home in St. Louis:* Mount Calvary Ladies' Aid Society, St. Louis, 9.00. *Buffalo Institutional Missions:* Pilgrim, Kenmore, N. Y., 6.72. *City Mission in St. Louis:* Pilgrim, St. Louis, 18.75, and from Arth. F. C. Blase, 100.00. ($118.75.) *City Mission in St. Louis — Social Service Work:* Grace Ladies' Aid Society, St. Louis, 3.00. *Galician Orphans:* Pilgrim, St. Louis, 5.00. *India Christmas Box:* Grace Ladies' Aid Society and Missionary Society, Harrisburg, Pa., 4.00. *Designated Student in Bronxville:* Bethlehem, Roslindale, Mass., 15.00. *Home for Feeble-minded in Watertown:* Trinity, Bedford, O., 2.00; Trinity Ladies' Aid Society, Hammond, Ind., 5.00. ($7.00.) *Sanitarium in Wheat Ridge:* Messiah Y. P. S., Grosse Pointe Pk., Mich., 128.00. *Salary of Miss Olive Gruen in China:* Christ Sunday-school, Webster Groves, Mo., 25.00. — GRAND TOTAL: $2,642.03.

July 7, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT.—May: *Budget Treasury:* Congregations in New Orleans: Christ, $39.15; Trinity, 11.95; St. John's, 52.94; St. Paul's, 54.20. Congregations: Cullman, Ladies' Aid, 30.00; Atlanta, 15.40; Elberta, 23.14; Mobile, 23.70; Birmingham, 27.62. ($278.10.) *Budget Treasury of the Southern District:* Zion Congregation, New Orleans, 51.90. *Home Missions:* Congregations in New Orleans: Mission-festival collections: St. Paul's, 51.25; St. John's, 60.66; Zion, 85.80; Trinity, 45.62; Octavia Mission, 4.40; Redeemer, 13.00; Joint Mission-festival, 200.00; St. Paul's Ladies' Mission Society, 40.00, from Sunday-school, 50.00. Cullman, Sr. W. L. Soc., 7.50. ($558.23.) *Seamen's Bethel:* Ladies' Mission Society of First English Congregation, New Orleans, 105.00. *Synodical Treasury of District:* Congregation in Gotha, 6.46. *Synodical Building Fund:* Congregations in New Orleans: Zion, 5.25; St. John's, 1.00. Congregations: Lake Charles, 82.75; Clinton, 10.75; Mobile 31.45; Pascagoula, 87.60; Jennings, 63.00; Gotha, 5.25. ($287.05.) *Foreign Missions:* Ladies' Mission Soc. of St. Paul's Congr., New Orleans, 1.00. Tampa, W. L. Soc., 5.00. ($6.00.) *City Mission:* Congregations in New Orleans: St. John's 1.00; First English, 6.00. ($7.00.) *Bethlehem Orphan Home:* Congregations in New Orleans: Trinity, 26.09; First English, 3.00. Ladies' Aid Society in Mobile, 10.00. ($39.09.) *Students' Fund of Louisiana Conference:* Congregations in New Orleans: First English, 18.00; St. John's Ladies' Aid, 3.00. ($21.00.) *Board of Support:* Congregations in New Orleans: First English, 3.00; Zion, 21.20. New Orleans Pastoral Conference, 25.00. ($49.20.) *Broadcasting Station, Concordia Seminary, St. Louis:* Birmingham, W. L. Soc., 20.00. — GRAND TOTAL: $1,429.03.

New Orleans, La., June 15, 1923. A. C. REISIG, *Treas.*, 315 S. Jefferson Davis Parkway.

ATLANTIC DISTRICT. — June: Synodical Treasury, $1,122.62; Synodical Building Fund, 429.40; Seminary Building Fund, 796.60; Missions, 3,333.77; Miscellaneous, 3,846.79. — *Total*, $9,529.18.
H. E. SIEKER, *Treas.*

CENTRAL DISTRICT. — June: Synodical Treasury, $3,553.85; Synodical Building Fund, 1,863.76; Missions, 5,451.56; Miscellaneous, 3,296.48. — *Total*, $14,165.65. P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT. — June: Budget, $2,625.84; Synodical Treasury, 195.47; Synodical Building Fund, 524.50; Missions, 203.94; Miscellaneous, 569.83. — *Total*, $4,119.58.
E. C. BECK, *Treas.*

EASTERN DISTRICT. — June: Synodical Treasury, $686.94; Synodical Building Fund, 10.00; Budget Treasury, 111.25; New Seminary Building, St. Louis, 91.00; Missions, 2,095.00; Miscellaneous, 711.86. — *Total*, $3,706.05. J. P. SCHAFFER, *Treas.*

IOWA DISTRICT. — June: For Budget Treasury and funds of the budget, $8,762.40; Synodical Building Fund, 373.05; sundry items, 1,342.95. — *Total*, $10,478.40. P. F. FIENE, *Treas.*

MICHIGAN DISTRICT. — May 16 to June 15: Budget Treasury, $276.10; Synodical Treasury, 2,200.81; Synodical Building Fund, 2,186.00; Missions, 2,149.59; Miscellaneous, 3,016.05. — *Total*, $9,828.55. E. J. GEYER, *Treas.*

MICHIGAN DISTRICT. — June 16 to July 15: Budget Treasury, $360.24; Synodical Treasury, 1,690.36; Synodical Building Fund, 406.77; Missions, 1,818.72; Miscellaneous, 3,944.42.—*Total*, $8,220.51.
E. J. GEYER, *Treas.*

MINNESOTA DISTRICT. — May: Home Missions, $1,031.80; General Home Missions, 61.73; Synodical Treasury, 1,437.17; Synodical Building Fund, 3,945.61; other missions, 1,266.43; Miscellaneous, 5,139.14. — *Total*, $12,881.88. J. H. MEIER, *Treas.*

MINNESOTA DISTRICT. — June: Home Missions, 3,075.75; General Home Missions, 34.56; Synodical Building Fund, 2,075.98; Synodical Treasury, 1,051.51; Home Building Fund, 244.52; other missions, 1,026.82; Miscellaneous, 1,286.15. — *Total*, $8,795.29.
J. H. MEIER, *Treas.*

NORTH DAKOTA AND MONTANA DISTRICT. — February 15 to June 15: Synodical Treasury, $330.09; Synodical Building Fund, 506.69; St. Louis Seminary, 470.26; Board of Support, 5.30; General Home Missions, 25.25; General Church Extension Fund, 1.00; Synodical Budget, 81.80; Relief in Europe and Germany, 131.15; Home Missions, District, 1,419.04, from the General Treasury, 10,000.00; other missions, 233.64; Church Extension Fund, 735.00; Students' Fund, 33.95; Miscellaneous, 147.89. — *Total*, $14,121.06.
P. MEYER, *Treas.*

NORTHERN NEBRASKA DISTRICT. — June: Budget Treasury: General, $1,491.82, District, 1,687.32; St. Louis Building Fund, 567.55; Seward addition, 316.60; sundries, 1,431.36.—*Total*, $5,494.65.
W. G. BROMMER, *Treas.*

NORTH WISCONSIN DISTRICT.—April 16 to June 15: *Group I*, $6,193.41; *Group II*, 343.61; *Group III*, 1,175.97. — *Total*, $7,712.99.
W. H. DICKE, *Treas.*

NORTH WISCONSIN DISTRICT.—June 16 to July 14: *Group I*, $2,833.19; *Group II*, 70.80; *Group III*, 381.22. — *Total*, $3,285.21.
W. H. DICKE, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — June: Synodical Budget, $1,330.02; Synodical Building Fund, 369.77; Miscellaneous, 1,811.04. — *Total*, $3,510.83. G. A. WEISS, *Treas.*

SOUTHERN NEBRASKA DISTRICT. — June: Synodical Treasury, $286.56; Synodical Building Fund, 524.64; Missions, 2,993.31; Miscellaneous, 2,711.21. — *Total*, $6,515.72. A. SCHUELKE, *Treas.*

SOUTH WISCONSIN DISTRICT. — June: General Budget, $262,85; Synodical Treasury, 647.39; Synodical Building Fund, 980.59; Missions, 2,553.97; Miscellaneous, 1,940.15.—*Total*, $6,384.95.
A. ROSS, *Treas.*

WESTERN DISTRICT. — May 17 to June 16: Synodical Treasury, $760.82; Synodical Building Fund, 2,143.47; Synodical Budget, 1,032.05; District Budget, 812.28; Missions, 2,229.27; Miscellaneous, 2,314.54. — *Total*, $9,292.43. G. HOERBER, *Treas.*

WESTERN DISTRICT. — Synodical Treasury, $242.87; Synodical Building Fund, 538.35; Missions, 2,156.34; Synodical Budget, 1,680.51; District Budget, 1,195.73; Miscellaneous, 3,429.29. — *Total*, $9,243.09. G. HOERBER, *Treas.*

Contributions Sent Direct to Treasurer of Synod.

Miscellaneous: From Colored Missions for Foreign Missions, $100.00. G. E., N. Y., for Oregon School Campaign, 100.00. Per T. W. E., from "A Reader of the LUTHERAN WITNESS" for New Seminary Building in St. Louis, 5.00. Per C. P. H., from Louise M. Berg, Pendleton, Oreg., for Home Missions, 10.00; from Mrs. Gust. Bubolz, Randolph, Wis., for Foreign Missions, 4.50; from Caroline Christensen, Stoneham, Mass., for Seminary Building Fund, 1.12; from Mrs. Ida Ritz, Truman, Minn., for Kinderfreundgesellschaft, 2.75; from Mrs. R. Frederick, Clintonville, Wis., for freight cost to Germany, 1.00. Per Fr. Brand, for Foreign Missions: from Mrs. Thekla J. Bopp, Kirkwood, Mo., 11.00; from Concordia School, Conover, N. C., 6.00. L. F. Beesing, for Missions, 65.00; for St. Louis Seminary, 65.00; for American Lutheran Board for Relief in Europe, 30.00. Per T. W. E., from Holy Ghost Congregation, Skogmo, N. Dak., for St. Louis Seminary, 30.00. Geo. C. Ehlers, for Board of Support, 22.50. St. Luke's Congregation, Inc., Reno, Nev., for St. Louis Seminary, 185.00. "A Lutheran," for Missions, 5.00. Per Fr. Brand, from Concordia Walther League, Conover, N. C., for Foreign Missions, 15.12. Ernest Reich, for Synodical Treasury, 50.00; for St. Louis Seminary, 50.00. Per E. C. Hermann, Treas., Council Bluffs, Iowa, for St. Louis Seminary, 142.31. Mr. and Mrs. Aug. Klausler, for Home Missions, 5.00. Wm. Schwentker, for Budget Treasury, 8.00. Concordia Seminary Mission Society, for Foreign Missions, 25.00. Per Prof. Th. Graebner, from Anon., London, England, for Colored Mission Chapel Fund, 5.00. Fred Goeckeler, Worcester, Mass., for Church Extension Fund, 10.00. Per Fr. Brand, for designated Chinese student from St. Paul's Church, Madisonville, O., 20.00; from Mrs. Amanda Goetsch and Mr. G. Bombal for a stated purpose, each 5.00. Slovak Synod, for St. Louis Seminary, 613.25. F. H. Schindel, Treas., Nebraska District Walther League, for Institute for Feeble-minded, Watertown, 2.50.

Bequests and Legacies: Adolph P. Leininger, per Martin Luecke, from the Peter Leininger Estate, $200.00. Per Nolfsinger & Walchli, Kalispell, Mont., from the Theo. Koenig Estate, 500.00. Per Oscar H. Schack, from Fred Krusie Estate for general mission-work, 176.66. Per Rev. Otto Durr, Administrator, from the Fred John William Durr Estate, 15,322.80. Per E. L. Roschke, from the Margaretha G. W. Tebbens Estate, 499.41. Per J. F. Schmidt, Executor, from the Katharine Liefer Estate, 462.00. E. SEUEL, *Treas.*

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "July 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested). CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Calls for Nominations.

St. Louis, Mo.

Nominations for the new chair established by the Synod for Concordia Seminary in St. Louis are herewith solicited. Practical and exegetical branches will be assigned to the new member of the faculty, later also the supervision of the library; and he must be able to lecture in both languages. Information in regard to qualifications of the nominated candidates should, if possible, be enclosed with statement of nomination. All communications should be in our hands by August 15.

RICH. KRETZSCHMAR, *Chairman of Board of Control,*
2243 S. Jefferson Ave., St. Louis, Mo.

Milwaukee, Wis.

By resolution of Synod two additional professors are to be called for Concordia College, Milwaukee, Wis. One is to teach Latin and German in the English Department, also History; the other, Mathematics, Science, English, and History. The Board of said institution herewith calls for nominations for these two new professorships. Such nominations must be in the hands of the undersigned within three weeks after the publication of this notice.

H. GRUEBER, *President of Board of Control,*
300 Ninth St., Milwaukee, Wis.

Portland, Oreg.

Since Synod has granted our request for an additional professor at Concordia College, Portland, Oreg., we herewith issue a call for candidates for this professorship. The professor to be called will be required to teach chiefly German, but ought to be able to teach also history and the ancient languages. All nominations should be in the hands of the undersigned by August 21.

RICHARD KUHNAU, *Secretary of Board of Control,*
398 Ivy St., Portland, Oreg.

Anent the Result of Elections.

In the official report published in last issue of this paper the name of *Mr. Chr. Beckemeier*, as member of the Board of Control of Concordia Seminary, St. Louis, Mo., was inadvertently omitted. *Rev. J. F. Boerger, Sr.*, is meant in the list for the Electoral College of River Forest, Ill. M. F. KRETZMANN, *Secretary.*

Conference Notices.

The Pastoral Conference of Southern Colorado meets, *D. v.*, August 7 to 9 at Pueblo, Colo. Essays by the Revs. Fritsche, Skov, Luessenhop. English exegesis: Rev. Heerwagen (Rev. Pralle). Pastoral sermon: Rev. Heerwagen (Rev. Bierwagen). Confessional address: Rev. Koch (Rev. Mueller). Notify local pastor early, please!

R. F. H. PRALLE, *Sec.*

The Pastoral Conference of the Northern Nebraska District will meet, *D. v.*, August 16 to 20 in Rev. Miessler's congregation at Columbus, Nebr. Do not fail to send off your announcement card and to make use of your clergy permit, which will be honored again in Nebraska after August 1. PH. LANGE, *Sec.*

The South Dakota District Conference will meet, *D. v.*, August 16 to 20 at Wentworth, S. Dak. (the Rev. F. Oberheu, pastor). Papers by the Revs. H. Nitschke, W. Nitschke, Foelber, Gade, Freese, Schroeder, Troemel. Sunday morning sermon: Rev. W. Israel (Rev. B. Schwarz). English school-sermon (evening): Rev. J. Dewald (Rev. A. Guebert). German pastoral sermon: Rev. H. Schuetz (Rev. W. Dommer). Please announce! G. A. TROEMEL, *Sec.*

The Teachers' Conference of the Texas District will meet, *D. v.*, August 21 to 23 at Port Arthur, Tex. (W. M. Kamprath and H. Wittmershaus, teachers). Announcements should be sent to either W. M. Kamprath or H. Wittmershaus, 235 15th St., Port Arthur, Tex., in due time. Program: Physical Development of the Pupils: Wilkening. Which would Be the Best Means of Furthering Our Education? Gutzler. Silent Reading: Joseph. Bible History: The Three Men in the Fiery Furnace: Mantey. Why Should Our Teachers Have Certificates? Wilkening. Exhibits in Our Schools; Materials Used and Benefits of Same: Schultz. Intellectual Quotient: Kasper. Pestalozzi (essay): Lange. Katechese ueber das achte Gebot: Werner. A Lesson in Geography: West Indies: Boriack. A Practical Lesson in Arithmetic, according to the Problem Method: Nielsen. A Practical Lesson in Composition: Buescher. W. M. KAMPRATH, *Sec.*

The Northern District Conference of Iowa will meet, *D. v.*, August 21 to 23 at Garner, Iowa (the Rev. H. A. Maas, pastor). Papers by the Revs. Hanssen, Hoffmann, Buettner, Melcher. Sermon: Rev. Russert (Rev. R. Schmidt). Preparatory address: Rev. Hoffmann (Rev. M. Seltz). Kindly notify the local pastor of your intended presence or absence. O. F. KOCH, *Sec.*

The North Wisconsin Teachers' Conference meets, *D. v.*, August 28 to 30 at Manawa, Wis. Please announce to Teacher Paul Hinz before August 10. G. MADER, *Sec.*

A Request of the Building Committee in St. Louis.

Since the new Seminary plans submitted by the architect received the approval of the Synod at Fort Wayne with the proviso that they be modified wherever it consistently could be done; and since the exhibited plans were extensively and intensively studied and discussed by synodical members in attendance; and since afterwards a general view of the whole building scheme has been presented by our synodical organs to our people for examination, the Building Committee now respectfully requests that all who are interested will kindly report their suggestions, criticisms, and recommendations not later than by the 15th day of August to the temporary secretary of the Building Committee, the *Rev. Th. Laetsch*, 7416 Vermont Ave., St. Louis, Mo. All communications will be gratefully received and carefully considered by the Building Committee, which realizes its duty and responsibility to reduce the costs as far as it can be done without curtailing the durability, serviceableness, and proper appearance of the new seminary buildings.

RICH. KRETZSCHMAR, *Chairman of Building Committee.*

Executive Secretary for General Church Extension Fund.

The Delegate Synod in Fort Wayne having resolved to elect an Executive Secretary for the General Church Extension Fund, a call for candidates for this position is herewith issued to all the congregations of the Synod. Nominations should be received within four weeks by the undersigned.

By order of the General Church Extension Board,

REV. W. HALLERBERG,
3925 Sullivan Ave., St. Louis, Mo.

Tune Edition of Evangelical Lutheran Hymn-Book.

In obedience to a synodical resolution the retail price on this book, in the cloth-binding, has been reduced to $1.75, postpaid. The prices on the other styles of binding and on the word edition remain unchanged.

Special introductory prices will be cheerfully quoted upon application. CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Financial Report.

GENERAL BALANCE.

Deficit, May 31, 1923	$177,476.18
Disbursed during June	44,296.48
Total debits	$221,772.66
Receipts during June	39,528.22
Deficit, June 30, 1923	$182,244.44

SYNODICAL BUDGET.

Total budget for 1923	$1,050,000.00
Total disbursements to June 30, 1923	$500,676.97
Total receipts to June 30, 1923	$331,624.64

BUILDING FUND.

Goal to be reached	$1,500,000.00
Cash receipts to June 30, 1923	$1,321,077.86

Theo. W. Eckhart, *Financial Secretary.*

Change of Addresses.

Rev. A. C. Bernthal, 210 Edgewood Ave., Columbia, Mo.
Rev. W. Biel, R. 4, Herington, Kans.
Rev. A. F. Breihan, Addison, Ill.
Rev. H. C. Claus, 11 Carson Rd., Ferguson, Mo.
Rev. T. A. Dautenhahn, R. 4, Mattoon, Ill.
Rev. Th. Dautenhahn, Venedy, Ill.
Rev. C. F. Eissfeldt, Northville, Mich.
Rev. C. C. Janzow, Nelson, Brit. Col., Can.
Rev. H. A. Kahle, 220 17th Ave., S., Nampa, Idaho.
Rev. J. V. Richert, Watford City, N. Dak.
Rev. F. W. Schulze, R. 1, Downs, Kans.
Rev. H. C. W. Stechholz, P. em., 485 S. Maple Ave., Glen Rock, N. J.
Rev. L. W. Temme, R. 3, Box 30, Amsterdam, Mo.
Rev. E. F. Wehking, Box 184, Gurley, Nebr.
M. Bockhaus, 1439 Sixth St., Milwaukee, Wis.
L. T. Buethe, 6402 Easton Ave., St. Louis, Mo.
L. J. Dierker, 4262 Meramec St., St. Louis, Mo.
R. W. Dobberfuhl, Bonduel, Wis.
R. F. Martz, 414 Koons Ave., Buffalo, N. Y.
G. J. Schmidt, R. 8, Decatur, Ind.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance. Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XLII. ST. LOUIS, MO., AUGUST 14, 1923. No. 17.

Lead On, O Lord!

(Dedicated to the Walther League.)

Lead on, O Lord!
We need Thee as our Guide
To lead the proper way;
Thy mighty Word
Must watch our path beside
Lest we should go astray;
But if Thy hand, O Savior, guide us,
No woe or evil can betide us—
Lead on, O Lord!

Lead on, O Lord,
And let us know the truth
That opens heaven's gate.
Thy gracious Word
Alone can heal and soothe;
Upon its strength we wait.
Oh, let the Gospel glory cheer us,
In all the toils of life be near us—
Lead on, O Lord!

Lead on, O Lord!
For with Thy presence near,
No foe can daunt our zeal.
Thy glorious Word
Will drive away all fear,
Nor may we terror feel.
Though all our strength is unavailing,
Thy source of power is e'er unfailing—
Lead on, O Lord!

Lead on, O Lord!
Until we reach the gate
That leads to paradise,
Where Thy reward,
As Truth and Mercy state,
Will dry our weeping eyes.
Then with the angels' glorious chorus
We'll sing to Him who suffered for us
In endless praise.

St. Louis, Mo. PAUL E. KRETZMANN.

The Intercourse of Christians with the Children of the World.

II.

Now, if we ask: What about the social, or friendly and intimate, intercourse with the children of the world? the answer is soon found. God's Word says very plainly: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world." 1 John 2, 15. 16. The world is a society of godless people, who are enemies of God, and who hate Christ and despise His Word. And with such people the Christian must not be on such intimate and brotherly terms as he should be with those who are of one faith with him. When Christians are converted, they are saved from the crooked generation of this world. And should they again knit those ties of friendship which would unite them once more with such as are walking on the way that leads to everlasting destruction? St. James settles the question once and for all when he writes: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Jas. 4, 4. Nothing that I could pen would ever show as does this passage how God condemns friendship with the world. God has always condemned friendship between His children and such people as do not seek after Him. When the children of Israel became intimate with the heathen nations surrounding them, they accepted the invitations of these godless peoples to attend their festivals. The result was that the people who were God's chosen race partook of these festivals and sacrificed to the heathen idols; and God in His just anger visited them with terrible punishments. Another example is Jehoshaphat, the king of Judah, who made friends with that most wicked King Ahab of Israel and later with Ahab's godless son Ahaziah. But the blessing of God left Jehoshaphat, and this alliance, which, he hoped, would be of great benefit to him, turned out to be his destruction. 2 Chron. 20, 37. Another most striking example which should teach us that God will not tolerate friendship between believers and the world is given in the story of Elijah and the prophets of Baal. Read 1 Kings 18 and ponder upon what you read. The children of Israel wished to be the

THE LUTHERAN WITNESS

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ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3027 Ohio Ave., St. Louis, Mo.
ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.
ALL REPORTS of ordinations, installations, dedications, jubilees, mission-festivals, and changes of addresses should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.
NEW SUBSCRIPTIONS may begin at any time.
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An AGENT is desired in every town. Correspondence invited.
ADDRESS ALL BUSINESS MATTER to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

friends of God and at the same time friends with the heathen; they wanted to worship both the true God and the god of the world, in this instance Baal. Elijah asks them: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." And what did they answer him? Not a word. They had no answer to give. The just punishment that was then meted out to the prophets of Baal should cause us all to consider seriously what we are doing before we enter into any sort of connection with the world, which is God's enemy as much as Baal ever was. What an example for us are the Christians of the first centuries! When the heathen celebrated their festivals, they observed such days as days of penitence and prayer and in no wise became intimate with the heathen.

But how do Christians nowadays heed these divine words? Let us look about us. It is rightly said that man is a social being. He seeks the companionship of his fellow-beings. He desires friends and social intercourse. And this longing is to be found especially among young people. Now, *good* friends are *Christian* friends. But are not young people often seen to turn their backs upon their former friends, those with whom they were confirmed and with whom they have communed at the Lord's Table, and to seek their companions among the worldly-minded, sin-loving youth of the world? They desire to be close friends of those who do not prize God's Book, God's Word, as their greatest treasure. Their former friends are too "slow" for them, and their amusements have not enough "pep" and "jazz"! Very often parents do not care with whom their children associate; they permit them to choose for their friends whom they will. And such parents would themselves rather be good friends of godless worldlings, whom they delight to call their equals, than with their brethren and sisters in faith.

The children of the world know how to amuse themselves. That is their business. And they, as it were, make a science of it. Their whole mind is set on getting the greatest possible amount of amusement out of the world. One amusement follows the other, one dance the other, one banquet the other, one theater party the other. They have movie parties, card parties, auto picnics of a doubtful character, prolonged mostly until late into the night, etc. How they stand toward the Sixth Commandment creeps out in the newspapers every now and then. They show their broad-mindedness, of which they are so proud, by inviting everybody who pleases their fancy, no matter what his reputation may be, and then very often also invite Christians to these gatherings. And lest they be called narrow-minded, square-toes, dead ones, etc., yes, often because they are anxious to break into society, are blind to the future, and allow their old Adam to be flattered by kind attentions paid them by "somebody," many Christians accept these invitations. They sit at the same table with people who care not the snap of a finger whether they have a soul or not, who talk in a wise, sneering manner when Christ or Christianity is mentioned, as though such subjects were really too absurd ever to be seriously considered by them, don't you know. And the Christians must be silent when their Master is thus slandered, yes, they must learn that Christ, the Redeemer, is tabu in society, that it is the one unforgivable sin to talk religion in any social gathering.

But what do Scriptures say about such conduct? Paul reproves the Corinthians for partaking, together with the heathen, of the meat sacrificed to their idols. He shows them that by so doing they would cause their weaker brethren to fall and perhaps to be lost forever, brethren for whom Christ died. He tells them that they commit a great sin if by such conduct they wound the conscience of a weak brother. How many Christians in our days take part in the feasts of godless worldlings, whose belly is their god, whom they fear to slight, and with whom they delight to be together! And how many Christians invite mostly children of the world to their entertainments; and the few Christian friends whom they invite are altogether out of place and feel that way too.

In every city scores of clubs and lodges and societies are organized and flourishing whose only object is to drain to the dregs the cup of worldly amusements. And whether they purport to pursue art, or music, or athletics, gymnastics, benevolent purposes, culture, poetry, community work, is immaterial. They prate much about the universal brotherhood of man and of their earnest endeavors to foster fraternity and sociability. But their aim is none other than to satisfy the craving of their flesh for carnal amusement in some form or other, either coarser or finer. And large is the number of Christians who have walked into the net fashioned by the oily words of these worldlings.

But what shall we say when even churches foster this intercourse between Christians and children of the world, and even glory in this their endeavor? Social service is the main, we might say, the only object of most churches these days, and they do not hesitate to state this. They have club-rooms, gymnasiums, bath-rooms, rest-rooms, libraries, and auditoriums which often resemble a theater to a T. In the most modern churches even a dancing-floor is not looked for in vain. They emphasize the fact that everybody is welcome, provided he is "respectable," and, of course, he dare not start anything in the so-called "creed" or "doctrine" line. That is tabu. In this way the churches hope to create a better social feeling between Jew and Englishman, Seventh-day Adventist and Episcopalian, Lutheran and Baptist, Holy Roller and Methodist. And many Christians take delight in this and ask why our Lutheran Church in general and our Synod in particular does not join in this "blessed work." Blessed when you would seek in vain among these churches for one clear-cut sermon on sin and hell, and Christ, the only Savior from God's eternal wrath!

Hillsboro, N. Dak. P. SCHUMM.

A Golden Jubilee.

On the fourth Sunday after Trinity our Ev. Luth. Deaf-mute Institute at Detroit, Mich., celebrated the fiftieth anniversary of its founding. The jubilee celebration was held on the grounds of the institute. In hymns of praise and prayers of thanksgiving and five sermons, two of which were in the sign-language, to former and present pupils of the school and the deaf of Detroit, honor and glory was given to the Lord of the Church for permitting this humble work of saving souls to go on without interruption and with blessing for so many years. "To God alone all glory!" was the keynote of the eventful day. And rightly so, for the history of the institute shows most clearly that the Lord's hand founded it and maintained it to this day.

When the institution, which is now a church-school for our deaf children, was founded, there was no dream in the minds of the founders to take up the work of teaching the deaf. The founders had in mind an orphanage, nothing more. But through circumstances, which are always shaped by the Lord and given their proper channels, the orphanage was of very short duration and was changed to a school for deaf children. The change was made owing to the fact that the Rev. G. Speckhard, who had been called as father of the orphanage, and who had been a teacher of deaf children in Europe, had instructed two children when pastor in Sebewaing, Mich., and had brought these two deaf children with him into the orphanage to complete their education. This teaching of deaf children was something entirely new in our circles at that time. It attracted attention in the widest circles, and before the year had passed, fifteen deaf children had come to Royal Oak, the location of the home, for instruction. In the year 1874 the corner-stone for the present building was laid, and in the winter of the following year the orphans and deaf children were transferred to the institute, which was a magnificent building in its day.

With the increase of deaf children the founders were confronted by several problems. Were they to carry out the original idea of maintaining an orphanage and dismiss the deaf pupils, or were they to dismiss the orphans and keep the deaf, or were they to dismiss neither, but keep both? It was not thought possible to maintain an orphanage and a deaf school. And since the Lord in His own wonderful way had brought the deaf here and thereby signified what His will was, and since He showed the way out of the difficulty by having given into the hearts of Christians in Chicago to found an orphanage in Addison (this, too, was in the year 1873), the Christians in Detroit followed the Lord's guidance and transferred the orphans to the care of their brethren in Chicago and made the institute a school for our deaf children. It was our fortune to have at the jubilee celebration some of the very first pupils of Rev. Speckhard, who was called to his heavenly rest after having been the instrument in the Lord's hand to bring about the work of our Church among the deaf. He died suddenly in the year 1879. He was followed, as director, by Daniel Uhlig, who had been a student of theology, but was forced to discontinue his studies on account of eye-trouble.

On the day of our jubilee we gave all glory to the Lord of the Church for all we have received. There were troublesome days and nights, there were days and weeks of discouraging experiences, especially in the pioneer days of the work. But the work has gone on. Sunshine followed dark, hovering clouds. The discouraged workers received new strength — whence? From the everlasting hills of our Lord and God.

And the Lord has blessed this work of 1873. Since then over four hundred deaf children have received instruction in secular branches and, above all, in the one thing needful, the Word of the Lord, which is able to save our souls. And from this school the waters of life flowed forth to the deaf of America at large.

It was one of the old pupils of this institute who brought the spiritual need of the deaf to the attention of a man with a glowing heart, the Rev. August Reinke, of Chicago, and prevailed upon him to give the preaching of our Church, the unadulterated Word, to the adult deaf. And from that time dates our mission-work among the deaf at large, a work which has led many to life eternal, a work that is being carried on now by thirteen men, who devote their whole time to it, and by three others, who devote to it part of their time. Our Synod is indeed bringing the Gospel to many deaf, and the Gospel is bringing forth fruit unto salvation. But this work would never have been, as far as man can see, had not the Lord shaped the course for our fathers in 1873 by letting them call the one man who alone of all people in our Synod was acquainted with the deaf work, the Rev. G. Speckhard. Therefore to-day we rightly say: To the Lord alone be glory and honor for our Lutheran church-school for the deaf and for all that has been accomplished by it!

To this report we would add a plea, — not a plea for funds, but a plea for the baptized deaf children of and below school age. It is a plea directed to their parents and pastors. We beg them not to deprive their deaf children of the advantages of our Lutheran church-school. If it is necessary to maintain parish-schools for our hearing children, is it not, then, our duty to provide instruction in the Holy Scriptures also for the deaf? And when this is provided, should not the parents of such children take advantage of the opportunity? Deaf adults, who have grown up without receiving instruction unto salvation rarely obtain a comprehensive knowledge of the Biblical truths. The spirit of the world which is bred into them in the public deaf schools seems to take even deeper root in them than in the hearing. And it is the combating of this spirit which makes the work among the adult deaf such hard, up-hill work. If parents of deaf children in our circles would realize what a spiritual loss it is to their children not to send them to their church-school, if they would realize how much it benefits their children to have them here, our school would be six times as large as it is at present. Of the 200 deaf children of school age in our Synod we have not quite a sixth. The reason is not in the school's teaching, for we teach all that the state schools teach in the same length of time. If we remember this, as well as the fact that conditions of admission are conformed to the ability of the parents, and that the children receive something here which they do not get anywhere else, then it is evident that the number of deaf children sent here is not at all in proportion to what it ought to be. Distance is often advanced as a reason for not sending the children. But that is not a valid reason, for most deaf children must leave

home to be at a school. We have had children from Connecticut; we have one at present from Montana; we have had them from Texas and Oklahoma. *These parents loved their children more than those do who do not send them.* They felt the pangs of parting as much as any one can feel them. But they endured these pangs and endured the parting in order to do what was the only right thing to do to have their children receive, side by side with the secular education, a Christian education and to have them confirmed in the faith given them in baptism. They endured the pangs of parting in order that they might fulfil the promise made their children in baptism, the promise of a Christian education. If each and every parent would consider the matter from this point, which is the only right point from which to consider it, our school could become a powerful factor in the spiritual life and welfare of our deaf. May this plea find a responsive chord in the hearts of parents having deaf children, and may the new school-year, the fifty-first, which opens Wednesday after Labor Day, see the largest annual enrolment in the history of the institute! No one will or can regret sending his child here, for by doing so he is obedient to the voice of God.

May the Lord of the Church be with us and our children in this work as He has been with our fathers!

Detroit, Mich. WILLIAM GIELOW.

Walther League Convention.

More than 3,000 young people from every State in the Union and Canada, representing about 1,200 societies within the Synodical Conference, gathered at Detroit, July 15—19, to attend the Thirty-first International Convention of the Walther League. A more encouraging picture for the future of our Church than this great body of enthusiastic, earnest, consecrated young Christians about their Father's business could hardly be imagined. It was one great inspiration.

In the opening service on Sunday afternoon, at which the beautiful convention auditorium seating 4,000 was filled to overflowing, the Rev. Paul Lindemann, of St. Paul, pointed to the great future before our young people who hold the power of the Gospel that alone can heal the world, and reminded them that salt cannot give savor if left by itself. Very impressive, in view of present tendencies toward unbelief in many Protestant churches, was the confession in unison of the Apostles' Creed.

In his opening remarks President A. A. Grossmann declared that the Walther League was nearer the ideals of Dr. Walther to-day than ever before, evidenced also by the unqualified endorsement of its aims by the recent Delegate Synod of Fort Wayne, but warned that this approval of Synod applied only to those societies which lived up to the ideals of the League. This, he stated, was the purpose of every convention. Thereupon the Executive Secretary, the Rev. Paul Prokopy, introduced the motto of the convention: "Let Us Go On to Perfection," and submitted the Annual Report of the Executive Board. While the League had made remarkable progress in outward numbers and in most branches of its work, he stressed the gratifying inner growth, a greater realization among the young people of their responsibilities and opportunities.

The outstanding event of the convention was a resolution to make a strenuous and systematic missionary effort, under the leadership of our pastors and congregations, in behalf of our beloved Church. A thorough campaign of instruction shall be conducted with a view of winning back former Lutherans, supporting all local missionary efforts, and bringing in the stranger, the combined effort to begin in Lent. During the long discussion which followed it was stressed that this phase of church-work was secondary to none, and that soul-saving must not be left to the pastor alone, the priesthood belonging to all believers. Many Leaguers frankly admitted their lack of activity in personal missionary work.

It was reported that fourteen missionaries are now supported by the Walther League, most of them in foreign fields, that $212,000 had been contributed toward the Wheat Ridge Sanitarium, though $10,000 is still lacking in the recent final campaign, and that there are now nine hospices in principal cities of our country.

A very forceful address was delivered by Prof. W. A. Maier on "What Shall I Do with My Life?" urging the Leaguers to uphold purity of doctrine as long as they live, and to help make the Lutheran Church the greatest soul-saving institution on earth. Most inspiring, too, was the address by the Rev. Martin Walker, of Buffalo, on "Why I Should Be Proud of, and Loyal to, the Lutheran Church."

During the first session the convention was turned over for half an hour to the first president of the Walther League, Mr. Herman E. Gahwe. Here "Pap" Klein, for thirty years an officer of the League, told of the beginnings and hardships of former years, pleading the cause of the 27 million young people in the country without church connection.

Some of the resolutions adopted were that the *Messenger* be increased by sixteen pages, the price to be $1.00, and that a campaign be made to double the subscription list of 19,000; that societies arrange special "mission" evenings and rallies; that every society become a Bible Study Class; that the voluntary dues per member be five cents, instead of two cents, per month for the international treasury; that a *Selbsthilfe* be organized for disposing through the societies of articles (toys, pictures, etc.) made by war-sufferers of Germany; that the next convention be held in St. Paul, Minn.

Mr. A. A. Grossmann was reelected President, Mr. A. H. Herrmann Secretary, Mr. F. A. Schack Treasurer, Prof. E. H. Engelbrecht Field Secretary. The First Vice-President is Mr. Edward Meese, the Second Vice-President Mr. Edmund Kuhlmann.

A Home Missions Service was held on Wednesday night. The social program included a sight-seeing tour, boat-rides, a camp-fire roast, and an outing. Thursday night 800 Leaguers boarded special trains for Niagara Falls, attending the 30th anniversary celebration Friday night in the Buffalo church where the Walther League was founded.

The fine Christian conduct of the young people at every social affair was a source of joy and strength to many. And yet, the Leaguers plainly showed that they had come for business, their Father's business. The local committee, headed by Mr. Otto H. Sauer, deserves credit for handling this, the largest convention of our Church, in such a splendid and successful manner, and we thank God that in spite of the

several railroad accidents in the path of Walther League Specials and the many traffic dangers in the city of automobiles, no mishap occurred.

The sessions closed Thursday at noon, Dr. Paul E. Kretzmann, of St. Louis, reading the poem dedicated to the convention, and printed on the first page of this number of the WITNESS.

Newark, N. J. AUG. F. BRUNN.

Editorial.

The Death of the President.

Our entire nation is mourning the death of its chief. The political captain to whom we had entrusted our ship of state fell dead at the helm. Shall we call him an American or a patriot who remains indifferent when the nation's leader lies dead? And we Christians, who are taught by the Word of God that we are to pray and make intercession for all that are in authority, dare we remain cold and unmoved when we see our President laid into an early grave? No, God wants us to halt, God wants us to feel the blow which He has dealt. God wants us to ask: "What meaneth this?"

And God's meaning is very plain.

In the first place, we are to see and note the *helplessness* of the greatest of this earth. Here is the chief of the greatest people of this earth at the present day; how powerful he was supposed to be! Not only all America looked to him for guidance and leadership, — all Europe had its eyes trained upon his every action. England wanted his friendship, France sought his favor, Germany longed for his good-will. It is not saying too much to say that the whole earth waited with almost breathless expectancy for some decisive word of his. But God came and — "how are the mighty fallen!" We have seen the Czar of all the Russias, together with his family, perish. We were spectators of the tragedy that has overtaken the Emperor of Germany. "Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity. God hath spoken once; twice have I heard this: that power belongeth unto God." Ps. 62, 9. 11.

And what *wealth* was there at our President's command? Not thousands, not a million; billions could have been spent in defending his life, but billions could not buy him life.

And there was *medical science*. He himself was acquainted with the rules of health, he had been reared in a physician's home, his father is a physician, his brother is a physician, five of the best physicians were in charge of him. He had the best nurses; a loving wife was by his side. But all science, all medical skill, the utmost of human art, aye, the most tender care and the most devoted love, together with a whole nation's wishes, could not sustain him. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." Job 14, 1. 2. "Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17, 5. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Is. 2, 22.

In the case of this death it is remarkable that even several of our political leaders have declared that our lamented President had been overburdened by the wrongs he knew not how to right. It was this very President who, in his message of last December, reminded the people of the alarming outlook with respect to national conditions. The LUTHERAN WITNESS called attention to his expressions at the time (Vol. 41, p. 404). Since then there has been further demoralization. These things weighed upon the heart of this man. The press intimated that the President's trip revealed to him even more disheartening affairs of state. President Harding had a conscience, and when he noted the crime, the selfishness, the grasping spirit, the lack of genuine patriotism, the signs of revolt against the very Constitution, and noted that some speak as if our democracy itself were failing, so that betrayal of our entire country and its interests was to be feared — all this oppressed his soul. Besides, there weighed upon him the open expressions of dissatisfaction of a large number in the nation, dissatisfaction with his own efforts to improve conditions. All this burdened his heart and saddened his spirit. And "a wounded spirit who can bear?" Prov. 18, 14. Is it a wonder that the man succumbed?

Three of our Presidents have died by the assassin's hands. One of our former Presidents was on the verge of paralysis and is still an invalid. We are not discussing their policies, their wisdom, or their methods. But this we wish to say, that the burden which rests upon those who are chief in a nation like this, so great and powerful and yet so wicked and selfish, where the very greatness, international importance, and wealth are producing ungovernable pride and disrespect for all law, even for the Constitution, that burden, it seems, is becoming too great for any man.

This nation has sinned, and we are all guilty in some degree, by bragging about its national traits, its Americanism, its power, riches, and unconquerable armies. Let America turn back to its President's message of last December. There he said to the nation: "While I have everlasting faith in our Republic, it would be folly indeed to blind ourselves to our problems at home." The man would like to continue to believe in the Republic, but he cannot blind himself to the problems which confront us as a people. What he saw and experienced since then was not reassuring. Shall we blind ourselves when God calls us to penitence? By the death of this man, our chief and our leader, God is speaking to us: He is asking us how many more of these men must die? how much more calamity He must send? how much more drastic He must make the demonstrations of His jealousy before we turn from our ways?

The great majority, it is true, will keep right on bragging about the great modern accomplishments of man, the wonderful civilization, in which no one wishes to serve and every one wishes to rule; no one wishes to be employed, but all wish to be employers. But all this modern fabric of man is right there where our beloved President was a few moments before he passed away, modern civilization is even now trembing upon the brink of destruction. "He that hath ears to hear, let him hear." "Come and let us turn again unto the Lord." Let us confess our share in the national guilt, and let us come to the fountain of blood to be washed from our uncleanness. And then let us call upon God to have mercy upon us, let us accept His pardon and forgiveness as it is offered to us in His precious Word and Sacrament, and thus cleansed and purified, let us then approach His throne and pray also for our nation and for our people. Let us in our churches pray more earnestly for the President of our whole country and for all that are in authority, that the highest and lowest of them may be supported by God's almighty power to do their work as God would have them do it.

The handwriting is upon the wall. "The days are evil." "O Israel, thou hast destroyed thyself: but in Me is thine help." Hos. 13, 9. God is calling unto all: "Look unto Me, and be ye saved, all the ends of the earth." "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." Ps. 2, 12.

S.

Language and the War.

The decision of the Supreme Court in the language cases writes the concluding chapter in a story which will never be accounted a heroic phase of the war — the story of the war which citizens of non-German origin waged against fellow-citizens of German descent. Just why the popular mind in the various English-speaking countries reacted in such different ways to the presence of this element in their population, we do not know, and if we did, we would not consider the subject one for a religious journal. In Australia the hatred burned most fiercely; to this day the Christian day-schools in South Australia are suppressed by law, and for several years after the conclusion of peace even the importation of German books was forbidden. In England a most liberal policy prevailed, both against nationals of the enemy country and against their language. In our own country the mood of the community, mainly under the influence of a lying propaganda, which represented the people with whom we were at war as demons in human form, was distinctly hostile to the use of the German language in any form, and the politicians employed this attitude of the popular mind to their own ends. It is really to the credit of the nation as a whole that so little violence was manifested against the German-language element. When Jimmy Cox, the governor of Ohio, termed the "German" parish-schools "hotbeds of German propaganda and of disloyalty," and when sectarian preachers in many pulpits demanded the extinction of these same schools as "pro-German" and "undemocratic" institutions, it was only the natural gentleness of our American people that proved, under God, a safeguard against an uprising of that lawless element which, in isolated cases, vented its spirit of murder and destruction. Viewed impartially and all things considered, the spirit of hate artificially engendered among our American people and supported by those lawless arms of government, the "Councils of Defense," has left few traces on the life of the churches that still employ the German medium. No case of radical suppression of German church-services is known to us. As for our schools, the transition to English as medium of religious instruction had progressed very fast in the years immediately preceding the war, no less than 45 schools being all English even in 1913. If the war accelerated this change, we cannot overlook the fact that our children, at least, were well prepared for it, since German had all but disappeared from their conversation and reading.

The return of a spirit of fairness toward the vast foreign-language element in the United States, whose rights have been vindicated in the Supreme Court decision, is only natural in view of a general return of sanity in public expressions regarding the war and the issues that led up to it. In view of the moral questions involved and of the lessons which we as Christians are to draw from them, these expressions possess distinct interest. Addressing the real estate men in Chicago, Mayor Hylan, of New York City, last March said that "Great Britain and the Allies misled Americans by their censorship and edited and doctored newspaper dispatches to make them conform to their cause." Instances of this kind were mentioned in an address delivered at Los Angeles by Rear Admiral Sims, who certainly ought to know, and who declared that, contrary to common belief, except in a single case, no German submarine commander fired upon open boats containing survivors of vessels that had been torpedoed. He says that when submarines sent a torpedo into an allied ship, "the German commander would radio the news to us and tell us to go out and pick up the survivors." In an editorial the *Christian Science Monitor* makes this comment: "It would be a shocking and scandalous thing to learn to-day that the naval authorities of France, Great Britain, and the United States had systematically put out false reports of German atrocities in order to keep public indignation at fever heat. . . . The wounds of war must be healed. It is not necessary to-day to come under the stigma of the charge of pro-Germanism to assume a judicial attitude toward some of the stories which during the war were accepted without question."

Touching the major question, concerning the guilt of the war, Lloyd George has said in his memoirs: "The more one reads memoirs and books, written in the various countries, of what happened before August 1, 1914, the more one realizes that no one at the head of affairs quite meant war at that stage. It was something into which they glided, or rather staggered and stumbled, perhaps through folly." And Mr. Francis Neilson remarks, in *Duty to Civilization* (B. W. Huebsch, Inc.), that surely this statement "should finally dispel the myth, that Germany was the sole culprit in making the war." Lord Lorburne, in his book entitled *How the War Came,* tells us that England was led blindfolded to the very brink of war by the machinations of Ministers and ex-Ministers. Lord Hugh Cecil, a member of the same great Cecil family, says that war was not declared by the House of Commons, but it was provided for, brought upon them, by their Ministers. World opinion is pretty well expressed by Senator Borah, who said at St. Louis March 19: "A few men in Germany, a few men in France, a few men in England, and a few men in Russia were responsible for the World War."

Our own opinion, frequently expressed in this paper, is that the war was brought on by human wickedness and was a punishment upon the world for its rejection of the Gospel and upon the Church for its lukewarmness in spreading the Gospel; that behind this terrible catastrophe God has His own unsearchable counsels for the redemption of the elect in all nations. In the gradual binding up of the wounds of the war, both at home and, slowly, but certainly, also abroad, we see a sign that the days of a greater effort of the Church for the spread of that doctrine which alone can make peace among men are at hand. G.

Lutheran Union. — The "unification of all synodical units of the Lutheran Church in America," according to an Associated Press item "has received an impetus during the last year that bids fair to a realization of the hope that the Church be put under one head and known as one great denomination." The statement is attributed to one O. C. Michelson, or Michelman, "former president of the Lutheran Students' Association of America." He is said to have declared that "all indications point to a complete unification within a short time," the prime moving force being the "Lutheran Students' Association of America." That all Lutherans will shortly unite is forecast, according to Mr. Michelson (Michelman?) also by the fact that the foreign languages are rapidly going out of use in church services, bilingual congregations having proved "too limited for existing conditions." The Students' Association for which Mr. Michelson speaks is said to consist of college students of the Synodical Conference (Missouri) and of the United Lutheran Church (Merger).

The mystery is that, whereas men officially speaking for their bodies often have a hard time to get their statements before the American public, a perfectly unknown quantity speaking for an organization of which the Church knows nothing gets half a column in the newspapers. We have read Mr. Michelson's statement carefully and find that it is false in practically all its details. The Students' Association referred to is certainly not "without doubt the most represen-

tative body of Lutherans of all synodical affiliations." No such body exists.

Synodical Conference colleges or students are certainly not, officially or otherwise, represented in it. The Association has certainly not "given an impetus to the unification of all Lutheran synods." It is certainly not true that the "foreign language church" is "fast disappearing," and while there is indeed a noticeable shift towards all-English congregations, this tendency has not, at least not in the Synodical Conference, "brought with it a desire for unification of all Lutheran bodies." Such a desire exists, but the language change has nothing to do with it in our body. As for "putting the Church under one head," there is not the remotest probability of any such move even if all Lutherans were united in doctrine and practise. The whole statement is wanting in sanity. Yet our people everywhere seem to have read it and ask what it portends.

As we take it, this press item has been given out by some one who undoubtedly loves his Lutheran Church and would like to see it "known as one great denomination," but who is not informed regarding conditions as they exist. He believes that the difference in language is keeping the synods apart, while his own (United Lutheran) has affiliated with it synods of different nationalities, as is also the case in the Synodical Conference. Furthermore, he does not know how strong the hold of German, Swedish, Norwegian, Finnish, Polish, Lettish, etc., is upon various branches of Lutheranism; the day of the disappearance of the "foreign language" is far off indeed. Practically all the transactions of the Missouri Synod at its last convention were German, practically all the discussions of the Augustana Synod are Swedish, and so with the other language groups mentioned. That the youth in all these churches only in rare instances speak the tongue of their fathers and grandfathers is true, but if we read the future aright, the present generation will not yet see the "disappearance" of the alien languages.

What separates us is especially the difference in our views regarding the meaning of confessional subscription. There are Lutherans who hold that the acceptance of the Lutheran Confessions *must govern practise;* this is the attitude of the Missouri Synod, for one. And there are bodies that do *not* believe that acceptance of the Confessions of our Church need govern practise. Hence we see that Merger Synod preachers and congregations, as well as some others, fellowship freely with the Reformed sects and, contrary to the First Article of the Augsburg Confession, permit their members, even preachers, to associate in worship with secret organizations, which substitute another god for the Triune God. As Dr. Reu of the Iowa Synod recently said in *Kirchliche Zeitschrift,* these conditions make it "absolutely necessary for the conservatively Lutheran bodies to withhold fellowship relations with the United Lutheran Church" and "cannot, without gross violation of conscience, be overlooked and condoned."

There is only one way to Lutheran unity — the elimination of differences in doctrine and practise. We must meet for discussion of these points and thus bring about agreement in spirit. For this purpose our Synod has an Intersynodical Committee. For this purpose, too, unofficial conferences between our men and the representatives of other bodies have been held and are being held. These negotiations have not been without blessed result, and the hope is bright for the removal of differences which have been a cause of schism and disunion. But even if such spiritual unity is achieved, no one who is well informed expects, or even hopes for, the formation of some major Lutheran body organized under one head. The spirit which wants Lutherans to "be known as one great denomination" is not the spirit of Christ and of Luther, but is the spirit of carnal pride and ambition, which again bears in itself the seeds of certain church-strife and dissolution. A synodical body consisting of two dozen congregations, but united in the profession of Scriptural truth and in Lutheran practise, is more glorious in the sight of God than a huge colossus of a million souls which has given up any teaching which Jesus has bequeathed to the world through His disciples. G.

Freemasonry and the Private School Question—a New Angle. — That a strong propaganda had been organized by high Masonic authority, with the elimination of all private schools as its objective, was announced in these columns several years ago and has been confirmed by the part which Freemasons have played in the antireligious school campaign in Oregon and elsewhere. Our brethren in Oregon, however, reported that not all Masons are enemies of the private schools, and we have received other evidence which points to a division of Masonic opinion on this point.

There just comes to hand a booklet entitled *Bulletin 12 of the Masonic Service Association of the United States.* This bulletin is devoted to the school question and contains suggestions and source-material for speakers. Its main purpose is to submit the argument in favor of compulsory school laws. However, it does not plead for laws which will compel all children to attend the public schools, but specifically recognizes the importance of private schools and insists that the campaign for compulsory attendance laws should not be construed as an effort to wipe out the private schools.

Among the "Educational Aims" we find listed: "7. Recognition of the right of parents to provide outside instruction," with the limitation that the State should require that outside instruction meet the requirements exacted in the public schools, and State inspection to insure such standards. The pamphlet emphasizes the "many contributions to education from private schools" and urges that, in view of these contributions, "a wise government will permit parents to send their children to private schools, provided that such schools are officially inspected and are required to conform to, and maintain, the standards set by the State for public schools." Again: "Clearly, the right kind of a private school serves a good purpose. The trouble is that the wrong kind of a private school serves a very bad purpose; and in order to rid ourselves of the bad schools, we are tempted to advocate the wiping out of all private schools. But State supervision and inspection serve the same purpose. What we want is that all shall teach a recognized minimum curriculum in the English language, and what they want to teach beyond that need not worry us. Possibly the more variation the better, as Japan to-day, after several decades of rigidly uniform government education, is trying to encourage private schools, always subject to government inspection."

Wherever State inspection of private schools has been introduced, the teachers in our Lutheran day-schools have, so far as we know, loyally cooperated with the authorities. Only when inspection is made a cloak for piecemeal oppression and destruction of religious day-schools will our people object to it. As far as the thoroughness of our schools, also their thorough Americanism, is concerned, they have nothing whatever to fear from an inspection which recognizes the true ideals of "patriotism, citizenship, and character," as emphasized in the booklet before us.

Among the benefits which the private school has contributed to the science of education, this bulletin mentions "new methods of teaching and advances in special subjects, such as music, penmanship, home economics, manual training, drawing, and even the kindergarten," all of which "came largely from private schools, and only later were adopted by the public school system."

We believe that also our schools have the opportunity of making material contributions to the art of teaching. For one thing, we believe that no better programs for the ungraded school have ever been developed than those now in use in many of our small schools, which, under one teacher, and he often the pastor himself, complete the full eight-grade course in eight years. A notable program of this kind is that contributed to the *Western District Bulletin* of January, 1923, by the Superintendent of schools for our Western District, Mr. Theo. Kuehnert. The "Daily Schedule" there reprinted has been developed by consultation with a number of teachers and with General Secretary of Schools Stellhorn. People who want to know what kind of contributions our schools are even now making to the science of education should order this pamphlet from Concordia Publishing House, St. Louis, Mo.

Our schools have nothing to fear from fair comparisons nor from an inspection which is actuated by such motives as set forth in the Masonic *Bulletin* here referred to, and exercised in the same spirit. Unfortunately there is rampant in some quarters of the Masonic order a spirit which would destroy all freedom of education and enforce a principle which has been carried through recently, with what hideous results we know, in Russia.

G.

Slavs in the United States. — Charles Eugene Edwards, in his booklet *The Coming of the Slav,* says: "Not in rural communities only, but in cities also, have Bohemian churches been organized; and Presbyterians in Chicago, New York City, and Cedar Rapids have erected probably the finest evangelical Bohemian church-buildings in America. It has been published that Chicago is the third Bohemian city, next to Vienna and Prague, and the third Polish city, next to Lodz and Warsaw. Suppose it be debated whether it stands second only to Prague as a Bohemian city and second only to Warsaw as a Polish city. Still, for years it has been undeniable that outside of Slavdom there is no greater Slav center than Chicago, and scores of American towns have Slav colonies. In St. Louis, for years, Rev. George Wales King has interested Presbyterians of that city and also those of adjacent Illinois districts in Slavs, especially Balkan Slavs. He has devoted time and energy to the details of colportage, and in many a bulletin has he advocated all such missionary work. In Dubuque, Iowa, and Bloomfield, N. J., the Presbyterian Church has schools, originally German, where for many years Slav instructors and students have been enrolled among other nationalities." J. H. C. F.

We do not falsely accuse the sectarian churches surrounding us of falling away from the old Gospel. They themselves admit it. A writer in the *Watchman-Examiner* of July 12, 1923, says: "Thirty years ago, when the writer was a student in Crozier Theological Seminary, the virgin birth was accepted by all the teachers of that seminary and, we think, by all the teachers of all other Baptist seminaries, except, probably, the divinity school of the University of Chicago. The situation is entirely changed. To-day many of the teachers in our seminaries reject the doctrine of the virgin birth of our Lord, and quite naturally many of the young men being sent into the ministry from our seminaries do not accept this fundamental New Testament teaching. . . . This much is certain: If our seminaries are not saved from rationalism, in the long run our pulpits must be filled with men who reject in their personal belief and public teaching many of the fundamentals of Christianity."

The Lord says to us: "Beware of false prophets!" Matt. 7, 15. Paul writes: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17. These warnings in the Scriptures are given us in order that we should heed them. False doctrine is poison. We should beware of it. Poison kills. Our very soul's salvation is at stake. Let us thank God that we have the true Bible doctrine. Let us hold fast to it! Rev. 3, 11.

J. H. C. F.

Sheep-stealing is the corner-stone of the success which the Seventh-day Adventists are able to record. A clear case in point is an article contained in a German paper of this sect, the *Deutscher Arbeiter.* In its issue of May 16, 1923, page 156, we read: —

"The Work among the Germans of Detroit. — We are now looking about for a place where we can put up a tent. The camp-meeting for East Michigan is to be conducted at Jackson, June 21—July 1. Hence, God willing and if we are alive, we may expect to begin our tent-lectures July 15. The best work that can now be done is to conduct Bible-hours in the homes, where our people can invite their friends and neighbors to take part without letting the pastors know. These are not so well able, then, to prevent their people. The work is thus done more on the quiet, and before they know about it, the people are grounded in the truth, baptized, and added to the congregation."

The "great commission" of the Adventists seems to read: "Go ye into all the world and proselytize all disciples." G.

Outlook and Review.

Correspondence.

MEETING OF THE IRON MOUNTAIN CIRCUIT.

The Iron Mountain Circuit had its seminannual meeting at Antonia, Mo., on August 1. This was the first circuit of the Western District in session after the synodical convention in Fort Wayne. All the congregations of the surrounding mountainous territory were well represented by lay delegates, some of whom had motored over forty miles on rocky, hilly roads to attend the meeting. The sessions were held in the visitor's church situated near Antonia on the highest Ozark Mountain ridge in picturesque Jefferson County. The hospitable women of the congregation took charge of the new bungalow parsonage and converted it for the benefit of the delegates and guests into a first class catering center. They were duly given a rising vote of thanks.

At the request of the assembly Mr. E. C. Schramm, the official lay leader of the Circuit, occupied the chair, while Teacher J. Arthur Koss served as secretary.

The visitor of the Circuit, the Rev. M. Mangelsdorf, opened the meeting by a short devotional service, whereupon Rev. Th. Laetsch presented for discussion a very timely and interesting paper on "Family Devotion." Pastor A. H. Schlifke delivered a detailed report on the synodical convention recently held at Fort Wayne, and on request the president of the Western District enlarged upon the building program adopted by Synod and showed by figures and facts that Synod, mindful of her mission, could not but make the appropriations for new buildings which are sorely needed for our seminaries and colleges. A lively discussion followed. Many questions were asked and answered. A survey was made of the entire situation and of the task which the Lord has set before us. Finally the following resolution was submitted, discussed, and unanimously adopted: —

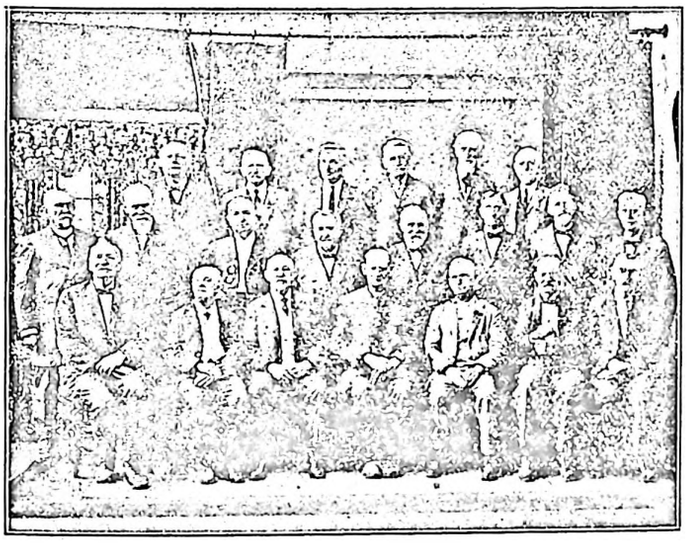
"We, the representatives of the congregations constituting the Iron Mountain Circuit of the Western District, in session at Antonia, August 1, 1923, after having carefully and conscientiously looked into the appropriations made by the synodical convention in Fort Wayne and having examined the entire building program which has been adopted, do hereby declare our firm and unanimous conviction that the Lord at the present time has placed before us exceptionally great opportunities, involving special duties and responsibilities and calling for

extraordinary sacrifices on the part of all our members, young and old, in order that the necessary funds may be furnished for all the new buildings which are sorely needed by our St. Louis Seminary and the other seminaries and colleges from which we are to get the necessary laborers for the Lord's vineyard and the great, white harvest-fields of missions. We feel bound to present these needs to our congregations, to do our best, and to encourage all our people to do their full share towards the execution and completion of the building program which we have adopted through our representatives in Fort Wayne. We therefore also will cooperate to that end with the Synodical Committee on Ways and Means, with the officials of our Western District, as well as with our own pastors and local committees to the best of our ability. May God confirm us in this purpose and grant His richest blessings and the desired success to our efforts!" RICH. KRETZSCHMAR.

GENERAL TEACHERS' CONFERENCE.

There were three factors which chiefly contributed to make the General Teachers' Conference of the Synodical Conference, held at Concordia Teachers' College, River Forest, Ill., July 11—13, a notable convention.

The first of these factors was the unusually good attendance. Almost three hundred persons had come from varying distances in order to obtain the inspiration and instruction



Veteran Teachers of Our Lutheran Schools.

which one is bound to get from a meeting of this kind. There were not only professors and teachers in attendance, but also many pastors and others interested in Christian education. There were even some visitors present from other circles, all of whom, together with the members, followed the proceedings with close attention.

The second factor which made this convention so notable was the presence, by express invitation, of a number of veteran schoolteachers, six of the class of 1873, and more than a dozen additional men, who had been in service even longer than that. It was a very impressive service when, on the second evening of the sessions, these veterans of our schools were conducted to the platform, whereupon the Rev. Dr. Pfotenhauer, President of the Missouri Synod, preached the sermon. At the close of the service, Mr. W. Wegener, chairman of the Conference, with the assistance of Mr. K. Linsenmann, vice-chairman, presented a special honorary diploma to all the men who were celebrating, or had already celebrated, their golden anniversary.

The third factor which made this conference unusually successful was the nature of the papers presented by a number of essayists. All of them had been prepared with the view of offering constructive suggestions, and all of them were received with unqualified expressions of approval, particularly, however, the following: "The Teacher as Organist," by Mr. Rupprecht; "Our Aim in Education," by Mr. Nuoffer; "Etiquette in the School," by Mr. Hellermann; "Photoperiodism in Bird Migration," by Prof. Eifrig; "Christian Character Training," by Prof. Hardt; "In What Respect Does the Future of Our Schools Depend upon the Teacher?" by Mr. Grossmann.

When the conference adjourned on Friday afternoon, every one present left with a deeper consciousness of the need of Christian day-schools for all our children and with the determination to guard this precious heritage of our fathers with all the ability at his disposal and under the blessings of our merciful Father in heaven.

St. Louis, Mo. PAUL E. KRETZMANN.

PANA AND VANDALIA.*

"Surely God works in a mysterious way His wonders to perform. To think that our Synod could start an entering wedge in what must be a *lodge*-infected city shows that He is among them where two or three are gathered in His name." Thus a member of our Synod who lived in Pana some forty years ago (1875—83), now residing in Cleveland, O., gave utterance to his feelings in a letter written to the undersigned upon reading of the installation of a missionary at Pana in the LUTHERAN WITNESS. Indeed, we trust that at last "an entering wedge" has been started by our Central Illinois District in what is now known as the "City of Roses," where Lutherans of the Missouri Synod have one of the largest rose-growing plants in the State of Illinois, a plant of 21 greenhouses, each 36×300 feet, in which some 4,050,000 roses are cut annually. The opening of the mission at Pana having been reported at length in the LUTHERAN WITNESS, — Vol. XLII, No. 5, — I shall limit myself to a few notes on the work done during the months of February, March, and April, and on recent developments in this field.

Services at Pana were held regularly at the Eagle Theater every Sunday morning. They were attended by 16 Missouri Synod Lutherans, 2 other Lutherans, and 6 non-Lutherans, not including the children. On February 18 we introduced Bible-study in connection with our Sunday services for such adult Lutherans as could attend with the hope of making it a starter for a Sunday-school, which hope has since been realized. It is an interesting little story. Two children were brought to the services by a grandmother, a member of a neighboring congregation. Having called upon the mother of these children, I was given the assurance that the children would be sent to our Sunday-school. The first time they came alone. The following Sunday they succeeded in getting three others to come with them, two of them being children of a Lutheran mother of whom we had not heard before. So we have a Sunday-school of two departments, the Primary Department, in charge of Mrs. Geo. Berlin, and the Junior Department, instructed by the pastor. Though the flock is still a small one, the dependable Lutherans have taken courage and purchased a lot (50×100 feet) on the corner of State and W. Third Sts., only three blocks from the heart of the city, on a paved street, in the western part of the city, which has only one church, the Free Methodist Church, all the other churches being located in the part east of the railroad track dividing the town. The price paid for the lot was $650. Our hope is to see a portable chapel grace this lot within two or three months. The present place of worship, while satisfactory for the present purpose, which is to hold the little flock together, is not proving an attractive thing to the unchurched element. If the mission is to be given a fair chance, a chapel is simply an absolute necessity in a city like Pana with a population of about 9,000.

On April 1, Easter Sunday, a mission was opened at Vandalia, Ill., thirty miles south of Pana. The services are held regularly every Sunday evening in the Dixie Theater, half a block from the court-house, the old State Capitol of Illinois. There are some 18 Lutherans affiliated with congregations of our Synod in the neighborhood, now living in or near Vandalia. The average attendance for the eight services held thus far was 25. An interesting feature of the attendance at Vandalia — not less than 60 different adults living in or near Vandalia have come to our services, not counting such members of the neighboring congregations as have come merely to look in and help swell the crowd. Thus at Vandalia we have to some extent succeeded in arousing the interest of quite a number outside of our own people, which leads us to believe that for the time being we have been quite fortunate in availing ourselves of the theater as a place of worship.

The missionary's activity up to May may be summed up in

* This report, originally not intended for our paper, will give the reader a "close-up" of home mission work as it is to-day. It is *hard* work. — ED.

the following: Mission-calls, 23; pastoral calls, 85; business calls, 43; tracts distributed, 272; meetings held, 5; letters and postals, 67; conferences attended, 2; services held, 18.

As to the future — the Lord knows. As we have opportunity, we shall, by the grace and help of the Lord, continue prayerfully to plant and water, trusting that God will give the increase, even as He has promised.

Jacksonville, Ill. HERM. HALLERBERG.

HOUSTON, TEX.

All three Missouri Synod churches in Houston, Tex., are holding, besides the regular morning services, also Sunday night services throughout the summer. The mother church has an attendance of about 200 at the evening service, while the two mission-churches have an average attendance of about 50. All services are held in the English language. Electric fans in the churches help to solve the heat problem in this Southland city. O. P. HINGE.

THE K. C. AND THE A. F. A. M.

Goshen, N. Y., July 4. — The Knights of Columbus held a great Fourth of July meeting here to-night in the Presbyterian Church. The principal speaker was the Grand Master of Masons of New York State, who was introduced by a Catholic priest. Prominent evangelical clergymen and laymen were on the platform, and several prominent Jews were in the audience, seated in Presbyterian pews, to which they were conveyed by Catholic ushers. — *New York Sun.*

A nice melting-pot! The occurrence proves, among other things, that Pilate and Herod may become friends at any time when they think that common interests link them. Do not build the safety of civil and religious liberty on the fact that, apparently, they are opposing factions.

Winfield, Kans. A. W. MEYER.

"BE NOT DECEIVED, GOD IS NOT MOCKED."

"About $25 were realized from the ice cream sale Saturday, which goes towards paying the back salary of the Rev. ——.
Highmore (S. Dak.) *Bulletin.*

Viewing this item (which, by the way, is not news) from one angle, we may, if we take into consideration the motives that actuate many people to patronize such sales, superscribe it thus: "Pleasing Palate and Pastor," leaving it to the individual, of course, to place the emphasis where, according to his estimate of value, it belongs.

Seen from the viewpoint of those who are inclined to be self-righteous, another heading would be more appropriate, for instance, this one: "Refreshing the Body in the Hope of Refreshing the Soul," or, "Buying Ice Cream and Salvation in One."

But how would the Bible name it? That is a pertinent question and interests us most. Let us see. Since "back salary" and the methods, in vogue among many churches, of raising the pastor's salary speak to us, as it is generally admitted, of a lack of love for, and appreciation of, the holy ministry, and since it is written in this connection: "Let him that is taught in the Word communicate unto him that teacheth in all good things," "Freely have ye received, freely give," the Lord's superscription of the newspaper item above undoubtedly would be: "Be Not Deceived, God Is Not Mocked." Gal. 6, 7.

Stewardson, Ill. C. THOS. SPITZ.

NOTES AND NEWS.

Under the title "Hop In, Noble," Robert Little, in the *New Republic* of June 20, pours sarcasm on the Shriners' convention in Washington, D. C.

Men, Monkeys, and Missing Links is a condensation of the argument against the evolution of man written and published by Arthur I. Brown, M. D., 1006 Nelson St., Vancouver, B. C. Price, 15 cents.

To reform a world, to reform a nation, no wise man will undertake; and all but foolish men know that the only solid, though a far slower reformation, is what each man begins and perfects on himself. — Thomas Carlyle.

The *Deaf Lutheran* tells about one Mr. Albrecht, who comes a distance of a hundred miles from Herington, Kans., to Kansas City when the missionary to the deaf-mutes preaches there. If all of us had that spirit, there is nothing the Missouri Synod could not do.

Rev. (more or less) Hugh Orchard, of the Second Christian Church, Cedar Rapids, Iowa, recently preached in overalls in order to draw the working-man to his evening service. Many labor folk came, dressed in every-day clothes. A hint to some brother sensationalist at Long Beach or Coney Island to mount the pulpit platform in a bathing suit in order to win the lifeguards for the Church.

Speaking of the inadequacy of Sunday-school training, Dr. Wm. E. Gardner, of the Episcopal Church, recently said at Omaha: "The pitifulness, the paucity, the powerlessness of our present methods of religious education must be cauterized, exorcised, and then energized by the power of the resurrected Lord if what He expects us to do shall be done to save the Church, the world, and civilization."

Referring to the action of a congregation at Washington, which walked out when Rev. Ch. F. Aked denounced the League of Nations and Woodrow Wilson, the *Springfield* (Mo.) *Daily Leader* said: "The mission of the Church is not political. Ministers who use the church edifice and their position for purposes of political propaganda do not comprehend the purposes of the Church or are incapable or insincere.

Soundness in doctrine and the ability to lead souls to Christ having fallen into the discard in many churches, other qualifications for the ministerial office are now being stressed. Thus at Grand Forks, N. Dak., the Plymouth Congregational Church now rejoices in having a preacher who "is a graduate of Oberlin College, where he took an active part in athletics. For two years he was half-back on the college football team and for another year was full-back. He also played baseball and basket-ball and took part in track-work."

The Lutheran Bureau recently received a telephone call from the religious editor of one of New York's dailies, which on Monday reports a sermon of the day before. This particular editor, reputed to be the best of any large newspaper in the United States, asked that the Bureau suggest some Lutheran church for obtaining the sermon for the following Sunday, adding in a very positive way: "Our reporters have been getting sermons on the events of the day and the opinions of the preachers. I want to hear a good, sound sermon on some Biblical subject. I do not know where I can find this more surely than in the Lutheran Church." May the preachers of the Lutheran Church ever remain true to the reputation which the world concedes to them! — *Lutheran Standard.*

I have read your Letters to a Masonic Friend with great interest, especially since I am dealing with a young man who wants to join us, but is a Modern Woodman, and also because I have discovered that I have one member in the congregation who is also a Modern Woodman. These things cause one to feel blue at times, especially since I have only a very small congregation, but my stand is: "Rather a few members and good ones than great numbers and very poor ones." If I cannot gain the man who already is a member of my congregation here, I may lose the whole family, but I cannot help that either. I would rather not lose them, but I do not want them as lodge people. I feel that is the correct stand to take for a Missouri Lutheran minister. HENRY H. FROHN, Manhattan, Kans.

Concerning Walker's *A Study of Genesis and Exodus* a reviewer in the *Lutheran* (organ of the Merger) said July 19: "His thesis is that in Genesis and Exodus we have a late, editorial use of early myths" (fables) "and traditions which the source writers used as the vehicles of religious truths." Then the following comment of the reviewer: "There doubtless is such material in those books, and in due time we shall get its setting, but there is also a far deeper background of historical truth than Professor Walker seems to hold." So there is "doubtless" an ingredient of myth, fable, in Genesis and Exodus. Will the editor permit this opinion to stand uncorrected? Shall the Higher Criticism hereafter be permitted to insinuate its slow poison into the United Lutheran Church through the columns of its official organ? We trust that this was a slip of the editor, but surely such denial of the historical truthfulness of the Bible should be followed by an explanation.

Concerning Dr. Fosdick, Hibben of Princeton, Merrill of Hartford Seminary, and other Sadduceans of our day, the *Presbyterian* recently said: "No Midianite ever more fero-

ciously devastated Israel; no Philistine Goliath more boastfully defied the God of Israel; no Greek ever more haughtily scorned the resurrection; no modern rationalist ever more bluntly denied revealed Christianity, than have these teachers and teachings and their colleagues sought to devastate, defy, scorn, and deny the Christ of the New Testament and His divine salvation from sin and death. The Midianites, the Philistines, Greeks, and the modern rationalists, like Strauss, Rousseau, Voltaire, Renan, Diderot, Paine, and Ingersoll, belonged to camps outside the Church, but these teachings are insinuated from within the Christian camp. This is a serious situation. We have passed beyond the mere personal and nonessential and casual errors. We have come to the time when God, His Son, and His Word are defied. No sincere believer can longer remain indifferent, retiring, or compromising."

G.

Religious Press.

THE LUTHERAN WORLD CONVENTION.

The *Lutheran Church Herald* 1) for March 20 contains an editorial on the Lutheran World Convention to be held at Eisenach, Germany, in the autumn of this year, urging the Norwegian Lutheran Church to take part in it, in order "to help the European Lutheran Church in its reconstruction work after the war." The claim is made that the General Evangelical Lutheran Conference of Germany, which issued the call to this convention, "is a conservative body, and an effort will be made to have a conservative representation." Therefore the editor thinks that it is the duty of the Norwegian Lutheran Church to make its influence felt at this convention, since this and other American Lutheran bodies "stand more firmly upon the Lutheran Confession and have the right ideas about the relation of Church and State," so that they "might be able to help the European Lutheran Church—and strengthen their faith in true confessional Lutheranism."

The churches that will be represented at this so-called World Convention are, in the main, such as have openly departed from the fundamentals of the Christian faith, not to mention orthodox Lutheranism. The European Lutheran churches have long been far more honeycombed by rationalism than the Reformed Churches in America are to-day. The Swedish Lutheran Church has at its head Archbishop Soederblom, who is one of the leading "modern theologians" in Europe. Conditions in the Norwegian Lutheran Church in Norway are sufficiently known to our readers. The German Lutheran Church is worse than any of the rest. The conservative Free Church of Saxony, which is affiliated with the Missouri Synod, will not be represented at this World Convention. The Norwegian Lutheran Church is extending the hand of brotherhood to these rationalistic churches and is exposing itself to the corrupting influences that such brotherly relations will entail. How can the conservative Lutherans in the Norwegian Lutheran Church tolerate such things? Have they denied their consciences so long that they are finally losing their conservatism entirely?

The editor of the *Herald* claims indeed that this convention will not "involve us in relationships with other organizations both here and in Europe." In view of the published aims of this convention, this statement strikes one as being very much like the old trick of "high diplomacy"—denying a transaction in bold words while busily engaged in carrying it out, even openly perhaps. (There are always a large number of simple-minded people who can be taken in by this procedure.) For it is evident that this convention is one in which all participants will meet as brethren in the faith. Dr. H. G. Stub is expected to preach the closing sermon of the convention; hence they are all to worship together: rationalists, pietists, and orthodox Lutherans alike. The expressed aim of the convention is to work for the "strengthening and extension of such cooperation as now exists among the various Lutheran churches." Dr. Knubel, President of the United Lutheran Church in America, is to be one of the principal speakers at the convention.

It may be that many Norwegian Lutherans are sincere in their desire thus to strengthen confessional Lutheranism in the homeland. This is the bait that is held out to them in order to draw them into the worldly unionistic plans and organizations that are so popular to-day. But that their hope of accomplishing this object by such conventions is entirely fatuous should be evident to any one who knows the conditions in Europe. These churches are not lacking for testimonies to the old truths. *They despise and detest the old truths!* If American Lutherans think they are to help the European Lutherans, these are no less certain that they are in a position to help the American Lutherans. Thus the editors of the *Allgemeine Missionszeitschrift,* some of the most influential men in European Lutheran circles, who, no doubt, will be leading figures at the convention, have this to say about it: "It is certainly an attractive prospect of great promise that is held out to us when German, Scandinavian, American, and Australian Lutherans join together to form an international cooperative organization. *Thus the rich spiritual gifts and possessions of the German and Scandinavian churches may become a blessing to the American and Australian churches,* who in this respect are under a less auspicious star. From this point of view the Lutheran World Conference planned for the autumn of 1923 may become a mile-stone in the history of the Lutheran Church." To the leaders in the European Lutheran churches the American Lutherans are still a rather benighted set of people, who have not succeeded in extricating themselves from the toils of seventeenth century orthodoxism, and who need to be enriched by the "spiritual gifts" of the more "advanced" European Lutheran churches. If the World Convention is to be the scene of a presumably friendly contest between conservatives and liberals, orthodox and modern theologians, to see which party can influence the other the most, there need be no doubt of the outcome. For the conservatives will not have the prestige at this convention that the liberals will, not to mention the fact that they have yielded the citadel of their position already by consenting to fraternize with those who deny certain great doctrines of the Lutheran Church.

It is a source of ever-increasing wonder to us how former members of the Norwegian Synod, who professed the greatest loyalty to all conservative Lutheran doctrines and principles, can remain active members of a church organization, such as the Norwegian Lutheran Church, which fraternizes with any and every so-called Lutheran Church and permits the greatest freedom to its individual members in matters of doctrine and church practise. The action of this Church in taking part in the coming Lutheran World Convention is another step downwards. When are the conservative Lutherans in our American Lutheran Church going to show their colors and insist on strictly Lutheran practise and doctrine, or march out and join those who "heiser rent flag"? 2)

G. O. L., in *Lutheran Sentinel,* organ of Norwegian Synod.

WILL IT ALWAYS BE THUS?

Here are some choice bits from the Dempsey-Gibbons fight: "Gibbons hooked a left to the chin, cutting Dempsey's right eye." "Dempsey was bleeding from the wound over the left eye." "Gibbon's mouth was bleeding." "Dempsey hooked a left to the stomach, and Tom clinched. The champion mauled him around the head with rights and lefts." And thus the interesting story goes on through fifteen rounds, a story of such importance that nearly every daily paper in the country prepared a special edition to furnish this news to a waiting public. But the attendance at the fight was disappointing to the promoters, and thousands of dollars were lost. One paper states that there were thousands of empty seats as the preliminaries got under way. "Veteran fight fans and sport writers declared the crowd was the smallest that had witnessed a heavy-weight championship go in many years." We have also noticed that editorially some papers have mildly censured this brutality. There are signs which seem to indicate that this disgraceful sport is on the wane. But the daily press has for weeks continued to advertise the "great" mill until it became the common topic for conversation over all the nation, and fans, or fanatics, would travel across the continent and spend hundreds of dollars to witness this exhibition of brute strength and skill. The lowest price for a seat was $20. The Champion Jack Dempsey demanded $300,000 as his pay for appearing in the ring. The American soldier was paid $1 a day to face the German machine guns, but this great fighter, who neglected to enlist for the war, demanded this enormous sum for the fight at Shelby. The

1) Organ of the Norwegian Lutheran (Merger) Church.

2) "Raise an unsullied banner." — Ed.

Mexican bull-fights are generally discredited in America, but this prize-fighting has been a popular American sport already before the days of John L. Sullivan. We hope the time will soon come when our daily press will reach that stage of moral sense and courage in which it will refuse to advertise these degrading exhibitions. Without the newspaper publicity the whole prize-fighting business with its brutalizing and demoralizing accessories would collapse. It would not take very much effort to convince a man with average culture and intelligence that this sport is absolutely indefensible. A man who will spend hundreds of dollars to see one man knock down another, even when done according to scientific rules, should hardly be numbered among the really civilized. To a Christian it is abhorrent. Let us hope that the public press will help to do away with this blot on our American civilization. — *Luth. Church Herald.*

HOPEFUL.

In the *Lutheran* of May 24, 1923, under "Official Announcements," we find this most interesting official announcement: —

Notice.

Having become a member of a secret order, the Rev. L. Happ has transgressed Article 88 of our synodical constitution. He is therefore suspended from all rights and privileges of synodical connection until the next meeting of Synod. FRED H. BOSCH,
President of the New York Ministerium.

To us that sounds good and even hopeful. If only the synod will stand back of its president at the coming meeting, though we feel that the president must have been pretty sure of his position, otherwise he would hardly have taken such energetic action in the case. To what extent the view and spirit of President Bosch prevails, not only in his own synod, but also in other synods connected with the U. L. C., we are not able to say, but it would seem that if the old New York Ministerium will take a strong position in the matter of lodges and especially of ministerial lodge connection, the influence in time is bound to reach out to other parts of the U. L. C.

If only that step could once be taken in the U. L. C., that ministers who join a lodge would have to get out of the lodge or vacate their pulpits, much, very much, would be gained for a fully united Lutheran Church of America.

Congratulations to President Bosch!

Lutheran Standard (Ohio Synod).

(The LUTHERAN WITNESS joins the *Standard* in extending congratulations to President Bosch. He has done more for Lutheran union than any U. L. C. officer since 1917. — ED.)

Secular Press.

EDITORIAL COMMENT ON THE COMPULSORY SCHOOL LAW IN OREGON.

The Oregon School Law.

By the *Indianapolis News.*

The Oregon school law, for which the people voted at the election last week, compelling parents to send their children to the public schools, is to be passed on by the courts. The country will follow the proceedings with great interest and await the decision with some anxiety. When such questions as this come, even those men who are disposed to criticize our courts and object to their power to declare statutes unconstitutional must be thankful that our courts are clothed with power to do just that thing. If there were no such power, our liberties would not be safe as against the tyranny of a majority — which may be, and often is, the worst sort of tyranny.

The state ought not to have any such power as that which the State of Oregon is proposing to exercise. We do not believe that it will be permitted to wield it. The question presented is one of nation-wide importance, for American liberty and the institutions which safeguard it are at stake. Parents in America still have some rights in and over their families, and one of those rights is to say where their children shall go to school. If they prefer private or parochial schools, the preference is legitimate. Those schools also have rights, one of which is the right to live. Such a law in Indiana would close Culver Military Academy, the Howe School, and dozens and scores of private institutions, some of which are doing excellent work and have reflected great credit on the State.

There is no need for speculation as to the motive that prompted this extraordinary legislation. One might admit that the motive was admirable, and yet condemn the statute. The question is not one of motive, but of action. And the action is in violation of liberty as men of our race have always understood it and will, we hope, always defend it. Many vicious and mistaken things have been and are still being done from excellent motives. But they are bad and mistaken nevertheless. This Oregon statute is one of them.

Menace to Free America.

By the *Sioux Falls Press.*

Of the various storm-clouds that are gathering in the political horizon, that sweeping eastward from the Pacific coast is not the least laden with menace.

By a vote of the people of Oregon on last Tuesday, taken under the initiative process, it is provided that parents or guardians of all children between the ages of eight and sixteen must send them to public schools during the regular terms, under penalty of both fine and imprisonment.

This amounts to an exhibition of state autocracy, under democratic forms, such as no monarchy or despotism has ever attempted. For it is an assertion of the right of the state to establish a monopoly of education. It is based on the theory that the child is the ward of the state and not of the parents. It denies the supremacy of the home and of the parents' influence in the rearing of children and establishes control by the majority instead.

When such a law is enacted and becomes the will of the majority, thoughtful Americans may reverently thank God for the guarantees of the Constitution of the United States with respect to the rights of the minorities and for the existence of courts with the power to invoke the Constitution for the protection of such rights. It is unthinkable that the Supreme Court of the United States will uphold such an enactment. If it were upheld, if the right of private education were abolished, there would be left no obstacle, of theory or fact, in the way of a wrong-headed majority over-riding the right to privacy in marriage or in the home.

Children, in the principle involved, do not differ from their parents. If children may be taught only as the state wishes them taught and in the manner the state decrees, then it may as well be provided that adult citizens may read only what the state permits, may indulge only such study and research as the state sanctions, and may entertain only such thoughts, profess such principles and ideals, as bear the *imprimatur* of the majority.

In other words, we shall no longer be citizens and freemen, but the property, the serfs of the state. Not only our bodies and our activities, but our minds and thoughts, shall be the state's. All human beings shall be cast in a common mold and confined in that mold until death releases them.

That way is the way of death and dissolution. Biology teaches that the way of progress is the way of deviation from type. Where everything is alike, there is no change, no life. It is the man that is different that counts for something. It is he that stands alone, if need be, who helps ultimately to lift all his fellows a little above the existing level.

The public school is one of America's proudest contributions to democracy and civilization. No one holds it in higher regard than does this newspaper. It is invaluable because it is free. It has progressed because it has felt the stimulating spur of the competition of the private and the parochial school. To flourish it has had to deserve to flourish. Establish it as an absolute monopoly, under majority control, and all the evils of monopoly will claim it for their own. And the rights of minorities, their rights in their homes, in their families, their rights to differ from the majority in ideals, in religion, in aspiration, will be in danger as grave as if the Pretorian Guard were at the door.

Democracy can live only as it is supported by a free people. Despotism, enforced uniformity, whether imposed by a few or by many, is its death warrant. The theory of the Oregon law is a menace to free America, and lovers of liberty will resist its spread. (Communicated by A. C. STELLHORN,
Executive Secretary, School Board.)

STATE SUPPORT OF PRIVATE SCHOOLS.

Governor N. E. Kendall of Iowa vetoed the Storey Bill recently passed by the General Assembly, according to which $50,000 was to be appropriated for the purpose of aiding such "privately owned colleges in the State as shall provide a two-year approved course for the training of teachers for elementary schools."

After dwelling at some length on the constitutionality and feasibility of the law, the Governor says in his veto: —

"But a fundamental principle of our American government is that which decrees the complete and absolute divorcement of Church and State. We cannot do better at this juncture than cherish the wise counsel tendered by General Grant in his Des Moines speech in 1875: —

" 'Let us labor to encourage free schools . . . and resolve that not one dollar appropriated to them shall go to the support of any sectarian school. Leave the matter of religious training to the family altar, the church, and the private school supported by private donations. Keep Church and State forever separate.'

"The people of Iowa, through their General Assembly, have expressed themselves on the subject in section 593 of the Code: —

" 'No public money shall be appropriated, given, or loaned . . . to, or in favor of, any institution, school, association, or object which is under ecclesiastical or sectarian management or control.'

"Almost in the beginning of our statehood that policy was enunciated, and it has been adhered to without division throughout the more than three quarters of a century of our history. It has abundantly justified itself in the beneficent results which have flowed from its observance, and its unqualified success is reflected in our ranking first in the low per cent. of illiteracy among our citizenship. The president of one of the strongest denominational schools in the State has written me in advocacy of the bill under discussion: —

" 'It would bring the independent and denominational colleges in close affiliation with the operation of the State institutions.'

"I concede that this prediction would be verified, but I cannot agree that such coalition would be desirable either to the colleges or to the commonwealth. Our school system is unrivaled in the world, and its excellence may be ascribed to the fact that from the kindergarten to the university it is wholly disconnected from sectarian or ecclesiastical influence. Deriving its subsistence from taxpayers of every creed and of no creed, it has confined itself to supplying our youth with mental equipment necessary for the stern struggle of life, and has remitted their religious training to the various denominational schools which have developed out of the diverse theological thought of the age.

"Nobody recognizes more perfectly than I the imperative need of increased facilities for the preparation of elementary teachers. But when that need is answered, as I trust it may be at an early day, I believe it should be done by the State alone, free from entanglement with outside organizations, as proposed in the pending bill.

"Always with personal regard, I am, very truly yours,

"N. E. KENDALL, *Governor.*"

Obituary.

† REV. JOHN SCHOENLEBER. †

After twenty-eight years of untiring and faithful service in the Church Militant God called Pastor John Schoenleber into the Church Triumphant, July 24, at the age of 55 years and 6 months.

Rev. John Schoenleber was born January 24, 1868, in the village Weil in Schoenbuche, Wurttemberg, Germany. On the following Sunday he was baptized. At Weil he received his early education and religious instruction in a Christian day-school. A few years after confirmation, by the guidance of his heavenly Father, he came to America. During a number of years he worked in a bakery at Litchfield, Ill. In the fall of the year 1889, he entered our Theological Seminary at Springfield. He graduated 1895, and accepted a call to Wheatfield Township, Clinton Co., Ill. In the month of August, in the same year, he was united in holy wedlock with Mary, *née* Herzer, of Litchfield. This was a happy marriage. After 18 years of wedded bliss, it pleased an all-wise God to take the beloved wife of Pastor Schoenleber to her heavenly home, leaving her husband and eight dependent children to mourn her early death.

Having for twenty-six years conscientiously served his congregation at Wheatfield, at times under the most trying circumstances, God called Brother Schoenleber to Carpenter, Ill. In a very short time he had won the love and esteem of the members of his new charge. However, he was permitted to enjoy the work in Carpenter for only two years. An incurable malady set in. Cheerfully Rev. Schoenleber received the news, looking forward to the time when he should meet his dear Savior. His constant prayer now was: "Jerusalem, thou city fair and high, would God I were in thee." His prayer was answered July 24.

The burial took place July 26. Nearly every one of the brethren of the Litchfield Conference was present. Rev. E. Hitzemann conducted the services in the home. Rev. H. Hansen preached the German and the undersigned the English sermon in Carpenter. At Wheatfield, the place of burial, Pastors Lehmann, Fuehler, and Harre officiated. — May the memory of this sainted brother always be blessed among us!

Worden, Ill. H. C. KOTHE.

New Publications.

Letters to a Masonic Friend. By *Th. Graebner*, Professor at Concordia Seminary, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. Price, 25 cts.

This is a reprint of the series of articles which Professor Graebner published in the LUTHERAN WITNESS. In dealing with the lodge-question, the pastor must, first of all, be thoroughly acquainted with the matter of which he wishes to speak to others, and these letters will certainly give him such information and instruction. In many cases also it is well to have the one who is to be enlightened get his information from the printed page, for the one who reads may take time to consider each statement, and the danger of the discussion becoming heated is eliminated. It is wise, therefore, to distribute as much good antilodge literature as possible. Nor ought we postpone action until we are forced into a conflict — the conflict may be very unpleasant, hazardous, painful, and of doubtful outcome. Lodgism is a trap; after one is caught in it, it often becomes a painful operation to release the victim. A warning in time, before the man is in the lodge, is in every way more profitable. Men are often thankful for a warning, but resent correction. Lodgism is not a danger which is afar off; it is at the door of every congregation, especially every city congregation.

The chapter, "Things As They Are in Missouri," illuminates conditions in our Synod. Statements in this chapter, and, in fact, all the statements in the other chapters, are supported by incontestable evidence and reliable quotations. The letters are printed on very good paper and bound in strong paper cover. S.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the President of Synod: —

On 3d Sunday after Trinity: *Cand. E. Plass*, called as professor at Porto Alegre, Brazil, in St. Stephen's Church, Milwaukee, Wis., by Pastor B. Sievers.

Ordained under authorization of the respective District Presidents: —

On 9th Sunday after Trinity: *Cand P. Harre*, called to South America, in Ebenezer Church, Okawville, Ill., by Pastor G. F. Harre. — *Cand. J. Elser* in St. Matthew's Church, Philadelphia, Pa., by Pastor H. Brauns. — *Cand. L. C. Rinker*, called as assistant professor at Concordia College, Milwaukee, Wis., in St. Luke's Church, Chicago, Ill., by Pastor O. C. A. Boecler.

Ordained and installed under authorization of the respective District President: —

On 5th Sunday after Trinity: *Cand. P. H. Beyer* as assistant pastor in St. John's Church, Brooklyn, N. Y., by Pastor A. J. Beyer.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On Trinity Sunday: The *Rev. A. J. Horn* in St. Paul's Church, Kulm, N. Dak., by Pastor Th. C. Klatt.

On 5th Sunday after Trinity: The *Rev. O. Stamm* in Zion Church, Columbia City, Ind., and, in the afternoon, in the congregation at Disko, Ind., by Pastor V. Hennig.

On 6th Sunday after Trinity: The *Rev. M. Rische* in the congregations at Granum and Claresholm, Alta., Can., by Pastor A. Behrendt. — The *Rev. F. Freese* in Zion Church, Canistota, S. Dak., by Pastor W. Nitschke. — The *Rev. W. Seidel* in Trinity Church, Fedor, Tex., by Pastor C. W. Rische.

On 7th Sunday after Trinity: The *Rev. J. Rabold* in the congregations at Glen Savage and Johnsburg, Pa., by Pastor J. H. C. Albohm. — The *Rev. J. Berger* in the congregation at Keystone, Mo., by Pastor C. Rehahn.

On 8th Sunday after Trinity: The *Rev. W. G. Biel* in Immanuel Church, Shady Brook (Herington), Kans., by Pastor J. H. Rengstorf.

B. *Teachers:*

On 3d Sunday after Trinity: *Teacher E. H. Schmieding* in St. John's Church, Lincolnville, Kans., by Pastor E. J. Dierker.

On 6th Sunday after Trinity: *Teacher L. F. Buethe* in Grace Church, Wellston, Mo., by Pastor Th. F. Walther.

On 7th Sunday after Trinity: *Teacher H. F. Sonntag* in St. Lawrence Church, Frankenmuth, Mich., by Pastor H. Voss.

On 8th Sunday after Trinity: *Teacher F. W. Rochlitz* in St. John's Church, Germantown, Iowa, by Pastor Th. Wolfram.

Corner-Stone Laying.

The following churches laid the corner-stone of a new church or school: —

On 8th Sunday after Trinity: Zion Congregation, *Kalamazoo*, Mich. (the Rev. E. Mayer, pastor); church. — On 9th Sunday after Trinity: Trinity Congregation, *Port Arthur*, Tex. (the Rev. F. W. Siebelitz, pastor); church and school. — On 7th Sunday after Trinity: St. John's Congregation, *Forest Park*, Ill. (the Rev. M. Wagner, pastor); school and hall.

Dedication.

On 7th Sunday after Trinity, St. Michael's Congregation, *Richville*, Mich. (the Rev. W. Bekemeier, pastor), dedicated its new school to the service of God.

Anniversaries.

The following churches celebrated anniversaries: —

On 2d Sunday after Trinity: The congregation at *Wittenberg*, O. (the Rev. Ph. Fiess, pastor), the 75th. — On 3d Sunday after Trinity: Immanuel Congregation, *Charlotte*, Iowa (the Rev. A. H. Deletzke, pastor), the 50th. — On 5th Sunday after Trinity: Trinity Congregation, *Whittlesey*, Wis. (the Rev. H. v. Gemmingen, pastor), the 40th.

Mission-Festivals.

3d Sunday after Trinity: St. John's, *Eagle Lake*, Ill.; $446.12. St. Peter's, *St. Joseph*, Mo.; $283.60. *Mount Carroll*, Ill.; $65.82. Immanuel, *Freedom Tp.*, Minn.; $197.00. — 4th Sunday after Trinity: St. Peter's, *Belvidere*, Minn.; $124.00. Immanuel, *Kansas City*, Kans.; $97.54. — 5th Sunday after Trinity: Zion, *Ogden*, Iowa; $305.88. Christ, *Wolverton*, Minn.; $50.36. — 6th Sunday after Trinity: Trinity and St. Paul's, *Wausau*, Wis.; $231.00. Trinity, *Butterfield*, Minn.; $60.00. — 7th Sunday after Trinity: Zion, *Lavalle*, Wis.; $103.03. St. Paul's, *Loon Lake*, Minn.; $215.00. Zion, *Fraser Tp.*, Minn.; $188.03. St. John's, *Vivian Tp.*, Minn.; $146.00. St. John's, *Gering*, Nebr.; $45.00. Hope, *Southam*, N. Dak.; $59.63. — 8th Sunday after Trinity: St. Paul's, *Grafton*, Wis.; $830.00. *Dent*, Minn.; $87.47. Trinity, *Carver*, Minn.; $65.52. St. Peter's, *Devils Lake*, N. Dak.; $69.79. — 9th Sunday after Trinity: St. James's, *Scottsbluff*, Nebr.; $86.25. Trinity, *Wilson Tp.*, Wis.; $146.50. Trinity, *Howards Grove*, Wis.; $155.42.

Help Our Growing Deaf-Mute Mission!

The Board of Missions to Deaf-mutes has been officially notified of the following resolution of Synod: "The old resolution of Synod that the congregations might set aside a special collection for this mission on the 12th Sunday after Trinity was reaffirmed, and our church-papers were requested to call attention to this matter." Our mission, now numbering 10 organized congregations and 80 mission-stations, and a number of prospective missions, has reached a stage where it needs a far stronger support than years ago. So please remember on that Sunday our poor deaf-mutes, and think of the value of the free gift of God to you that you can hear.

THE BOARD OF MISSIONS TO DEAF-MUTES.

Announcement Regarding the English Hymn-Book.

Concordia Publishing House is facing the necessity of preparing new plates for the Word Edition of the Ev. Luth. Hymn-Book. This is the hymn-book first published in 1911/12 and now most generally used in the Missouri Synod.

The Literary Board invites all interested members of Synod promptly to communicate any suggestions as to correction or improvement of the book which will not involve a disturbance when the new edition is used in church in conjunction with the old edition.

The format of the new edition will be changed from 16mo to 12mo, so that the new book will be almost identical in size with the well-known German "Mittelformat-Gesangbuch," only a trifle thicker. The intention is also to print the new edition not in metrical or verse lines, like the old edition, but solid, in running type, like the German hymn-books.

Suggestions to be of real service must reach the Literary Board before October 1, 1923.

THE LITERARY BOARD.
L. BUCHHEIMER, *Secretary*,
2815 Utah St., St. Louis, Mo.

Two Cabinet Organs

have been offered the undersigned to be donated to needy mission-congregations. — One mission-congregation has applied for a church-bell. Congregations in need of an organ, or who have a church-bell to donate, please notify REV. C. F. EISSFELDT, Northville, Mich.

Notices.

When registering at universities and other public institutions, students can save our pastors much time by adding: "Lutheran, *Mo. Synod.*" Pastors and others interested in our work among students can help us by encouraging this move. A letter of transfer would help even more. REV. M. L. HEERBOTH
(serving students at University of Kansas).

Any one knowing of Lutherans living in Alhambra and Belvedere Gardens, Cal., is kindly requested to send names and addresses to
REV. A. C. KECK, 220 S. Marguerita St., Alhambra, Cal.

Any one knowing of Lutheran brethren, or such as are unchurched, in Fairburg, Nebr., kindly notify
REV. FR. KORBITZ, 929 Lindell St., Fairburg, Nebr.

The University of Texas at Austin and the Texas Teachers' College at San Marcos open for the next term in September. Lutheran instructors, also from other States, are sometimes employed at these schools. Lutheran students from Texas and other States attend, especially the university. The undersigned would appreciate your sending him names and addresses of such students as well as instructors.
REV. K. G. MANZ, 603 E. 16th St., Austin, Tex.

In the Colorado State Teachers' College, located at Greeley, Colo., there are always a number of students of the Lutheran faith, but it has happened time and again that some of these young Lutherans attend the Bible school of other Churches, simply to obtain college credits. The Colorado State Teachers' College, through the medium of churches, conducts classes in systematic Bible study and gives credit for such work done in the church in a state-supported college. We Lutherans cannot submit to this so-called "Greeley Plan," where the college supervises the Bible studies; hence students attending our Bible class receive no credits for said hour. Pastors and parents, when sending students to the Greeley College, should instruct and warn them concerning this matter. Our church is located only two blocks east of the college campus. Send names and addresses of students to REV. W. OBERMEIER, 1405 Seventh Ave., Greeley, Colo.

The home for Lutheran students at Purdue University, West La Fayette, Ind., is ready for the fall term. Board and lodging. Send application for admittance and names of all prospective students to
REV. P. G. SCHMIDT, 814 Cincinnati St., La Fayette, Ind.

Announcements Regarding Our Synodical Institutions.

Concordia Seminary, St. Louis, Mo. — The new school-year of this institution will begin, *D. v.*, on Wednesday, September 12, 10 A.M. Graduates of our synodical colleges should on that day present their last report (not the diploma). Graduates from other institutions must make application for admission to the Dean, the Rev. Prof. John H. C. Fritz, 3616 Texas Ave., and send their reports. The Boarding Club dues will likely not exceed $110. On the opening day $15 must be paid, and thereafter the monthly assessments. Each student must also, upon his arrival, pay $5 out of his own pocket as a guarantee deposit, which will be refunded to him at the close of the school-year.
F. PIEPER, *President*.

The Lutheran Seminary, Seward, Nebr. — The thirtieth school-year of this institution will begin, *D. v.*, on September 5. All students should arrive at the institution on September 4 — *not before* that date. Admission to the Freshman (sixth) class can be had only upon presentation of a certificate showing that the applicant has satisfactorily completed the eighth grade of a good parochial or public school. Such as have not completed this work will be admitted to the Preparatory Class. Applicants will receive credit for work done at other accredited higher institutions of learning if they send certificate (not diploma) of work done to our registrar. However, since the object of our school is above all to train teachers of the *Word of God*, applicants for advanced standing must understand that they will be required to make up *all* the work of our course in Biblical subjects before receiving our diploma. They will, likewise, be required to make up such other work as they have not had before and as our course demands, as music, German, etc. For this reason, while we will welcome, and endeavor to assist, such new students of advanced standing as have, for some reason or other, been unable to come to us earlier in their career, *we would urge all who intend to enter the work of the Church in the Christian day-school not to postpone their entrance here until after they have completed part of their work elsewhere, but to come at once.* All applications for admission should be accompanied by testimonials of Christian character from the pastor or parochial school teacher of the applicant. — Young ladies will be admitted upon the same conditions as young men, provided they can find board and lodging under Christian supervision outside the institution. However, since experience teaches that it is very difficult for young ladies desiring to enter our school to find proper accommodations in the city, such as desire to do so should notify us at the earliest possible date. — Students boarding at the institution should come provided with the necessary clothing, bed-clothing for single beds, and towels. Chairs, mattresses, electric light bulbs, books, stationery, etc., must also be furnished by the students, but can be bought here. — By resolution of Synod, the charges for tuition have been fixed at $100 per year, payable quarterly in advance, together with the charges for board. Charges for tuition will not be assessed against such as intend to enter the service of the Church in the Christian day-school, provided they perform this promise. Should they, however, change their minds, they stand obligated to pay tuition for the full time of their attendance at our institution. — At the beginning of the school-year every student will be assessed $1 for the contingency fund, $1 to $2 for the use of a desk, and $1 library-fee. All students boarding at the institution will be assessed a medical fee of $4 at the beginning of the school-year. This will entitle them to the necessary medical service during the school-year, excepting surgical work, but including the necessary nursing in case of contagious disease. — The charges for board at the institution are $25 per quarter school-year, payable in advance. — All inquiries as to probable classification of new applicants had best be addressed to the Registrar, Prof. J. T. Link, M. A., 106 Lincoln St., Seward, Nebr. All other inquiries and all applications for admission should be sent to the President,

PROF. F. W. C. JESSE,
141 College Ave., Seward, Nebr.

California Concordia College, Oakland, Cal. — The new term at this institution will begin, *D. v.*, on Wednesday, September 5. Application for entrance should be made before August 22 to

PROF. THEO. BROHM,
California Concordia College, Oakland, Cal.

Luther Institute, Fort Wayne, Ind. — Classes will be organized September 4. Standard commercial courses. Graduates of eighth-grade grammar schools admitted without examination. Suitable board and rooms secured for non-resident students. For catalog and particulars address

K. H. FLOERING,
Principal, Luther Institute,
301 Madison St., Fort Wayne, Ind.

Treasurers' Reports.

SOUTHERN DISTRICT. — June: *Budget Treasury:* Congregations in New Orleans: Christ, $23.95; St. John's, 38.86; Mount Calvary, 5.75; St. Paul's, 78.70. Congregations: Citronelle, 7.00; Tampa, 20.00; Mobile, 20.05; Lakeland, 25.75; Delray, 20.46; Birmingham, 27.62; Miami, 16.00; Atlanta, 6.80; Pensacola, 120.00; Vero, 20.00. ($430.94.) *District Budget Treasury:* Zion Congregation, New Orleans, 21.55. *Synodical Treasury:* Zion Congregation, New Orleans, 5.79. *Home Missions:* Congregations in New Orleans: Zion, mission-festival, 18.25, and from Sunday-school, 4.75; First English, 16.78, and from Sunday-school, 18.58; Carrollton Mission, 4.92; Mount Calvary, 24.57, and from Sunday-school, 2.98; St. John's, from F. R., 1.00, and from Sunday-school, 4.85. Congregations: Pensacola, from Sunday-school, 8.00; Miami, 1.00. ($105.68.) *City Mission:* St. John's, New Orleans, 1.50. *Foreign Missions:* Mount Calvary, New Orleans, 3.00. *Sanitarium in Wheat Ridge:* Congregations: Cullman, W. L., 57.00; Pensacola, W. L., 60.00. ($117.00.) *Synodical Building Fund:* Congregations: Mount Calvary (New Orleans), 26.00; Crowley, 28.25; West Palm Beach, 25.00; Lake Worth, 5.00; Covington, Jr. W. L., 4.50, from the congregation, 5.00; Abita Springs, Jr. W. L., 4.00; Jennings, 4.25. ($102.00.) *Concordia College Fund:* Dividends, 222.50. *Bethlehem Orphan Home:* Congregations: Delray, 5.00; Vero, 10.00; Lakeland, 20.85; Tampa, 2.00. ($46.85.) *German Relief:* Congregations: Miami, 3.00; Tampa, Ladies' Aid, 10.00. ($13.00.) *Students' Fund:* St. John's Ladies' Aid, New Orleans, 3.00. — GRAND TOTAL: $1,072.81.

New Orleans, La., July 15, 1923. A. C. REISIG, *Treas.*,
315 S. Jefferson Davis Parkway.

ATLANTIC DISTRICT. — July: Synodical Treasury, $875.93; Synodical Building Fund, 284.00; Seminary Building Fund, 278.12; Missions, 2,859.28; Miscellaneous, 3,529.85. — *Total*, $7,827.18.
H. E. SIEKER, *Treas.*

CENTRAL DISTRICT. — July: Synodical Treasury, $3,075.45; Synodical Building Fund, 2,877.36; Missions, 4,187.70; Miscellaneous, 2,673.48. — *Total*, $12,813.99. P. E. WOLF, *Treas.*

EASTERN DISTRICT. — July: Synodical Treasury, $395.78; Synodical Building Fund, 28.20; Budget Treasury, 520.26; New Seminary Building, St. Louis, 714.00; Missions, 1,297.07; Miscellaneous, 461.10. — *Total*, $3,416.41. J. P. SCHAFFER, *Treas.*

IOWA DISTRICT. — July: For Budget Treasury and funds of the Budget, $8,699.69; Synodical Building Fund, 437.87; miscellaneous items, 628.12. — *Total*, $9,765.68. P. F. FIENE, *Treas.*

SOUTH WISCONSIN DISTRICT. — July: Synodical Treasury, $774.97; Synodical Building Fund, 401.17; Synodical Budget, 190.90; Missions, 1,594.49; Miscellaneous, 1,750.22. — *Total*, $4,711.75.
A. ROSS, *Treas.*

Acknowledgments.

Gratefully received *for the Christmas-boxes for India* clothing, linens, and other articles from: Walther League Society, Alma, Mo.; Ladies' Mission Society, Rev. E. F. Engelbert, Baltimore, Md.; Frauenverein, Rev. Aug. Frederking, Chicago, Ill.; Christ Church Ladies' Aid Society, Chicago, Ill.; Lutheran Girls' League, Rev. Paul Luecke, Chicago, Ill.; Mission Circle, Chippewa Falls, Wis.; Concordia Mission Circle, Rev. R. Meyer, Detroit, Mich.; Mrs. Anna Wallis, Detroit, Mich.; Grace Lutheran Church, Elyria, O.; Trinity Ladies' Aid Society, Evansville, Ind.; Walther League, Roxbury, Mass., through Mrs. Anna K. Maier, Dorchester, Mass.; Ladies' Aid Society, Forest Park, Ill.; Mission Sewing Society, Fort Wayne, Ind.; Frauenverein, Rev. H. Voss, Frankenmuth, Mich.; Grace Ev. Luth. Church, Harrisburg, Pa.; Zion Ev. Luth. Mission Circle, Hinsdale, Ill.; St. Paul's Ladies' Aid Society, Indianapolis, Ind.; St. Paul's Walther League, Jackson, Mo.; Mission Sewing Circle, Kankakee, Ill.; St. John's Ladies' Aid Society, La Grange, Ill.; Magnolia Lutheran Aid, Logan, Iowa; Ladies' Aid Society, Rev. H. C. Kuechle, Marysville, O.; St. Stephen's Young Ladies' Society, Milwaukee, Wis.; Holy Ghost Young Ladies' Society, Milwaukee, Wis.; Mission Sewing Club of Holy Ghost Church, Milwaukee, Wis.; Mission Society, through Miss Eleanor Kuechle, Milwaukee, Wis.; Ladies' Aid Society and Senior Walther League, Plymouth, Wis.; Lutheran Mission Society, Red Bud, Ill.; East India Mission Society, St. Louis, Mo.; Holy Cross Young Ladies' Society, St. Louis, Mo.; St. John's Young Ladies' Society and Senior Young People's Society, St. Louis, Mo.; Ladies' Aid Society, South Euclid, O.; Trinity Ladies' Aid Society, Springfield, Ill.; Sewing Circle, Staunton, Ill.; Ladies' Aid Society, Vincennes, Ind.; Lutheran Ladies' Aid, Waconia, Minn. — *Private packages for the Christmas-boxes* from: Mr. Gust. Bombal, Ramsey, Ill., for Rev. R. Jank; Mrs. W. Markert, Ramsey, Ill., for Rev. R. Jank; Mrs. F. Vonderahe, St. Louis, Mo., for Rev. A. J. Lutz; Mrs. H. G. A. Brauer, Washington, D. C., Miss Eleanor Kuechle, Milwaukee, Wis., for Rev. G. Kuechle; Mrs. Ludwig, Milwaukee, Wis., for Rev. G. Kuechle and Miss L. Ellerman; Mr. J. H. Zurstadt, Evansville, Ind., and Mr. W. H. Ellermann, Evansville, Ind., for Miss L. Ellerman; Mr. C. G. Schlotthauer, Paducah, Ky., for Rev. G. Oberheu; Mrs. W. Baske, Chicago, Ill., and Miss Erna Bohl, Chicago, Ill., for Rev. G. Schroeder; Prof. F. Zucker, Fort Wayne, Ind., and Mr. J. H. Zurstadt, Evansville, Ind., for Rev. F. R. Zucker. FREDERICK BRAND.

Received for pews in Negro chapels, $634.36. Our heartiest thanks!
ARTH. WUGGAZER, *Treas.*

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Aug 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested). CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Candidates for New Professorships.

Springfield, Ill.

The following candidates have been nominated for the professorship at Concordia Seminary, Springfield, Ill.: —

Rev. J. Bertram, by St. Paul's Church, Addison, Ill.
Rev. F. L. Treskow, by St. Peter's Church, Chicago, Ill.; by St. Peter's Church, Joliet, Ill.; by Windsor Park Church, Chicago, Ill.
Rev. H. Schabacker, by Trinity Church, Hanover, Kans.
Rev. H. Bohnhoff, by Trinity Church, Brewster, Minn.; by St. James's Church, Holland, Minn.; by St. John's Church, Pipestone, Minn.
Rev. F. Wenger, by St. Paul's Church, Sheboygan, Wis.; by St. Paul's Church, Mattoon, Ill.; by St. John's Church, Mattoon, Ill.
Rev. C. F. Fuelling, by St. Luke's Church, Chicago, Ill.
Rev. G. Luecke, by St. Paul's Church, Manito, Ill.; by St. Luke's Church, Allens Grove, Ill.
Rev. H. Kowert, by Bethel Church, Chicago, Ill.
Prof. Carl J. A. Hoffmann, by Zion Church, Terra Bella, Cal.
Rev. C. C. Koessel, by Trinity Church, Manistee, Mich.
Rev. Jul. A. Friedrich, by First Ev. Luth. Church, Fort Smith, Ark.
Rev. J. A. Rimbach, by Church of Our Redeemer, St. Louis, Mo.
Rev. W. H. Behrens, by St. Paul's Church, Kewanee, Ill.
Rev. P. Eickstaedt, by Trinity Church, Dillsboro, Ind.
Rev. Th. Appelt, by St. John's Church, Pleasant Plains, Ill.
Rev. R. Brenner, by St. Peter's Church, Huntington, Ind.
Rev. P. Braner, by Christ Church, Lincoln, Tex.; by St. Peter's Church, Dorchester, Wis.
Rev. K. F. Lohrmann, by Zion Church, Chicago, Ill.
Rev. R. Hope, by Emmaus Church, St. Louis, Mo.
Rev. K. Kretzschmar, by St. Andrew's Church, Chicago, Ill.
Rev. P. Birkmann, by Immanuel Church, Giddings, Tex.
Rev. W. Georgi, by Concordia Church, Fort Wayne, Ind.

Any communications concerning these candidates are to be sent to the Rev. W. Heyne, 1120 E. Orchard St., Decatur, Ill., on or before September 1, 1923. PAUL SCHULZ, *Secretary of Board of Control.*

St. Paul, Minn.

The following candidates have been nominated for the professorships at Concordia College, St. Paul, Minn.: —

A. GREEK AND HEBREW.

Rev. W. Baepler, by Emmaus Church, St. Louis, Mo.
Rev. G. Viehweg, by Trinity Church, Hanover, Kans.
Rev. W. A. Theiss, by Zion Church, Terra Bella, Cal.
Rev. F. Randt, by Trinity Church, Long Prairie, Minn.
Rev. H. Niedner, by St. John's Church, Corning, Mo.
Rev. E. Lewerenz, by Martini Church, Detroit, Mich.
Rev. H. Bouman, by Bethel Church, Chicago, Ill.
Rev. W. A. Dobberfuhl, by St. Paul's Church, Kewanee, Ill.
Rev. C. Abel, by St. Paul's Church, Addison, Ill.
Rev. F. Wahlers, by St. Paul's Church, Rost, Jackson Co., Minn.; by St. Stephen's Church, St. Paul, Minn.; by St. Paul's Church, Webster City, Iowa; by Trinity Church, Minneapolis, Minn.; by Immanuel Church, Minneapolis, Minn.

B. MODERN LANGUAGES.

Rev. H. Moellering, by Immanuel Church, Arapahoe, Nebr.
Rev. H. Keinath, by Trinity Church, Manistee, Mich.
Rev. W. Baumhoefener, by St. Paul's Church, Webster City, Iowa.
Mr. Herm. Grunau, c. r. m., by St. Matthew's Church, Cleveland, O.; by Zion Church, Luverne, Iowa.
Rev. F. Wahlers, by St. Paul's Church, Addison, Ill.
Rev. Th. Dorn, by Trinity Church, Minneapolis, Minn.
Mr. W. Bauer, *c. r. m.*, by Immanuel Church, Minneapolis, Minn.

The election will take place at Concordia College, St. Paul, Minn., at 10 A. M. on September 11, 1923. Any further information concerning these candidates will be appreciated and should be sent to the undersigned prior to the date of election.

E. G. NACHTSHEIM, *Secretary of Board,*
2209 Girard Ave., N., Minneapolis, Minn.

Call for Nominations.

Nominations of candidates are in order for the professorship at Concordia Institute, Bronxville, N. Y., established by Synod at its recent session. The professor to be elected will be required to teach English and History. Nominations must be in the hands of the Secretary of the Board of Trustees on or before August 30.

REV. WM. KOEPCHEN,
316 W. 46th St., New York, N. Y.

Conference Notices.

The Pastors' and Teachers' Conference of St. Louis and Vicinity will meet, *D. v.*, August 27 (9.30 A. M.) in Holy Cross School Hall.
WM. HALLERBERG, *Chairman.*

The Southeastern Conference of the English District meets, *D. v.*, August 28 to 30 at Taylorsville, N. C. M. H. COYNER, *Sec.*

The Louisiana District Conference will meet, *D. v.*, August 29 to 31 at New Orleans, La. Program: Modern Archeological Discoveries and Their Bearing on the Trustworthiness of the Bible: Rev. M. T. Holls. Woman's Rights and Duties in the Church: Prof. H. Meibohm. Pastoral sermon: Dr. H. Nau (Rev. G. Gatzke). Confessional address: Rev. E. Schmid (Rev. C. Gernannt).
E. H. WILDGRUBE, *Sec.*

The Yellow Bank Conference meets, *D. v.*, September 4 (noon) to 6 (noon) in Rev. M. Waechter's congregation near Appleton, Minn. Papers by the Revs. Luttmann, Faedtke, Helmstetter, Gierke, Heine. Sermon: Rev. Ristow (Rev. Weber). Preparatory address: Rev. Schultz (Rev. Thormaehlen). Please notify the local pastor.
O. C. WOLFF, *Sec.*

Announcements.

Pastor Henry Holzhausen, of the Ohio Synod, has made application for membership in our Synod.

Milwaukee, Wis., August 1, 1923. HENRY GRUEBER,
President of South Wisconsin District.

Since Rev. L. Reith, the Visitor of the St. Charles Circuit, has been called to his eternal reward, the *Rev. Arth. F. Miessler* has been appointed his successor. RICH. KRETZSCHMAR,
President of Western District.

In place of Teacher Edw. Ritzmann, who accepted a call into another District, *Teacher H. Bertram* is herewith appointed a member of the School Board of the Iowa District.

Germantown, Iowa, July 23, 1923.

In place of the Rev. J. G. Schliepsiek, deceased, the *Rev. J. H. Lindemeyer* has been appointed visitor of the Council Bluffs Circuit.

Germantown, Iowa, August 1, 1923. THEO. WOLFRAM,
President of Iowa District.

Financial Report.

GENERAL BALANCE.

Deficit, June 30, 1923	$182,244.44
Disbursed during July	114,296.03
Total debits	$296,540.47
Receipts during July	67,076.43
Deficit, July 31, 1923	$229,464.04

SYNODICAL BUDGET.

Total budget for 1923	$1,050,000.00
Total disbursements to July 31, 1923	$614,973.00
Total receipts to July 31, 1923	$398,701.07

Theo. W. Eckhart, *Financial Secretary.*

Change of Addresses.

Rev. W. M. Bonn, 7722 Hickory St., New Orleans, La.
Rev. Th. Dautenhahn, Venedy, Ill.
Rev. W. Ferber, 3441 Longfellow Ave., Minneapolis, Minn.
Rev. J. Fiehler, P. em., Frohna, Mo.
Rev. F. A. Fischer, 5238A Kensington Ave., St., Louis, Mo.
Rev. C. C. Janzow, Nelson, B. C., Can.
Rev. F. A. Kiess, Reynolds, Ind.
Rev. F. W. Korbitz, 929 Lindell St., Fairbury, Nebr.
Rev. B. F. Laukandt, Red Wing, Minn.
Rev. C. Matthies, Box 104, Cherokee, Okla.
Rev. M. Rische, Box 90, Granum, Alta., Can.
Rev. W. A. Seidensticker, 106 S. Seventh St., Lawton, Okla.
Rev. W. Sprandel, 1013 Loucks Ave., Des Plaines, Ill.
Rev. L. W. Temme, R. 3, Amsterdam, Mo.
Rev. E. W. Weber, Independence, O.
Rev. C. J. Werberig, East Islip, Long Island, N. Y.
Rev. P. E. Wiegner, Shellmouth, Man., Can.
H. F. Christopher, 5529 W. Congress St., Chicago, Ill.
E. M. Jutzi, 416 Hermansau St., Saginaw, W. S., Mich.
C. H. Meier, 1118 S. Oak Park Ave., Oak Park, Ill.
A. H. Nitschke, R. 2, Fairbank, Iowa.
S. J. Richter, Room 700, c. o. Paul Dau, 30 N. Dearborn St., Chicago, Ill.
H. W. Schaars, 1709 Meinecke Ave., Milwaukee, Wis.
G. T. Schlichting, c. o. E. F. Schaefer, Sioux Falls, S. Dak.
C. Strieter, 533 N. Taylor Ave., Oak Park, Ill.
E. A. Wardin, 232 N. Sheridan St., Bay City, Mich.
F. C. Wunderlich, 1417 22d St., Seattle, Wash.
F. H. Wolter, 178 E. Roberts St., Seward, Nebr.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XLII. ST. LOUIS, MO., AUGUST 28, 1923. No. 18.

The Present Age.

The Gospel our dear Savior gave
All sinful men thereby to save.
The world this treasure doth despise,
The greater part thinks otherwise.
This is an omen of Christ's Judgment Day.

No one cares for the doctrine pure;
The lust for gain grows more and more.
We find the usurer far and near,
Secure, he boasts: I have no fear!
This is an omen of Christ's Judgment Day.

Daily some new device they plan,
And make it law, these godless men,
Whereby all property they would
Procure for their own selfish good.
This is an omen of Christ's Judgment Day.

All loudly praise the Gospel good,
But of his sins repent none would.
Forsooth! They scoff at God indeed,
And boldly say: There is no need!
This is an omen of Christ's Judgment Day.

The world is full of roguery
And most wicked rapacity,
As if there were no God above.
A sore cross poverty doth prove.
This is an omen of Christ's Judgment Day.

The churches' goods they, too, obtain,
From which they'll have but little gain.
The poor must suffer great hardships;
The bread is stolen from their lips.
This is an omen of Christ's Judgment Day.

For them such goods will prove a bane,
As they these gifts did not ordain;
And yet they take these sacred things.
See, how greed to the devil brings!
This is an omen of Christ's Judgment Day.

The world no more regards God's name;
It is puffed up with its vain fame.
Pride doth increase from day to day,
Lying and fraud are things that pay!
This is an omen of Christ's Judgment Day.

And where may brother-love be seen?
The world's become a thieving den.
We seek for truth and faith in vain,
The common cry: Had I but gain!
This is an omen of Christ's Judgment Day.

Who can the world at all restrain?
In God's Word no one sees a gain.
The aim of man's greatest success
Is rioting and drunkenness.
This is an omen of Christ's Judgment Day.

The world's best art is banqueting
And planning bold extortioning.
At this man has become expert:
To play the knave and hypocrite.
This is an omen of Christ's Judgment Day.

The sun no longer sheds his light
Upon the creatures with delight;
For this cause he is darkening,
The last great sorrow hastening.
This is an omen of Christ's Judgment Day.

The moon and stars, they tremble too
And change their countenances' hue.
How gladly they, too, would be free
From viewing all this deviltry!
This is an omen of Christ's Judgment Day.

Therefore, O come, Lord Christ, our King!
The earth itself is protesting
Longer with these ills to contend;
Make Thou of all things now an end
And let us see Thy blessed Judgment Day.

Evansville, Ind. *Tr.* W. G. POLACK.

The Present Age.

The hymn which Pastor Polack has translated for our columns accurately describes the present age. Never mind its heavy rhythm; the original itself does not flow smoothly. It was not made for smooth days; it was made for the evil days, when the time is out of joint. Its meter and rhythm fit the age for which the hymn was intended.

The world has had its great war, and in this fearful conflict, at an almost unprecedented cost of lives and money,

THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee, consisting of Prof. Th. Graebner and Prof. Martin S. Sommer.
TERMS OF SUBSCRIPTION, $1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, $1.50. *Payable strictly in advance.*
ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.
ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.
ALL REPORTS of ordinations, installations, dedications, jubilees, mission-festivals, and changes of addresses should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.
NEW SUBSCRIPTIONS may begin at any time.
CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired.
An AGENT is desired in every town. Correspondence invited.
ADDRESS ALL BUSINESS MATTER to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

the mightiest and the wisest of this earth have shown what they can accomplish when they exert themselves to the utmost. There is no one who could tell us what was actually settled in this war. Certainly no one believes that things will remain as they are. Every day brings more disquieting news concerning Europe. In our own country the burden of the presidency has crushed the health out of one man and the life out of another. There are optimists, of course, who declare that all is well and all is going to be better. We have heard such optimism at the bedside of dying consumptives, but death came just the same. This false talk about peace, peace, does not produce peace. Whoever to-day cannot see that the times are perilous is just as hypocritical as those Pharisees to whom the Lord Jesus said that they could indeed judge the signs of the weather, but refused to recognize the signs of destruction which were confronting them. Matt. 16, 1—3.

This world is facing its own ruin. The days are not becoming better, the days are evil. If you have allowed the bragging about our modern inventions and our advanced civilization and our wonderful present-day humanity to fill you with delusions, you are in for a very sad and terrible disappointment. If you are a humble believer in Jesus Christ and His precious Word, then you know that in the last days perilous times will come, 2 Tim. 3, 1; that kingdom will rise against kingdom, Luke 21, 10; that heaven and earth shall pass away, Matt. 24, 35.

But why paint such a dark and gloomy picture of conditions? Not to cheat you out of your joy of life, but to induce you to get on the right side of the market. Prov. 23, 23. Those who believed in the German mark are to-day sadder, if not wiser, and the day is not far off when all mammon servants will see worse things than the fall of the mark. This is no time to love this present world, for the world passeth away and the lust thereof. This is the time for every one of us to be sure of our peace with God and to look forward to eternity. This is the time to make sure that we are not loving this present world. It and all its gifts and riches are slipping away, but to him who is Christ's and whose affections are set on things above all this is not at all a reason to become discouraged, he ought rather to be cheered; for what he has been buying is daily enhancing in value, and what he has given up he sees tottering towards its ruin. We Christians have been buying the truth, we have been holding on to it, even though we lost all else. Prov. 23, 23. Therefore also our Savior says to us that, the worse things grow upon this earth, the more confident we Christians should become. When men's hearts are failing them for fear and for looking after those things which are coming on the earth, then Christians should look up and lift up their heads, for their redemption draweth nigh. Luke 21, 28.

My dear Christian, do not trust to the health of your body; for, unless it perishes entirely before you are old, it is bound to grow old and weak; the old must die and the young may die at any time. Do not trust to the highest wisdom of this world; in this last war you saw what that can accomplish. Do not put your confidence in princes or great men; you see how they die, how they fall, and how they perish. But during all this time every word which God has spoken to man has been fulfilled. The words which Jesus spoke nearly two thousand years ago have come true, every one, from day to day. What firmer foundation for our faith can we demand than these immutable and unfailing words of our blessed Lord? Through His sacrifice given to us in the Gospel we have that peace within us which passeth all understanding. We have peace with God through our Lord Jesus Christ, and now we wait only for the blessed appearance of God, our Savior. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8, 22. 23.

We are not speaking as those who predict the exact date of Judgment Day. Mark 13, 32. We are speaking the words and doctrines of God Himself, who has told us to be ready, and that the end of all things is at hand. "Amen. Even so, come, Lord Jesus." Rev. 22, 20. S.

The Intercourse of Christians with the Children of the World.

III.

What is wrong with the social intercourse of Christians and the children of the world? Everything is wrong, for it is a contradiction in itself. Christians believe in Jesus Christ and confess that He is the true God and their only Redeemer; children of the world are enemies of Christ, either openly or silently, and at most would look upon Christ only as a good, a great character. Christians abhor sin; the children of the world love it and hug it to their bosom. Light and darkness do not agree, neither do righteousness and unrighteousness, neither do Christ and Belial, neither do believer and unbeliever. A Christian should feel uncomfortable in the society of children of the world. They look at everything in a different light than he does, and they judge everything by standards which are altogether different from his. And when Christians mix with children of the world, they always get the worst of it. They cannot serve two masters. They may delude themselves into thinking that they can work as a leaven among the ungodly if they mix with them and live on brotherly terms with them, and that they may win some for Christ by this mode of conduct; but let them try out their idea in a practical way. Let them try to speak of Christ or warn against sin at a place of worldly amusement, say at one of their dances, and see what will happen. They will soon be told, and that in no uncertain words, that kill-

joys and saints are not wanted, and that if they do not like what they see or hear, and if present company isn't good enough for them, they may get out and go home where they belong. Yes, the child of the world often speaks more truly than he realizes, for at home *is* where the Christian belongs when social gatherings of the world are in question. If a Christian wishes to partake of the social life of the world, he must keep his mouth shut and deny Christ. If he confesses Christ, he must leave the society of the worldly, or be forced to leave, — it's all the same. Oil and water do not mix, neither do Christian and Mr. Worldly-wise. If you do not believe this, read the story of Peter in the palace of the high priest, and see how this great apostle fell when he mixed with the enemies of his Master. Matt. 26, 57—75. Another point: When Christians treat the children of the world as their brethren and sisters, the latter begin to think that there is no difference worth mentioning between believer and unbeliever, else the Christians would act differently than they do.

But somebody might now speak in the following manner: "Why, there is Rev. So-and-so; he isn't so particular. He's a great fellow, he knows everybody and is friends with everybody. He's popular and has close friends even among such as do not care for religion." It is true, there are pastors of that stamp, hail-fellow-well-met with everybody, very popular, and on more intimate terms with many who have scant regard for Christianity than with most of their parishioners. It is a mistake, though, to think such a popular pastor is a blessing to the congregation he serves. Later such a congregation learns to its sorrow that such ministerial conduct does not build, but rather tears down. Outwardly, perhaps, a show of growth, but inwardly stagnation. A pastor who cannot wholly serve his Master, but wishes likewise to enjoy the world cannot effectively warn his people to come out from the world and serve Christ, lest they be lost with the world. If he is found in amusement places of a shady character, as pool-halls or theaters, or if he is even found on the dance-floor, if he shows a love for strong drink, has he not become a stumbling-block to his people? The life of such a pastor is, to say the least, not well-pleasing to the Lord. He who should be an example to the souls entrusted to his care should especially heed the command of God to be separate from the godless world.

There is but one position that the Christian, no matter who he may be, can take where social intercourse with the world comes into consideration, and that is, to withhold the hand of brotherhood from the world and thus proclaim: We do not belong together. Our spirit is as different from yours as day is from night. We fight against sin, you love and cherish it. We call Christ our Master, and your master is the lust of the flesh. Separation from the world is the only course Christians can follow, for it alone is God's way. For where social intercourse with the world comes into question, God commands Christians: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? . . . for ye are the temple of the living God. . . . Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing. . . ." 2 Cor. 6, 14—18. The greatest love that a Christian can show the world is when he does not partake of its pleasures, but condemns them, and shows the world where its course of conduct will lead it, namely, to everlasting destruction. If he mingles with the world, if he chooses his companions from among the children of the world, he must school himself to hear and see many things which are an offense to his Master and should be such to him. In the friendly fireside circle, at the social meal, when people speak intimately with each other, and heart speaks to heart, he will hear would-be cultured people speak slightingly or with sneers and laughter of those things which should be dearer to him than anything else in the world. He will hear, not only indelicate sayings, but positively indecent stories, especially when the men are alone; he will hear defrauding, if it is not detected, looked upon as keenness in business. And even where the children of the world pride themselves upon their decorum and honesty, upon their good tone, and put great weight upon their uprightness and their sense of justice, there is always that antagonism to Christ, sometimes hidden and sometimes open, which the world can never altogether hide. Who can be surprised that the Christian's conscience slowly becomes dulled, his spiritual faculties lulled to sleep, until, from being silent, he begins within himself to acquiesce and finally to join his friends in the scorners' seat? For the doctrine which they everlastingly preach into his ears is: Do right according to your own lights, and according to what the world has accepted as right, and do not be afraid of anything or anybody. If a person is only sincere in what he believes, that's all that is necessary; he will get to heaven, provided there is any heaven. And don't call everything sin right away. When one of his worldly friends dies, he hears this same doctrine at the funeral. And finally he begins to believe this so-called wisdom himself. He learns to think and talk as the world does, not noticing at once that the world never lives up to its so-called convictions. And so finally the light that was in him is darkened, and darkness, the darkness of death, at last holds him in its grip again.

The atmosphere of the world is poison for the Christian. The world, in its very actions, shows whose spirit dwells within it. The shameless manner in which women of the world clothe themselves, the habit being excused by an appeal to "fashion," the greedy love of power and money and social standing worldly people manifest, their behavior, their gestures (for example at a "shimmy"), the burning lust within them which they continually feed by viewing salacious plays and dramas, the low estimate in which chastity is held, their utter disregard of the sacredness of the marriage vow, "incompatibility" being with them sufficient excuse for an instant divorce, their love of strong drink, the habit of carrying a gilded whiskey-flask in the hip pocket or reticule being looked upon as something self-evident, — all these things are earmarks of the children of the world. Doctors may warn that the pernicious habit of "jazzing" and "shimmying," this destructive sexual intoxication in which the youth of America indulges, will bring in its wake a weak and debilitated generation; in vain. And what care these unbelievers for a warning from the Word of God? On with the dance, open up the phonograph, which has been prostituted these days and mostly emits nothing but sensual sex-music, fit for a heathen bacchanalia. The bacchanalia were drunken orgies, connected with the utter abandonment of the revelers to the

sex-instinct, which the ancient Romans held in honor (!) of the god Bacchus. The sexual passions were first satisfied secretly, but later on openly, so openly that the Senate forbade the festival. The modern world seems to be striving hard to imitate the ancient heathen; up to date the world's children have been running true to form.

And now mark well you who read this: He that is a friend of the world will come into contact with this filth! Let him "stick long enough," and he will surely find out that this is the truth. And he that dabbles in filth will become besmirched with it, and the stench of it will cling to him. How can a Christian come into contact with the filth of the world, yea, love to touch it, and still dare to say: "I have refrained my feet from every evil way that I might keep Thy Word"? Ps. 119, 101. Can he join in the words: "I have hated the congregation of evildoers; and will not sit with the wicked. I will wash mine hands in innocency"? Ps. 26, 5. 6. Not unless he is a hypocrite. He that touches pitch will become soiled. He that plays with fire will be burned. Tell me with whom you associate, and I will tell you who you are. The end of all friendship with the world is the loss of a good conscience and separation from God and His Son Christ. Since two masters cannot rule in the heart at the same time, the end is that the Christian learns to love the world and finally to serve her and to accept her as his mistress. Yes, as his mistress, with whom he lives in the whoredom of sin, even as the children of Israel did with the heathen nations in their vicinity. Ezek. 20, 30.

And now a word in conclusion. Many Christians have deluded themselves when they at first, contrary to the voice of their conscience, began to have social intercourse with the world with the following excuse: Well, when you are with the wolves, you must learn to howl like the wolves. We are in the midst of the world, and we must act as the world does. When in Rome, do as the Romans do. Remember: If you run with the wolves, and howl like a wolf, do not be surprised that you are not taken for a lamb, but a wolf, and that when wolves are hunted, you are shot down like a wolf. If you run with the world, and talk and act like the children of the world, be not surprised that on the Day of Judgment you will be included in the world and taken for a child of the world, and judged and condemned as a child of the world. "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2, 17. Thus says Christ, the God-man, who cannot lie. Write these words in your hearts and never forget them, that you likewise may abide forever.

Hillsboro, N. Dak. P. Schumm.

Evolution and Disease.

If the Bible-story of creation is true, Adam must have "survived for 930 years all the germ diseases which afflict men to-day," says one Dr. Charles W. Stiles according to an address widely heralded a month ago. Dr. Stiles is said to be a "noted zoologist and scientific research worker," and evidently stands committed to the theory of evolution. His statement is part of the *barrage* which scientists of major and minor prominence are laying down against Mr. W. J. Bryan's assaults upon the theory of evolution. In order to make him and all Bible Christians look ridiculous, Dr. Stiles points out that unless the disease germs came into being by a process of evolution, Adam must have borne them in himself, — tuberculosis, smallpox, yellow fever, pneumonia, and all the rest. And still he survived 930 years.

Dr. Stiles is just an ordinary scoffer at the Bible narrative, such as the Church has had to contend with ever since the days of Porphyrius and Galen, in her first age, and down to the present time. Unbelievers always listen to such attacks with undisguised delight, and the press dispatches, which gave half a column to the Stiles address, provided much merriment for the ungodly everywhere. What shall we say to the argument there raised?

Not an Evolution of Germs, but a Devolution of Man.

Plainly speaking, and in the American dialect, Mr. Stiles is what we call a four-flusher. He appears to repose great confidence in the statistics which say that many full-grown Americans have the mentality of a twelve-year-old child. How, otherwise, could he expect to get away with such an argument as he has given to the press? He bases everything on the assumption that "if it is to be conceded that germs which cause disease were originally created in some form other than disease germs, the theory of evolution stands admitted." How if there exist even now disease germs which were certainly not created as such? Does Dr. Stiles know the peculiarity of the tetanus (lockjaw) germ? When the germ exists in the rust coating of an old nail, does he call it a disease germ? Will he assert that it must have existed in the body of Adam in order to exist to-day? He knows the life-cycle of the yellow fever germ and of various malaria germs outside the human organism. When they live in the body of a mosquito, — which suffers nothing from their presence, — are they disease germs? Do these, and the tetanus bacillus, and the organisms that cause hay-fever, and others, not become disease germs only as they enter the human body? What should prevent us from accepting the proposition that they existed from primordial ages, and only when man's body had become subject to disease, after the Fall, became active as carriers of that physical change which sets up lockjaw or malaria? Certainly, unless one denies offhand the Bible-story of Creation, there is nothing illogical in believing that disease germs existed from the beginning, being created like the rest of the vegetable kingdom (most of these minute structures being vegetable in nature), and only later, as they were able to enter the tissues of man with disintegrating influence, becoming active causes of disease.

The Doctor mentions the meningitis germ, the pneumonia germ, the tapeworm (strange classification!), the infantile paralysis germ, the tuberculosis and typhus germs. He knows, of course, that *animals* are subject to all these diseases. Does it require a process of evolution in these organisms in order to render man subject to them? Is it unreasonable to suppose that the change — a *de*volution, indeed, — took place *in man?* That man was once, in his state of innocence, immune to them, but later became subject to their ravages? Stiles mentions, with a sneer, the 930 years of Adam. To the Christian believer there is an indication in the great length of life of the men who lived in the first two thousand years or more of Bible history, of an original

immunity of men to the diseases that later reduced their span of life to some fourscore years. Certainly it requires no evolutionary process to account for the gradual invasion of many germs that existed in plants and animals and upon minerals into man's organism. The change, in other words, took place not in the germ, but in man. Even to-day we find that some men are immune to certain diseases, while others are not, that some germs attack only children, but not adults. Again, has the change taken place in the bacilli or in man? Certainly, it is not a difference in the germs, but in the varying powers of resistance in man that accounts for the difference. The writer is only an amateur in medicine, but he knows that much, and so do his readers, whether they be medical men or not.

Germs May Change Properties, but Do Not "Evolve."

On the other hand, it is easily shown that certain changes do take place in the ability of germs to set up disease. Their properties change. They may be harmless, but become very dangerous. And some of the once most dangerous have lost much of their deadly power. Once harmless, or producing nothing more serious than a bad "cold," the grippe or influenza germ within most recent memory became one of the most terrible of all pathogenic agents, slaying in the one year 1918 more than ten millions on all continents. (Again, its properties for evil seem to have lost their strength, and when the last epidemic took place, this was generally remarked upon.) So it is clear that some small organisms may *become* fatal disease germs.

Does Dr. Stiles take into account the varying virulence of the diphtheria, the typhoid, the smallpox, the scarlet fever, and the measles germ? Evidently, in such cases, and in others that could be mentioned, an actual change has taken place in the power of these germs to set up those changes in the human body which we call disease. What shall prevent us from assuming that only through being able to develop unchecked in various generations of men they have acquired their death-dealing property, even as, conversely, through checks placed upon their development, as particularly in the case of smallpox, they have again to a large extent been robbed of these same properties? Harmless in the beginning, let us assume, the germs just mentioned have gradually become agents of disease. Would Dr. Stiles call this evolution? Then he is working with a definition of evolution which no evolutionist would accept. Evolution is one thing, development another. That animals and plants may be *developed* no one denies. The race-horse and the bulldog, the grape-fruit and the navel orange, at once occur to us as examples of development. But horse and dog, no matter how highly developed, never have as a starting-point anything else than horses and dogs — not crocodiles or bats. And the disease germs that have developed qualities that now classify them as such are not, for that reason, products of evolution, but have in the course of time acquired those properties which make them harmful to man, even as they lose these same properties to a large extent, sometimes under the effect of counteracting measures, as is very evident in the case of the smallpox germ.

Whence, then, disease germs? We do not know; but more *reasonable* than the unproved evolutionary hypothesis are the lines of thought developed above. Originally either harmless or existing outside of man, in animals, plants, and minerals, they have, through the breaking down of man's disease-resisting powers, from the Fall to our day, entered this province and have now become agents of death.

Dangerous Ground.

If Dr. Stiles will look into a recent volume of the scientific monthly *Nature,* he will find a record of some interesting observations upon the diseases with which certain fossil fish were affected during their lifetime. He will note, too, that these diseases were the products of germs, and that these germs are identical with certain pus-producers to-day. Hence, at least, he ought to have made a specific exception in the case of streptococcus and staphylococcus when he enumerated the germs which inhabited the body of Adam. He ought to have admitted that, on paleontological evidence, at least these existed before man and must have originated not in man, but outside of him and introduced later.

Evolutionists will give this same subject of germs a wide berth, if they are wise. The reader will forgive us if we become a bit technical here. Evolution is, according to evolutionists of every school, possible only through the transmission, from parent to offspring, of favorable variations. Thus the feather of the eagle's wing, the eye of the fly, and every organ in every plant and animal are said to have been evolved. Hence the evolutionary process depends absolutely upon the frequency with which animals reproduce in a given time. Hence, again, the changes will be very slow where the generations are long, as in the case of the elephant, or certain parrots, while in animals which reproduce once a year or even oftener, the chances for evolution are in the same ratio more favorable. Now, the germs which are under discussion, reproduce, on favorable soil, as the diphtheria germ in the throat of a child, thousands of times *in a day.* Hence it follows that in a thousand years the chances of an elephant to evolve from a parent species are *as one is to countless millions* compared with the opportunity of a tetanus or diphtheria bacillus. But it is a marvelous fact that these bacilli have changed in no particular since the days of Greek and Roman medical diagnosis, the descriptions of diseases recorded two thousand years ago tallying exactly with the diagnosis made to-day. Yea, even the diseases from which Egyptians died 2000 B. C. can be definitely established by expert examination of their mummies. In other words, those very organisms which, on account of their rapid multiplication, possessed opportunities for natural evolution incalculably higher than any other plant or animal, have not changed in any particular in historic and even, as in the case of the fossil fishes referred to, since prehistoric times! We fear that by raising the issue of disease germs, Dr. Stiles has, as we say in common parlance, "caught a Tartar." Being somewhat at a disadvantage, since we are summering in the wilds of the Missouri hill country, far from our library, we may not have made the case against his diagnosis of Adam's ailments as strong as could be done with adequate facilities. But some of our pastors out East — the habitat of Dr. Stiles is Wilmington, N. C. — might spend an afternoon in the public library and then invite Dr. Stiles to a joint debate, the gate receipts to go to some home for feeble-minded.

G.

Editorial.

The Community Service Again.

The issue was again raised through the civic memorial services which were held everywhere on the occasion of President Harding's funeral. In some localities these ceremonies were, through the influence of our pastors, given a non-religious character; they were of a patriotic and civic nature. In most cases they were religious, not only in the sense that the speakers were pastors of the various denominations, but because of the prayers that were spoken, and the Scripture-readings and benedictions, they were essentially religious services. In such services we cannot take part because of the Word of God, which says that we shall have no spiritual communion with those who depart from the doctrine revealed in Scripture. Rom. 16, 17; Matt. 7, 15; Titus 3, 10. 11. Whether this is a regular church service, or a special service, or a "community service" (as at Christmas or on national holidays), makes no difference, of course. And so our people refused to participate in the union services which in many localities were arranged on the day of Mr. Harding's funeral. Everywhere our people observed the day with a special service of a suitable nature, even as this paper, as an official organ of the Church, set forth in a leading editorial the thoughts that ought to move the hearts of a Christian citizen on such an occasion as this. But the result of our refusal to participate in the community services was again as might have been expected: There have been angry recriminations especially from sectarian preachers, and in one case there has been a public and very ugly attack in the local paper on our pastor and his congregation.

We say this might be expected. Our Church is the only one that declines participation in such services. Some decades ago the Catholic Church took the same stand, but in recent years the hierarchy has consented to such joint services with the Reformed, and nothing is more common now than to see a Catholic priest offer the invocation or speak the benediction at mixed gatherings. Political expediency has dictated this change of attitude. Now, we cannot, for the sake of gaining public favor, so sacrifice our convictions. We must be ready to accept the public odium that goes with our confessional position. And if persecution arises, we should accept it as faithful disciples have ever accepted it, remembering that our Savior has not exempted from martyrdom those who follow in His footsteps as fearless confessors of the Truth. On the contrary, He has said that even as they persecuted Him, so they will persecute His disciples; the world hated Him, the world will ever hate also His followers when they confess His name. In this there is nothing that should alarm us. The days of persecution have ever been the days of most successful planting. Our faith is the victory that overcomes the world. Like the first disciples, we should glory in stripes and beatings, whether laid on by a leathern scourge, as in ancient days, or by some editorial pen, as to-day. The result of such persecution will merely be to knit together in closer fellowship congregation and pastor, and all the brethren who are associated in the bond of spiritual union.

This does not mean that we are to *seek* public martyrdom. Reading the Book of Acts, we find that Paul fearlessly confessed his faith before Jewish and pagan enemies. Yet he did not fail to use every means in his power to expose the injustice of the persecution that was forced upon him. He set at variance with one another the Jews who sought his life, and he testified before the heathen magistrates that for the ancient faith of Israel he was now made the object of Jewish hatred. This is an example for us to follow. It is our duty to inform the American public that our attitude towards religious union services is both essentially American and fundamentally Christian. The American principle of separation of Church and State certainly does not sanction civic or patriotic services which demand an expression of religious sentiment. And those who really believe that they possess the Truth of Christ and His apostles cannot compromise that Truth by joint work and worship with those who reject portions of that Truth.

The mistake, however, is generally made that we leave the general public in ignorance of our position on this point until some concrete case has arisen which beclouds the public mind as to the issue involved. The favorable time to speak of these things is *before* there is trouble. If the Quakers had only on the declaration of war announced their policy of non-resistance, they would surely not have been exempted from the draft. What doctrine was less popular then, than the teaching that all war is sin? Yet the American people did not treat the Quakers with ill will when they refused to bear arms, simply because Americans knew that this was the conscientious stand of the Society of Friends (Quakers). And so it is our duty to inform the American people — through sermons, through addresses before ministerial associations, through speeches at public functions of any kind — what is our stand on mixing civic and religious affairs and on joint worship with mixed audiences. We may not be able, on the latter point, to satisfy the popular mind. No matter how we may stress the doctrine of the universal Church, according to which there are true Christians in all denominations, the antiunionistic stand will remain a thorn in the flesh of all those who do not confess the entire Truth of God, being a testimony, and the strongest we can bear, against all false doctrine. But the favorable time to bear that testimony is when there is no concrete case where we must speak on the defensive. It should be the unceasing effort of our pastors to employ every opportunity, especially through reports of sermons in the public press, towards enlightening the American people on the Lutheran idea of "fellowship." By doing so they will not only prepare the public mind for occasions where they must refuse to participate, but they will gain, with some contradiction also the assent of those who still believe that the Bible is the norm of all doctrine and who honor loyalty to principle. G.

The Congregational Meeting. — Perhaps every one of us has heard some complaint that congregational meetings are not as well attended as they should be. In not a few congregations there are a number of men who rarely appear at the congregational meeting. We have heard pastors plead earnestly with their members not to forsake this "assembling of ourselves together." Parish-papers contain articles urging members to come to meetings. We hear that not a few congregational meetings lack a quorum, although but a fraction of the members are required to constitute such a quorum.

What is the cause of this apathy? Some tell us that it is lack of interest in congregational affairs. Some say that the members in general have so much confidence in their church council and in the pastor that they feel inclined to leave matters to these leaders. But after all, God has not placed the management of the congregation in the hands of the pastor and of the church council, nor is there a bishop or pope or any other official appointed who is to look after these affairs. God has charged His Christians with this duty. The Christians in a congregation are responsible for the conduct of affairs in that congregation. And those members, men of mature years, who represent the whole congregation at the business meetings, where the interests of the church are discussed and administered, certainly should feel their responsibility and attend these

meetings. For at these meetings, as nowhere else, they may discharge certain sacred and important duties towards God, towards the pastor, towards the many souls in the congregation, yea, towards the entire Church of Christ upon earth.

It is impossible to estimate the harm which has been done to the Church by this neglect of men to take the proper interest in the affairs of their own congregation. Every time a member is present at such a gathering he, by his very presence alone, cheers the others who are present and encourages them in the most blessed work which man can do upon this earth. The very fact that no one forces us to come to these meetings, but that God expects us to recognize our high privilege and to be interested in these transcendent blessings and riches of which He has made us heirs, should move us to be faithful in attending congregational meetings.

Brother, your absence grieves your brethren, it grieves the Spirit of God, it grieves your pastor, and it interferes with the blessed progress of your congregation. Remember, "to him that knoweth to do good and doeth it not, to him it is sin." Jas. 4, 17.

Let no one urge some defect or fault of the meetings for remaining away. Your absence is the fault for which you will be called to account. Nor let any one mention his own insignificance in excusing himself. If you lack ability to participate very actively in these meetings, you will improve by attending them. And who can claim to be a disciple of Jesus if he is not even willing to *learn* to perform the duties which the Lord has imposed upon him? Brother, attend the next congregational meeting; the Lord will look for you there. S.

Fraternity among Christians. — The very fact that Christians are so frequently admonished to "love the brethren," "to be courteous," "to bear one another's burdens," "in humbleness to prefer one another," to avoid strife, vainglory, to esteem each the other better than himself, not to quarrel, not to bite or defraud one another, lest they be consumed of each other, — all this shows that from the earliest days fraternity among Christians was not what it should have been. Even in the apostolic congregations there was a lack of love for the brethren. St. John had to tell the people to whom he wrote his first epistle that, if any man says that he loves God and hates his neighbor, he is a liar. 1 John 4, 20.

So it was then. Of our times the Bible foretells that in the last days the love of many shall grow cold. Matt. 24, 12. And all this is exactly in accordance with conditions as we see them to-day. There is to-day in Christian congregations a sad deficiency of true fraternal regard, charity, and good will.

And God does not wish that we should cover up or conceal the defects which we notice in the life of the Christians of our day. It is His will that we be told of them, so that every one of us may examine himself. Lack of love is not a small sin. God has told us that love is the fulfilling of the Law. Rom. 13, 10. Nothing, absolutely nothing else, no zeal in mission-work and no praying, singing, preaching, or giving can serve as a substitute for genuine love, charity, and good will towards our fellow-Christians. If we are frank and upright, we must admit that the love of many has grown cold, and that the Church itself is in need of repentance.

But having said all this, we dare not accuse the Christians of utter lovelessness. That would be slander. The world continually utters this falsehood against the Church. But incontrovertible facts testify to the love of Christians. The works of the Church refute the malicious calumnies of the enemies of Christ's Church. We need but point to the many charitable institutions which are supported by Christians. In our own midst we have and support homes for epileptics, for the aged, and for convalescents. We have hospitals and orphan asylums in which daily the needy are nourished, clothed, and fed. Thousands of Christians have never wearied of giving, of speaking, and of doing for these institutions. Let us acknowledge with thanksgiving to God that the Word of God has not been preached in vain among us.

Nor are these works of public charity the sum total of the charity and love which is practised among us. Again and again, in times of distress and of affliction, brethren have assisted their brother. Sympathy, love, kindness, and good will were shown to those that were in need. The appeal of the heathen, the appeal of famine districts, the appeal of our brethren in Europe, has not fallen upon deaf ears.

All this is not mentioned in a spirit of boasting, but to testify to the power of God's Word among those who have accepted the Gospel. If there is reason to complain that the fruits of the Spirit are, after all, scant and small, then each should examine himself and repent of his coldness and lack of love, praying God to grant him that excellent gift which St. Paul recommends so highly in the 13th chapter of his first letter to the Corinthians. We ought all to read that chapter and covet earnestly and pray fervently for that greatest of all virtues — love without dissimulation. S.

The Language Decision — an Opportunity and a Temptation. — Two articles on the decision of the Supreme Court which reverses the laws prohibiting the use of foreign languages in grammar schools are contributed to the *Nebraska District Messenger* for August by Rev. C. F. Brommer, President of the Nebraska District. The first might be headed: "Use the Opportunity!" the second: "Guard against the Temptation!" So notable are these contributions to the discussion of a live issue that we would give them added circulation through these columns.

The first article referred to emphasizes the fact that "more was at stake in this fight than simply the use of the German language in our schools" it was a question whether our teachers should be recognized and protected by law in their calling; whether parental rights should be affirmed or denied; whether our schools should be permitted to exist, provided they satisfy the requirements of the State. All these rights and privileges have been reaffirmed and are now guaranteed, — "to God alone be praise and glory!"

The second article discusses the effect which this decision ought to have on the schools as far as the medium of instruction in actual use is concerned. Here President Brommer cautions: —

"It would be wrong to say: 'Because we are permitted to use German, we *must* reintroduce it in every school,' or: 'What the neighboring congregation does we must do.'" President Brommer then points out that conditions differ even in neighboring parishes, and whereas a certain measure might be very salutary and even necessary in one congregation, it might be all wrong in a neighboring one. He warns against *quarreling* in congregational meetings and admonishes that this subject be approached seriously and prayerfully and *with the welfare of the congregation alone in view*. Then he adds: —

"We shall not be able to return to the use of German in the same measure as before the war. Even if the language law is now abolished, *the schools of our Synod still are under the supervision of the State and must satisfy the State's requirements.* This they cannot do if as much time is given to German as in former days."

Finally: "Even where a school reintroduces the German language as a medium or as a branch, *under no circumstances should the English language be dropped as medium of religious instruction.* English is the language of our country. If our children are to be 'the salt of the earth,' 'the light of the world,'

by confessing their Savior and giving an account of their faith, if they are to resist the blandishments of false doctrine and the seductions to an evil life, they must know the Word of God in the language of their country. *Experience has now shown that it is entirely feasible to combine German and English religious instruction.*"

The italicized portions of these extracts are printed in bold type in the original from which we are quoting.

Our people everywhere should heed the statesmanlike advice contained in this article of the Nebraska District President. G.

Who is to Blame for the K. K. K. Movement? — One cause of this movement is the Pope. We are, of course, very much opposed to the activities of the K. K. K. We are glad to see the pamphlet published by the American Luther League of Fort Wayne, Ind., *Weighed and Found Wanting*, which Prof. W. H. T. Dau has written against the Klan. Professor Dau shows plainly that one hundred per cent. Americans must oppose such an unpatriotic and dangerous organization. But though we condemn these men and recognize the utter folly of their undertaking, that dare not cause us to overlook the powerful irritant which produced this cancerous growth. From the beginning the Pope has been the peace disturber of the world. He wants to be recognized by all men as God's representative on earth. He demands for himself the obedience which men owe only to God. But such proud demands naturally produce strife and opposition also among those who are not Christians. They may not understand the nature of popery nor the methods by which popery is to be overcome, but they see and feel the intolerable tyranny which such claims involve. Thereby they are driven to such desperate measures as the K. K. K. has adopted. The Klan is to be condemned, but the Pope has the greater sin; for he continually inflicts his own selfish tyranny upon unoffending citizens and thus arouses the ill-informed to all manner of mad ways and actions.

Another cause of the K. K. K. is the false pacifism found in the sectarian churches. To a great extent the proper polemics against Romanism has been hushed in many Protestant churches. In fact, things have come to such a pass that it is considered good form and the sign of a liberal mind if a Protestant minister can find it in himself to laud Catholics and to point out all kinds of good things in popery. He is acclaimed a "broad" man if he can institute comparisons between Protestantism and Romanism which are favorable to Romanism. And then, since legitimate and proper Christian polemics against popery has almost ceased in many Protestant churches, the people who feel the growing power of this tyranny and find themselves without the proper weapon of defense against it are well-nigh driven to desperation.

We have not the least doubt that many members of the Klan are members of Protestant churches. In fact, the Klan declares that it is a Protestant organization. What these men ought to do is to insist that in their churches there be the proper polemical activity reintroduced against Romanism and, in fact, against all error. Thereby they would do the greatest harm to the Antichrist and do their share also to retain the true liberty of this their glorious country. S.

The Baptists Troubled with Their Baptism. — Some time ago we noted the trouble which the Campbellites experience in their foreign mission fields because their missionaries received into membership persons who were never immersed, but were baptized by pouring or sprinkling. Now, this same difficulty confronts them and the Baptists at home. Some of their people have seen the light on this question and are beginning to realize how foolish it is to divide all Christendom on this question, whether in baptism the water is to be put over a person or a person is to be put under the water. The *Watchman-Examiner* (Baptist) declares that the question whether Baptists shall abandon the insistence upon immersion has been raised in the denomination again and again, and that Baptists must face the question whether they are going to abandon this practise or not. The editor calls upon his readers to remain loyal to the distinctive Baptist tenets. He writes: "Our denominational self-respect ought to restrain us."

It would be safer to abandon "denominational self-respect" and follow God's Word. They ought to learn that it is always best to abide by the simple, plain, and express teaching of God's Word. That is exactly what the Baptists did not do, and therefore they now have confusion worse confounded. Christ's words in the Lord's Supper are as plain and definite as human language can be. He says: "This is My body"; but the Baptists say: No, it is not His body; it is mere bread and wine. But here in Baptism, where God has said nothing at all as to the manner in which the water is to be applied, there Baptists and Campbellites have insisted on immersion. Thus it has come to pass that they must refuse little children church-membership, or they must admit unbaptized persons to membership in the Church.

The situation is aggravated by the fact that they do not agree whether children are to be admitted to membership. If they refuse them, they act contrary to Jesus' express words: "Suffer the little children to come unto Me and forbid them not; for of such is the kingdom of God" (Mark 10, 14); or they must receive them without being baptized and thus have church-members who have never been baptized.

And all the while they are fighting about immersion, they permit preachers in their pulpits to ridicule the Bible, denounce the efficacy of God's Word in the Sacraments, deny the deity of Jesus Christ, and call the Sacrament a hocus-pocus!

What a tangled web men weave when they try to weave a religion composed of error and human opinions! Let us pray God to keep us loyal to the simple and plain words of God. S.

Outlook and Review.

Correspondence.

TEACHERS CONVENE AT SEWARD, NEBR.

The Mid-Western Lutheran Teachers' Association met for its first convention at Seward, Nebr., August 14—16. Over one hundred teachers, professors, and pastors attended. The sessions were opened by Superintendent H. Hillmann. After a short devotional service he read his opening address. He touched upon the storms through which the schools of Nebraska have had to pass and emphasized the grace of God in giving us the victory for which we owe Him sincere gratitude and ought to give Him all glory.

The officers elected for the time of the convention were: Chairman, T. Aufdemberge, Omaha; Assistant Chairman, E. C. Mueller, Lincoln; Secretary, P. Zieschang, Papillion. To facilitate matters, a committee was appointed to arrange the program (P. E. Frese, chairman).

The following papers were read and discussed: "Conscientious and Systematic Preparation for School": Prof. J. T. Link, Seward. "What Hymns should be Memorized?" Prof. H. B. Fehner; Teachers F. Wolter and L. H. Rehwinkel. "What can a Teacher Do to Arouse Interest in Our Seminary at Seward?" Prof. F. Strieter. "What can a Congregation Expect of Its Teacher: a. as Teacher of Song and Singing in the School; b. as Organist; c. as Director of the Choir?" Prof. K. Haase. "The Formation of the Constitution": E. C. Mueller. "Faithfulness of Teachers in Their Office": J. Bernthal. "Teaching Reading According to the Beacon Method": Prof. H. L. Hardt.

"The Dangers Threatening Our Church-schools, and How They may be Overcome": P. E. Frese.

A committee was appointed to confer with the District president, the Rev. C. F. Brommer, in regard to reintroducing the teaching of German in our schools. The advice was given that this be done *wherever the welfare of the congregation demands it.* The way, or manner, should be left to the teacher, the pastor, and the elders of each congregation.

The name of the conference shall be "The Mid-Western Lutheran Teachers' Association," and it is to meet annually in June, in the Seminary at Seward.

The election of officers resulted as follows: President, E. C. Mueller, Lincoln; Vice-President, T. Aufdemberge, Omaha; Secretary, F. H. Wolter, Seward; Assistant Secretary, J. Grundmann, Atchison, Kans.

A pleasant feature of the convention was a surprise successfully carried out. Professors Hardt and Jesse and Teacher H. L. Koenig have completed twenty-five years of distinguished service in the office to which God has called them. A jubilee service was held, which was enriched by selections rendered by a festival male chorus. After the singing of a hymn of praise and thanksgiving Prof. Aug. Schuelke delivered an address based on the words, "By the grace of God I am what I am." After responses the chairman presented each jubilarian with a gift from the members of the conference.

Conference closed its sessions Thursday noon. (An extra session had been held Wednesday evening.) A rising vote of thanks was given the congregation at Seward for the hospitality shown, as well as the pastor and the committees which helped to make the meetings a success.

Seward, Nebr. HENRY A. KOENIG.

MEETING OF EPHPHATHA CONFERENCE.

The annual conference of our missionaries to the deaf was held at Concordia College, Fort Wayne, Ind., June 28 to July 1. All but one of our fifteen missionaries were able to attend. Two new brethren, the Rev. W. Ferber and Candidate C. Frice, were gladly welcomed into our midst to help bring the saving Gospel of our Redeemer to many more deaf.

The Rev. Wm. Gielow, Superintendent of our Lutheran School for the Deaf, celebrated his twenty-fifth anniversary as a worker in the Lord's vineyard. One of the missionaries in behalf of conference spoke words of congratulation and best wishes to our coworker and presented him with a small gift. The recipient thanked the brethren from the depth of his heart.

Papers of various nature were read, and business was transacted in the interest of the mission and for the furtherance of Christ's kingdom.

The discussion on the Chief Parts of the Catechism was continued from last year. We may add a thought here taken from the discussion. It is very necessary that the most effectual, yet simple signs be used to convey more adequately and intelligibly the saving truths of the Bible to the mind of the deaf catechumen. This subject was discussed at some length.

Believing it to be necessary that we tell our many Lutheran friends as well as others more about the work of our Deaf-mute Missions, conference decided to have an illustrated lecture on these missions prepared as soon as possible and to let this illustrated lecture circulate throughout the different congregations of our Synod. We feel that such a move will create a better and deeper interest in the work which is being done among our deaf brethren and sisters. Announcements as to when this lecture will be ready for circulation will be published later.

The reports of the individual missionaries convince us of the fact that the Lord has continuously blessed our efforts in the work of bringing many poor benighted souls to the knowledge of His saving Word. A steady increase in membership and in church attendance at our various stations also points to this fact.

May the Lord answer our prayers for more deaf-mute missionaries, especially in the Southern States, which our few missionaries are unable to reach.

Sunday morning, July 1, divine services for both deaf and hearing were held in St. Paul's Church, Fort Wayne. The Rev. J. Beyer preached a very inspiring sermon on Mark 7, 31—37, which Rev. O. Schroeder interpreted for the deaf. The service was well attended. The collection taken up was turned over to the Mission Treasury.

Omaha, Nebr. E. MAPPES.

ANNUAL CONVENTION OF LUTHERAN ASSOCIATED CHARITIES WITHIN THE SYNODICAL CONFERENCE.

This unique convention, a conference unlike any other conference held in our synodical circles, was in session in Watertown and Beaver Dam, Wis., July 24—26. Practically all charitable institutions and agencies within the Synodical Conference were represented by the sixty accredited delegates and fifteen registered guests, who hailed from all sections of the country, from New York City to Los Angeles, Cal. After the usual preliminaries had been disposed of, the conference settled down to work. The reading and discussion of the papers presented naturally occupied the greater portion of the time. All papers were helpful and well written. Mr. F. W. Gamm, of Watertown, Wis., read a paper on "The Proper Financing of Our Charitable Institutions and Organizations," and Rev. H. Gallman, of Jersey City, N. J., submitted his ideas on "How to Gain and Train Lay Workers for Our Charity Work in Local Congregations and the Church at Large." Rev. J. H. Witte, of Chicago, spoke on "Systematized Charity Work" (also called social service) "in the Interest of Man's Spiritual Welfare a Duty of the Church." Much attention was also given to reports on the splendid progress of various charities supported by the entire Synodical Conference, such as the Wheat Ridge Sanitarium, the Watertown Home for Feeble-minded, the Deaf-mute Institute at Detroit, and the deaconess schools at Fort Wayne, Beaver Dam, and Watertown.

Of special interest were the group meetings of kindred and related charities. In these meetings the questions discussed and the papers submitted were especially practical and timely. Five larger groups were formed. The city and institutional missionaries group heard Rev. H. G. Sandvoss, of Chicago, discuss "The Missionary at the Sick-bed in Public Institutions." The group interested in orphanages was addressed by Mr. F. Pieske, of Des Peres, Mo., on "How Children in Orphanages can Best be Given the Advantages of Family Life and Home-training." The group representing old people's home work heard Mr. H. R. Charlé of St. Louis, speak on "Maintaining the Necessary Discipline in Old People's Homes." Hospital executives formed another group, which discussed "Hospital Management," under the leadership of Mrs. L. Ament, of St. Louis, and "The Work of a Chaplain in Lutheran Hospitals," led by Rev. E. C. Hofius, of St. Louis. The fifth group was made up of the superintendents of children's home-finding societies, to whom Rev. W. Schwentker, of St. Paul, read his paper on "Finding Proper Homes for Children Given Out for Adoption." A special paper on "Institutional Efficiency" was read by Rev. H. H. Feiertag, of Wheat Ridge, Colo., before a meeting of executives of institutions of all kinds.

The statistician of the conference, Rev. M. Ilse, of Cleveland, submitted carefully compiled statistics on the charitable activities of our people. With joy and thanksgiving to God the conference heard that there are now 60 institutions of mercy and charitable agencies operating within the Synodical Conference. These institutions and agencies employ 604 people and last year helped and benefited 211,107 poor, aged, sick, forsaken, and otherwise destitute and dependent people. The sum invested in property by charitable institutions amounts to $5,028,098, while the operation and administration of these institutions cost $1,592,873 during the last fiscal year. These vast sums were contributed by our Lutheran Christians out of love for the Savior. Not one cent was solicited from the general public. God be praised for these fruits of our faith!

The statistician, assisted by Rev. J. H. Witte, also exhibited a large and well-presented collection of pictures and other material relating to our charity work, which was viewed and studied with profit and pleasure by all delegates and many visitors.

Conference services were held at St. John's Church, Watertown, Rev. F. H. Eggers, pastor, whose people had hospitably opened their homes as well as their church and school-buildings for the entertainment and use of the delegates. The Home for Feeble-minded and Epileptics at Watertown, as well as the new Deaconess Hospital at Beaver Dam were thoroughly inspected by all delegates and guests, and the beauty and practical arrangement of both institutions were much admired.

The following officers were elected for the ensuing year: Rev. Ph. Wambsganss, Fort Wayne, Ind., President; Rev. F. W. Herzberger, St. Louis, Vice-President; Rev. J. R. Baumann,

Red Wing, Minn., Secretary; Mr. F. Freese, Fort Wayne, Ind., Treasurer; Rev. M. Ilse, Cleveland, Statistician.

The convention next year will be held, God willing, at Indianapolis, Ind.

Buffalo, N. Y. H. F. WIND.

TEACHERS' INSTITUTE AT HOLY ARK, ALA.

Holy Ark — this name brings to mind Noah's ark, "wherein few, that is, eight souls, were saved by water." But the ark we are writing about is different, for it is the name of a community in the Black Belt, thirty-five miles from Selma. Now, do not picture to yourself even the smallest gathering of houses that could be designated a village. Numberless gullies and yawning gulches, the latter miniature Colorado canyons; straggling pines and scrawny oaks; cotton, corn, sweet potato, and peanut fields; one- and two-room log and board shacks scattered here and there on the hills — that is the sort of country of which Holy Ark is a little spot. And sand, sand, deep, treacherous sand, everywhere!

More than eight miles away, at Joffre, the sainted Pastor Bakke had founded a colored Lutheran congregation. To its teacher a man from Holy Ark wrote, asking for Lutheran service. Superintendent Schmidt answered the call. That was on the night of January 15, 1922. From the very start the

"Chapel" at Holy Ark, Ala.

Word of God gripped the hearts of a number of families, so that by June 4 a class of 20 persons were confirmed and 13 baptized. Since then the congregation has grown to a total membership of 49. And more are coming, so the members optimistically affirm.

But all this has not happened so easily as it reads. Hatred, persecution, slander, opposition of every description from both races tried and tested the little band of people into whose midst the pure Gospel had come. Yes, even threats were made against the life of the missionary. Still, all these "fiery trials" have been weathered, and another colored Lutheran Zion was established. Now the name Holy Ark means more than its donors had even faintly guessed — a place where in a board shack, graced for the time being by the terms "chapel" and "school," the Lord's honor dwells every Thursday night and Sunday morning; a spot to which, over the trails and paths of the sand-hills, young and old head to hear the sweet Gospel-message of God's love in Christ, even as thousands of years ago the Jews gathered around the Ark of the Covenant to worship the Lord, their God.

In this shack, with its three holes in the walls for windows, 22 colored teachers, 5 colored pastors, and 3 white missionaries gathered, August 1, for the annual Teachers' Institute. Superintendent Schmidt in his opening address pointed out that, whereas almost all schools round about us were teaching every conceivable doctrine contrary to the Bible, the Word of God still reigns supreme in our schools, encouraging us to be more faithful and to show still greater zeal in instilling into the hearts of our little charges the precious truths of God. Burlee Durden, a member of the congregation, in overalls, spoke a few well-chosen words of welcome to all.

That day and the next were given over to examinations for the teachers. In religion, especially, some of the answers were remarkable in view of the fact that these teachers have been members of the Lutheran Church only a short while. Those winning scholarships were Lorena Madison and Hattie Lee, with high averages of 90 and 89 per cent., respectively. — Two catechizations were also delivered, one on "What Is the Bible?" by Pastor Montgomery, the other on "The Forgiveness of Sins," by Pastor Holness. During the ensuing discussion the institute went on record in favor of a simplified Catechism for our work in the Black Belt.

August 3 was spent in discussing various papers and mission-matters. For instance, such topics were treated as, "The Work of a Parochial School Teacher and the Importance of Faithfulness in This Work," by Percy Dumas; "Why should the Envelope System be Introduced in All Our Congregations and a Correct Record Kept of All Contributions?" by Miss C. M. Smith; "Report Cards: Why Issue Them Monthly?" by Mrs. M. S. Edwards. Another subject was the completion of our collection for the purpose of raising enough money with which to build a chapel in some benighted community in the Black Belt and presenting it to the mission board as a thank-offering from our people. $429 is on hand, and $400 is still needed to put up a modest chapel. It was suggested that we conduct reunion services on the second Sunday in September and take a special offering for the proposed chapel. Then there was the money that had been collected several years ago and was commonly known as the Normal Fund — $737.51. What are we to do with it now that the mission board is about to build a Teachers' Training-school in Selma? The suggestion was adopted that we use the above-named sum as a basis for a new fund to total $4,000, which amount we shall try to raise through whole-hearted efforts by the end of 1925, and which is to be used in the erection of a building in Selma known as the Alabama Luther Dormitory. Enthusiastic expressions were voiced on both projects. May the Lord bless these undertakings!

Divine worship was conducted at night, and several instructive papers were read. As the shack serving as chapel was too small, the meetings were held out in the open. Planks had been nailed to chunks of logs set in the ground and a khaki covering spread overhead.

Sunday, August 5, brought the institute to a close with three inspiring services of a missionary character. About 45 communicants partook of the Lord's Supper in the afternoon, and four persons publicly expressed their desire to be instructed in the Lutheran doctrine. All are agreed that this year's institute was "the best ever." May God bless the people of Holy Ark, their faith and love and hospitality, and may He imbue us workers with great zeal for His kingdom!

Side-lights. — In conversation with a Methodist "preacher" who has belonged to that denomination for thirty-two years, Superintendent Schmidt said to him, "Suppose I were lying on a bed in this room sick unto death, could you give me any hope or comfort from the Bible?" The answer was, *"No!"* Think of it!

The collections during Institute flowed into the congregation's building fund. Over $80 was the total raised. How was it done? The members gave either all or one half of the board they received from the teachers. One woman gave $10; a man with a very large family, $11. Wonderful spirit? Yes! —

We white missionaries "bunked" over night in the chapel. A bed in one corner accommodated two of us, while the third man stretched himself on the board floor on the auto cushions. Exactly sixteen hours' sleep the latter received in four nights. —

Word came to us from the most distant point on the field that a former teacher was at the point of death. So after service, one night, Superintendent Schmidt, Student Kreft, and the writer started on a flying trip over the worst roads imaginable to go to her bedside. Holy Ark to Tinela and return — 210 miles! Such are the distances we often have to cover to make one sick-visit. Question: Do we need more help, or shall we break down under a strain which is getting beyond endurance?

Selma, Ala. E. A. WESTCOTT.

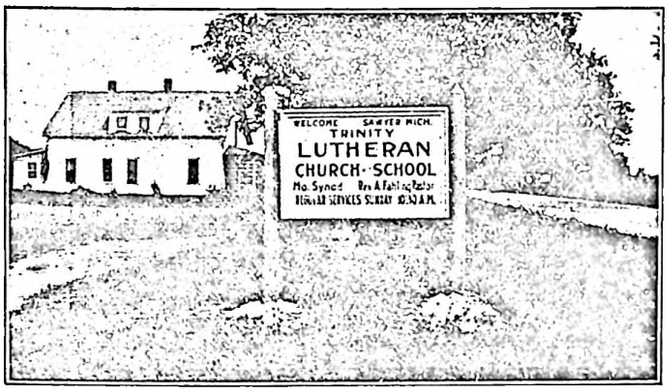
CONCORDIA, MO.

The congregations round about Concordia, Kansas City, and Sedalia, Mo., having offered Synod a tract of seven acres worth $7,000 and a bonus of $10,000 to be used for improvements at St. Paul's College, Concordia, Mo., are preparing to make good their offer. In a meeting of delegates from these congregations, August 1, at Concordia, resolutions were passed to raise the sum of $17,000 at once. The $7,000 for the purchase of the land, already subscribed, is to be collected at once and the purchase effected so that the deeds may be turned over to Synod before November. The visitor of each district is to serve as chairman of a subcommittee in his district, these committees being subordinate to a general committee consisting of the following: Prof. C. Wendt, chairman; Mr. Geo. Rogge, treasurer; Rev. Wm. O. Schmidt, secretary.

J. H. C. KAEPPEL.

ROADSIDE PUBLICITY.

It pays to advertise. Since placing the sign shown in the accompanying illustration on our highway, M 11, the West Michigan Pike, we have had many travelers from different States stop there, — Lutheran preachers on their "two Sundays off," Walther League girls from Nebraska on their way home from the convention, Lutheran land-seekers from Chicago looking for a place in the country to locate, — and there were Lutheran strangers in our church every Sunday. "We just happened by, saw your sign, and stopped." One family from Chicago, attracted by "and School," has located with three children and intends to send the children to our school. Incidentally, we are giving the traveling public a lesson in spelling. The prominent word in large letters is not spelled "Luthern" or "Lutherian." A number of people have asked what "Mo. Synod" stands for. The first time I had a little difficulty in explaining, but now, after explaining a few times, I am getting along very well. One of our Lutheran ministers from St. Louis who happened by last Sunday morning on his vacation, — he stayed for service, — told me that on his trip of over 500 miles he saw thousands of oil, gas, garage, and store signs, but not one church sign, although, according to our *Annual*, he passed through dozens of towns where a Missouri Synod congregation is said to be located. That is the reason why I am sending this in. Probably this will give other congregations an idea.



Sawyer, Mich. ADAM FAHLING.

NOTES AND NEWS.

The Knights of Columbus have organized an order for Catholic boys under the name of Columbus Esquires. An offset to the Boy Scouts and the De Molay.

The New Thought leader Ralph Waldo Trine is now contributing a series of short articles headed "This Day and You" to a syndicate of newspapers. New Thought is Eddyism minus Mother Eddy. His articles are written in seductive style, but, when analyzed, contain neither light for the spiritually ignorant nor strength for the tempted or distressed.

A series of union services was held at Harrisburg, Pa., during July and August at the following churches: Bethlehem Lutheran (Merger), Westminster Presbyterian, First United Brethren, Otterbein United Brethren, and Second Reformed. That Lutheranism cannot survive such unionism with the sects was proved during the first decades of the last century. But history generally speaks to deaf hearers. "None are so deaf as those who will not hear."

Mrs. Katherine Tingley, of Point Loma, near San Diego, Cal., is the high priestess of the Theosophist cult. A female antichrist, who maintains that in a Hindu boy an incarnation of Jesus Christ has appeared. August 9 the State Supreme Court denied her petition for a rehearing of the case in which a jury verdict ordered her to pay $100,000 to a Mrs. Irene Nohn for alienation of the affections of the latter's husband. There is generally something off-color sexually in these cults.

"The Western world studies the great Bibles of the Orient, the Vedas, the Upanishads, the Zend-Avesta, etc., and extracts from them the mighty thoughts embedded therein. The Western world lightly brushes aside the mythology contained in these Bibles. This is as it should be. The trouble began when the Christian world accepted the mythology of the Old Testament as literal truth." The *New Age*, official organ of the Thirty-third Degree, Scottish Rite of Freemasonry, April, 1923, page 220.

The *New York Times* says in a review of a book discussing the religion of Theodore Roosevelt: "Two chapters deal with Roosevelt's life in connection with church-membership and work, and he quotes Theodore Roosevelt, Jr., as telling him, 'My Father had great respect for, and confidence in, the Church. He was, however, little interested in mere dogma, but earnestly lent advocacy when the Church had an ethical point at issue.'" Pity 'tis, 'tis true. Roosevelt's limitations as a churchman are thereby accurately described.

People dislike the double game of religion and politics and, as a rule, stoutly refuse to adopt the views put forth in the name of sect and ministerial associations. Canadians hold that politics and religion are not interchangeable, except in the harm they inflict on each other. We are of the opinion that clergymen, whether bishops or pastors, who abandon the teaching of truths of religion and the laws governing moral life for the vulgar controversies of a political campaign are sure to lose any prestige and spiritual leadership.

Ottawa (Canada) *Journal*.

Bliss Perry, professor of English literature at Harvard University, author and for ten years editor of the *Atlantic Monthly*, at the annual public meeting of the New England Watch and Ward Society at the Old South Church recently talked on "pernicious books." "No one whose professional work brings him into contact with the book-making, book-selling, and book-reading classes of the community," he said, "can possibly be ignorant of the very general conviction that the American public is now facing a clear and present danger through unclean books."

The powers backing the late President's idea of a World Court have found utterance in a resolution of the "Church Peace Union" which calls upon "all Christians" to associate themselves with the President. The editors of the LUTHERAN WITNESS have no opinion regarding this purely secular movement, but they would like to protest against having "all Christians" accept the leadership, in this or any other matter, of such signatories as the following to the resolution: Peter Ainslie, arch-unionist, President Faunce of Boston University, religious radical, Frederick Lynch, Shailer Matthews, and Charles E. Jefferson, evolutionists, Archbishop Glennon, of the papal sect, Henry Morgenthau, modern Jew, and William H. Taft, Unitarian. We regret to see in this company also Rev. Junius B. Remensnyder, of the United Lutheran (Merger) Church.

G.

Obituary.

† REV. H. J. STRAND. †

"I have fought a good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." These were the confident words of St. Paul as he approached the evening of his life. These words can justly be applied to the Rev. H. J. Strand, whose soul passed into eternity July 27, 1923. — The Rev. H. J. Strand was born in Stavanger, Norway, December 11, 1847. Here he was baptized and confirmed. He received an education fitting him for the office of schoolteacher. At the age of twenty-one he left his native country and immigrated to America. He enrolled at Luther College in Decorah, Iowa, to prepare him-

self for the ministry and graduated from that institution in 1875. In the fall of that year he enrolled at Concordia Seminary in St. Louis to complete his theological training. He graduated from the ministerial course in 1878. His first call took him to Winnebago Co., Iowa. In 1883 a call was extended to him from Northwood, Iowa, and in 1890 he accepted the pastorate in Freeborn Co., near Albert Lea, Minn., where he labored successfully for twenty-five years. In 1915 he resigned from his charge at Albert Lea and made his home at Norway Lake on a beautiful tract of land, which he had inherited from his father-in-law.

Rev. Strand was a faithful and untiring laborer in the Lord's vineyard. Although his declining health would not permit him to have charge of a congregation, he was not content to be idle, but occupied the pulpit whenever he could do so. His very last Sunday, July 22, was spent in conducting services in the parish of the undersigned. The deceased suffered from diabetes. On Monday, July 23, he left for Minneapolis, hoping to gain relief through medical aid at a sanitarium. But the Lord had decreed it differently. On Friday morning he was found dead in his bed. God granted him a peaceful and quiet death.

At the services in the house the Rev. H. Klemp delivered a short address. At the services in the church the undersigned delivered the English address, basing his remarks on Phil. 1, 23. The Rev. C. Anderson, vice-president of the Norwegian Synod, delivered an address in the Norwegian language on Rom. 14, 7—9. He was followed by the Rev. A. H. Kuntz, first vice-president of the Minnesota District, whose address was based on Dan. 12, 3. And while the waters of Norway Lake foamed and the leaves of the sturdy oaks trembled, the casket was lowered into the grave dug on his own land.

"He that soweth bountifully shall also reap bountifully."

Raymond, Minn. L. W. FAULSTICH.

† TEACHER F. W. HACKSTEDDE. †

Frederick William Hackstedde, well-known educator in Lutheran circles, departed this life in Cincinnati, June 7, 1923, at the age of sixty-two years, confessing unto the end before men his faith in the Savior. The deceased was born in Cincinnati, October 25, 1861, the son of faithful Lutheran parents, Herman Henry Hackstedde and Elizabeth, *née* Arend. He received his early Christian training in the parish-school of Trinity Lutheran Church, Cincinnati, and was prepared for his profession in the Teachers' Seminary at Addison, Ill., graduating in 1883.

He devoted thirty-three years of his life to the cause of Christ and served with distinction as a Lutheran teacher in Omaha, Nebr., Little Rock, Ark., and Cincinnati, O. He was preeminently a pioneer educator in the early history of our Church in the State of Nebraska; for, besides serving as teacher in the first Lutheran parish-school at Omaha, he spent eight years of strenuous labor as professor at the Teachers' Seminary at Seward, Nebr., then in its formative period, instructing in seven subjects and, in addition, giving lessons to the student-body on the violin, piano, and organ.

He was married in 1884 to Marie Louise, *née* White, of Toledo, O., and proved himself a devoted husband to a wife for several years an invalid. The union was blessed with a son, Herbert Herman, who, together with his mother, survives the deceased. The obsequies were conducted by the clergy of our Church at Cincinnati. The addresses, in German and English, were based on texts the deceased had selected, Ps. 73, 25. 26 and John 14, 23, respectively, two passages that reveal the faith by which he lived and died.

Cincinnati, O. F. KROENCKE.

Lutheran Laymen's League.

At the meeting of our Synod at Fort Wayne the Lutheran Laymen's League donated $250,000 to Synod for the Endowment Fund. At the convention in Detroit, 1920, the League had given to Synod $2,050,000. The intention is to increase the Endowment Fund to $3,000,000, as originally planned. The League passed the following resolutions at Fort Wayne: —

"*Resolved,* That we again pledge our determined effort and support to Synod in all its business and financial affairs; and be it further

"*Resolved,* That we also again pledge ourselves to complete the full amount of the Three Million Dollar Fund as early as possible."

The remaining $600,000 still needed to complete the fund the League expects to raise by membership-dues during the next three years.

The membership-fee has been reduced from six dollars to five dollars. The payment of this membership-fee includes a year's subscription to the *Lutheraner* or the LUTHERAN WITNESS.

The following Organization and Membership Committee was elected: L. F. Volkman, 2106 S. Compton Ave., St. Louis, chairman; A. H. Ahlbrand; Geo. Harms. The committee has its plans under way.

By request of the president, Theo. H. Lamprecht, the second vice-president, Geo. Harms, will be the acting president. Mr. Harms has taken active charge of the work of the League and will be pleased to serve the members and Synod.

C. H. Ahrens, Pine Bluff, Ark., has been appointed assistant director to L. F. Volkman of the Western District.

In his opening address to the League at the Fort Wayne convention the president, Mr. Lamprecht, said among other things: "Above all we need the powerful guiding hand of God, whose work we wish to do."

The League's headquarters are at Milwaukee. Mail should be addressed: Lutheran Laymen's League, 425 E. Water St., Room 315, Milwaukee, Wis. J. H. C. F.

Acknowledgment.

Receipt of an anonymous donor's gift of $5.00 sent in a letter postmarked "St. Louis & Kansas City, R. P. O.," is gratefully acknowledged. FRED C. PRITZLAFF, *Treasurer, L. L. L.*, 425 E. Water St., Room 315, Milwaukee, Wis.

New Publications.

Aethelburga. A Story of Anglo-Saxon Times. By *Prof. W. Schmidt.* 290 pages, 5½×8½. Louis Lange Publishing Co., St. Louis, Mo. Price, $2.00. Order from Concordia Publishing House, St. Louis, Mo.

This stirring tale of ancient British valor and Viking adventure, of Christianity at death-grip with the paganism of the North, has now been rendered into English by the author, and all lovers of Christian fiction will thank him for the labor which went into the task. The time of the story is the reign of Alfred the Great. Viking raids upon the coast of England are pictured in lifelike colors, and the steadfastness of the Christian converts, especially of the heroine, Aethelburga, makes a strong appeal. The book is printed on good paper and is tastefully bound. G.

Weighed and Found Wanting. An Inquiry into the Aims and Methods of the Ku Klux Klan. By *W. H. T. Dau.* Published by the American Luther League, Fort Wayne, Ind. 14 pages, 3½×8. For free distribution.

The reading of this tract leaves no one in doubt that what the Klan can say for itself has been duly weighed, and that when the standards of patriotism and simple morality are applied, it is found wanting. The author's judgment that "the Klan's influence on our public life cannot be other than divisive and disintegrating" will receive the assent of all except those who blind their eyes to the true meaning of Kleagle rule. G.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents: —

On 7th Sunday after Trinity: *Cand. O. Aaron* in the church at Red Springs, Wis., by Pastor G. F. Fierke. — *Cand. O. Frice* in the church at Bloomington, Ill., by Pastor W. E. Hohenstein.

On 9th Sunday after Trinity: *Cand. W. Wolter,* called as missionary for Bitter Root Valley, Mont., in St. Paul's Church, Arlington, Nebr., by Pastor G. W. Wolter. — *Cand. O. A. Lobitz* in the church at Fairland, Okla., by Pastor A. Lobitz.

On 10th Sunday after Trinity: *Cand. S. S. Shore* in Calvary Church, Buffalo, N. Y., by Pastor M. Walker.

Ordained and installed under authorization of the respective District Presidents: —

On 7th Sunday after Trinity: *Cand. A. H. Smukal* in Bethany Church, Detroit, Mich., by Pastor R. J. Smukal.

On 9th Sunday after Trinity: *Cand. W. Friedrich* as missionary in Audubon, Iowa, by Pastor J. Schliepsiek. — *Cand. A. W. Meyer* in St. Mark's Church, Woodlawn, N. Y., by Pastor G. F. Schmidt.

On 10th Sunday after Trinity: *Cand. W. M. Degenhardt* in Grace Church, Astoria Gardens, Long Island City, N. Y., by Pastor H. H. Burgdorf. — *Cand. M. Gundermann* in the congregation at Giese, Minn., by Pastor F. J. Mack. — *Cand. R. Bernahl* in the congregation at Sparta, Ill., by Pastor A. G. Duenow. — *Cand. Th. A. H. Dautenhahn* in St. Salvator Church, Venedy, Ill., by Pastor J. Mueller.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On Trinity Sunday: The *Rev. O. A. Thusius* in St. Paul's Church, Lavalle, Wis., by Pastor K. Rose.

On 2d Sunday after Trinity: The *Rev. W. C. Baumann* in Immanuel Church, Landestreu, Sask., Can., by Pastor G. H. Boehnke.

On 6th Sunday after Trinity: The *Rev. E. F. Wehking* in Salem Church, Gurley, Nebr., by Pastor O. A. Braunschweig.

On 7th Sunday after Trinity: The *Rev. A. W. Reese* in the congregations at Winlock and Chehalis, Wash., by Pastor W. F. Georg. — The *Rev. T. A. Dautenhahn* in St. Paul's Church, Downs, Ill., by Pastor M. F. Oberndorfer.

On 9th Sunday after Trinity: *Cand. A. Keck* in Emmaus Church, Alhambra, Cal., by Pastor A. Hansen.

On 10th Sunday after Trinity: The *Rev. C. Janzow* at Nelson, B. C., Can., by Pastor V. L. Meyer. — The *Rev. L. H. Martin* in the congregation at Madison, Conn., by Pastor A. C. Th. Steege. — The *Rev. C. E. Krog* as missionary in Marion and Vinto, Iowa, by Pastor N. P. Uhlig. — The *Rev. R. Tschirley* at Pocatello and Blackfoot, Idaho, by Pastor W. F. Georg.

B. *Teachers:*

On 8th Sunday after Trinity: *Teacher R. W. Dobberfuhl* in St. Paul's Church, Bonduel, Wis., by Pastor W. J. Plischke.

On 9th Sunday after Trinity: *Cand. H. Mueller* in St. Paul's Church, San Francisco, Cal., by Pastors G. A. Bernthal and G. E. Kirchner. — *Teacher E. M. Jutzi* in Bethlehem Church, North Saginaw, Mich., by Pastor A. Zeile.

On 11th Sunday after Trinity: *Teacher H. F. Buls* in Zion Church, Palmyra, Mo., by Pastor G. Moeller.

Mission-Festivals.

3d Sunday after Trinity: Immanuel, *Wecota*, S. Dak.; $105.00. Christ, *Bouton*, Iowa; $77.50. — 4th Sunday after Trinity: St. John's, *Buckley*, Ill.; $796.16. Immanuel, *Long Prairie*, Minn.; $73.75. St. John's, *Summit Tp.*, N. Dak.; $60.22. — 6th Sunday after Trinity: *Taylor* and *Monson*, Minn.; $116.41. Immanuel, *Lynch*, N. Dak.; $148.00. — 7th Sunday after Trinity: Zion, *Lavalle*, Wis.; $103.03. Immanuel, *Kimball Tp.*, Minn.; $190.75. *Hankinson*, N. Dak.; $213.41. — 8th Sunday after Trinity: Zion, *Lewisville*, Minn.; $217.23. Zion, *New Holstein*, Wis.; $72.00. — 9th Sunday after Trinity: *Lansing* and *Oakglen*, Ill.; $208.32. Trinity, *Long Prairie*, Minn.; $186.50. St. Paul's, *Minot*, N. Dak.; $204.16. St. Peter's, *Shady Bend*, Kans.; $277.00. St. Paul's, *Henning*, Minn.; $110.00. St. Paul's, *Chaffee*, Mo.; $102.00. — 10th Sunday after Trinity: St. Paul's, *Havre*, Mont.; $21.41. Immanuel, *Glenview*, Ill.; $634.00. Cross, *Emma*, Mo.; $285.00. Trinity, *Vallonia*, Ind.; $182.67. *Buffalo*, Nebr.; $68.00. Immanuel, *Jackson*, Wis.; $101.37. *Carlos*, Minn.; $90.08. St. Paul's, *Cuba*, Mo.; $121.07. St. Peter's, *Randall*, Minn.; $58.34. Trinity, *Town Lowell*, Wis.; $146.03. Immanuel, *Pomeroy*, Iowa; $375.52. Zion, *Avon*, S. Dak.; $176.40. Immanuel, *Waverly*, Mo.; $79.10. — 11th Sunday after Trinity: St. Paul's, *Beecher*, Ill.; $230.64.

Candidates for New Professorships.

St. Louis, Mo.

The following nominations have been reported: —

Rev. Wm. Dallmann, by the Church of Our Redeemer, St. Louis, Mo.; by Trinity Lutheran Church, Alton, Ill.
Rev. Th. Laetsch, by Emmaus Lutheran Church, St. Louis, Mo.; by Trinity Ev. Luth. Church, Shawneetown, Mo.; by Concordia Church, Maplewood, Mo.; by Immanuel Church, St. Louis, Mo.
Rev. F. Selle, by Bethel Church, Chicago, Ill.
Rev. Rud. Schroth, by Immanuel Lutheran Church, Madison, Wis.
Rev. W. Lichtsinn, by Immanuel Church, Bremen, Kans.
Rev. Geo. Schroedel, by Immanuel Ev. Luth. Church, Pomeroy, Iowa.
Dr. C. Gaenssle, by Trinity Ev. Luth. Church, Harvey, Ill.
Dr. Paul E. Kretzmann, by St. John's Church, Laporte, Ind.; by Trinity Church, Fremont, Nebr.; by Christ Church, Chicago, Ill.; by Zion Church, Colby, Wis.; by Nazareth Church, Milwaukee, Wis.
Rev. H. M. Zorn, by Trinity Lutheran Church, Evansville, Ind.
Candidate Th. Mueller, M. A., by Zion Church, Chicago, Ill.; by Immanuel Church, Kingston, N. Y.; by Zion Church, Summit, Ill.; by Trinity Church, Utica, N. Y.; by St. Matthew's Church, Hudson, N. Y.; by St. John's Church, Stuyvesant, N. Y.
Prof. F. W. C. Jesse, by Trinity Church, Hanover, Kans.
Rev. O. C. A. Boecler, by Grace Church, Blairstown, Ill.
Rev. Paul Koehneke, by Immanuel Ev. Luth. Church, Sheboygan, Wis.
Rev. C. Abel, by St. John's Ev. Luth. Church, Forest Park, Ill.
Rev. F. A. Hertwig, by St. John's Church, Rushford, Minn.; by Trinity Ev. Luth. Church, Cedar Rapids, Iowa; by St. John's Church, Farmers Retreat, Ind.
Rev. W. Albrecht, by St. Peter's Church, Arlington, Wis.
Dr. Alfons G. Duenow, by Trinity Church, Friedheim, Mo.
Prof. H. Feth, D. D., by St. John's Ev. Luth. Church, Bloomfield, N. J.
Rev. H. Hamann, M. A., by St. John's Luth. Church, South Euclid, O.
Dr. H. B. Hemmeter, by Concordia Church, Conover, N. C.; by Redeemer Church, Catawba Co., N. C.; by Bethel Church, Catawba Co., N. C.
Rev. A. Wismar, by Trinity Church, Cole Camp, Mo.
Prof. R. W. Heintze, by Redeemer Ev. Luth. Church, Orange, N. J.; by Immanuel Church, New York City; by St. Matthew's Church, Newark, N. J.; by St. Paul's Church, Tremont, N. Y.
Rev. Walter Hohenstein, by St. Peter's Church, St. Louis, Mo.
Prof. W. C. Burhop, by St. Peter's Ev. Luth. Church, Columbus, Ind.; by St. Matthew's Church, Chicago, Ill.
Rev. Paul Lindemann, by St. Andrew's Ev. Luth. Church, Detroit, Mich.; by St. Paul's Church, Sheboygan, Wis.
Rev. Frederick Randt, by St. John's Ev. Luth. Church, Merrill, Wis.; by Holy Cross Church, St. Cloud, Minn.
Rev. F. Rupprecht, Sr., by Coyner's Church, Waynesboro, Va.
Rev. F. C. Kroencke, by Trinity Church, Harvel, Ill.
Rev. Paul Schumm, by St. Peter's Church, Devils Lake, N. Dak.
Rev. A. M. Wyneken, by Epiphany Church, Los Angeles, Cal.

All communications concerning these candidates should be in the hands of the undersigned by September 5. The Electoral College for St. Louis will meet at the Seminary on September 6, 9.30 A. M.

RICH. KRETZSCHMAR,
Chairman, Board of Control and Electoral College.

Springfield, Ill.

(Additional nominations.)

Rev. Herm. Meyer, M. A., by Immanuel Church, Des Plaines, Ill.
Rev. F. A. Fischer, by Zion Church, Tampa, Kans.
Rev. W. H. Behrens, by Trinity Church, Minneapolis, Minn.
Rev. H. M. Mohr, by Redeemer Church, Orange, N. J.
Rev. J. N. H. Jahn, Ph. D., by St. Matthew's Church, Newark, N. J.
Rev. E. Berthold, by Grace Church, Blairstown, Iowa.

PAUL SCHULZ, *Secretary of Board of Control.*

Fort Wayne, Ind.

The following candidates have been nominated for professorships at Concordia College, Fort Wayne, Ind.: —

A. SCIENCE AND MATHEMATICS.

Rev. Frank Albrecht, by Bethel Church, Chicago, Ill.
Rev. Victor Bartling, by Trinity Church, Harvey, Ill.
Prof. Boyd Coyner, by Church of Epiphany, Los Angeles, Cal.
Prof. Martin Coyner, by St. Paul's Church, Hammond, Ind.; by St. John's Church, South Euclid, O.
Mr. J. H. Koester, by Trinity Church, Cole Camp, Mo.
Rev. O. W. H. Lindemeyer, by Coyner's Church, Waynesboro, Va.
Rev. W. Littmann, by Zion Church, Harbor Beach, Mich.
Rev. H. W. Mueller, by Nazareth Church, Milwaukee, Wis.
Prof. Enno Schuelke, by Zion Church, New Palestine, Ind.
Rev. Frank Schumm, by Redeemer Church, Orange, N. J.
Rev. Gustav Steffen, by St. Andrew's Church, Chicago, Ill.
Asst. Prof. M. L. Stoeppelwerth, A. M., by Trinity Church, Indianapolis, Ind.; by Zion Church, Fort Wayne, Ind.; by Christ Church, Woodburn, Ind.; by St. Paul's Church, Addison, Ill.; by Christ Church, Chicago, Ill.
Prof. W. G. Zilliox, by Trinity Church, Fergus Falls, Minn.; by St. Paul's Church, Wimbledon, N. Dak.; by St. John's Church, Bordulac, N. Dak.; by Immanuel Church, New Rockford, N. Dak.

B. GERMAN AND LATIN.

Rev. C. Abel, by St. John's Church, Forest Park, Ill.
Rev. Alb. Dallmann, by Bethel Church, Chicago, Ill.
Rev. Paul Dannenfeldt, by St. Paul's Church, Sheboygan, Wis.
Rev. Alb. Dede, by Christ Church, Chicago, Ill.; by St. Paul's Church, Addison, Ill.
Rev. W. A. Dobberfuhl, by Grace Church, Detroit, Mich.; by Epiphany Church, Detroit, Mich.
Rev. H. Hamann, A. M., by Immanuel Church, New York, N. Y.
Rev. O. Hattstaedt, Jr., by Trinity Church, Cedar Rapids, Iowa.
Asst. Prof. C. Henrichs, by St. Paul's Church, Fort Wayne, Ind.; by Trinity Church, Indianapolis, Ind.; by St. Peter's Church, Huntington, Ind.; by St. John's Church, Reinbeck, Iowa.
Rev. R. Hope, by Zion Church, Harbor Beach, Mich.; by Emmaus Church, St. Louis, Mo.
Rev. Herm. Keinath, by St. Paul's Church, Denham, Ind.
Rev. Geo. C. Koenig, by St. Matthew's Church, Newark, N. J.
Rev. Karl Kretzmann, by St. Andrew's Church, Detroit, Mich.
Rev. Karl Kretzschmar, by Trinity Church, near Hanover, Kans.
Rev. Ernest Lewerenz, by St. Paul's Church, Coffeyville, Kans.
Rev. W. Lichtsinn, by Redeemer Church, Orange, N. J.
Rev. F. W. Loose, by St. Andrew's Church, Chicago, Ill.

Rev. Paul F. Miller, by Trinity Church, Evansville, Ind.
Walter M. Miller, A. M., *c. r. m.*, by Christ Church, Woodburn, Ind.
Th. A. Mueller, A. M., *c. r. m.*, by St. Luke's Church, Chicago, Ill.
Rev. G. Naumann, by Grace Church, Blairstown, Iowa; by St. Paul's Church, Luzerne, Iowa.
Prof. W. Schaller, by Trinity Church, Des Moines, Iowa.
Rev. Ernest Scharlemann, Ph. D., by St. Paul's Church, St. Joseph, Mo.
Rev. Leo Schmidtke, by Nazareth Church, Milwaukee, Wis.
Rev. F. T. Schroeder, by St. Paul's Church, Albany, N. Y.
Rev. W. A. Speckhard, by Trinity Church, Harvey, Ill.
Rev. W. P. Stoehr, by St. James's Church, Shawano, Wis.

C. English and Latin.

Rev. W. C. Brauer, by St. John's Church, Corning, Mo.
Rev. Karl Ehlers, by St. Paul's Church, Addison, Ill.; by Christ Church, Chicago, Ill.
Rev. E. E. Foelber, by St. Andrew's Church, Chicago, Ill.
Rev. B. H. Hemmeter, by St. Mark's Church, Rochester, N. Y.
Asst. Prof. C. Henrichs, by Zion Church, Schenectady, N. Y.; by St. Paul's Church, Cleveland, O.
Asst. Prof. W. G. Herrling, A. M., by Immanuel Church, New Haven, Ind.; by Trinity Church, Indianapolis, Ind.; by Christ Church, Woodburn, Ind.; by Redeemer Church, New York, N. Y.; by Concordia Church, Fort Wayne, Ind.; by St. John's Church, Reinbeck, Iowa; by St. Peter's Church, Huntington, Ind.
Rev. Walter Hohenstein, by Emmaus Church, St. Louis, Mo.
Rev. Geo. J. Jacobsen, by St. Luke's Church, Chicago, Ill.
Rev. Walter Kitzerow, by Epiphany Church, Stanley, Wis.
Rev. E. Knorr, by Trinity Church, Manistee, Mich.
Rev. Aug. Koerber, by St. Matthew's Church, Newark, N. J.
Rev. B. A. Maurer, by Trinity Church, Harvey, Ill.
Rev. T. J. Mehl, by Trinity Church, Dillsboro, Ind.
Rev. H. D. Mensing, by First Lutheran Church, Little Rock, Ark.
Rev. G. J. Meyer, by St. Peter's Church, Columbus, Ind.
Rev. F. Niedner, by Trinity Church, near Hanover, Kans.
Rev. O. Nieting, by Grace Church, Blairstown, Iowa; by St. Paul's Church, Luzerne, Iowa; by Trinity Church, Cedar Rapids, Iowa.
Rev. B. Poch, by Zion Church, Harbor Beach, Mich.
Rev. W. G. Polack, by Redeemer Church, Orange, N. J.
Rev. Th. Schroedel, by St. Andrew's Church, Detroit, Mich.
Rev. F. T. Schroeder, by St. Paul's Church, Albany, N. Y.; by St. Matthew's Church, Hudson, N. Y.; by St. John's Church, Stuyvesant, N. Y.
Rev. L. Spitz, by Immanuel Church, near Arapahoe, Nebr.
Rev. Erwin Umbach, by Immanuel Church, St. Charles, Mo.; by St. Paul's Church, Orlando, Okla.
Rev. E. C. Wegehaupt, by Nazareth Church, Milwaukee, Wis.

Communications concerning these candidates should be in the hands of the undersigned on or before September 11.

The Electoral College will meet September 12, 2 P. M., in the Faculty Room of Concordia College, Fort Wayne, Ind.

H. C. Luehr, *Chairman of Board*,
2313 Hanna St., Fort Wayne, Ind.

Milwaukee, Wis.

The following candidates have been nominated for the professorships at Concordia College, Milwaukee, Wis.: —

A. Languages and History.

Rev. Victor Bartling, by Epiphany Church, Detroit, Mich.
Rev. Ed Buerger, by Zion Church, Colby, Wis.; by Immanuel Church, Jackson, Wis.
Mr. O. F. Diersen, by Trinity Church, Merrill, Wis.
Rev. Wm. Dobberfuhl, by Immanuel Church, Sebewaing, Mich.; by Emmaus Church, St. Louis, Mo.
Rev. Herbert Fehner, by Redeemer Church, Orange, N. J.
Rev. E. E. Ferber, by St. Lawrence's Church, Frankenmuth, Mich.
Rev. Aug. Hardt, by Gospel Church, Milwaukee, Wis.; by St. Peter's Church, Arlington, Wis.; by St. John's Church, Mayville, Wis.; by Trinity Church, Harvey, Ill.; by Nazareth Church, Milwaukee, Wis.; by Immanuel Church, Madison, Wis.; by St. John's Church, Racine, Wis.
Rev. J. Hartmeister, by Grace Church, Blairstown, Iowa.
Prof. Edwin Hattstaedt, by Immanuel Church, Milwaukee, Wis.; by Holy Ghost Church, Milwaukee, Wis.
Rev. J. N. H. Jahn, Ph. D., by Immanuel Church, Kingston, N. J.
Rev. Walter Kitzerow, by St. John's Church, Chaska, Minn.
Rev. Paul F. Koehneke, by Trinity Church, Heilbronn, S. Dak.
Rev. Karl Kretzmann, by St. Matthew's Church, Newark, N. J.
Rev. Ernest T. Lahms, by Bethel Church, Chicago, Ill.
Rev. F. August Lindenmyr, by Trinity Church, Pittsburgh, (Mt. Oliver), Pa.
Rev. H. K. Moussa, by Nazareth Church, Milwaukee, Wis.
Rev. H. C. F. Otte, by St. Andrew's Church, Detroit, Mich.
Rev. Th. Pieper, by Epiphany Church, Los Angeles, Cal.
Rev. Walter J. Plischke, by St. James's Church, Shawano, Wis.
Rev. Geo. Schroedel, by Trinity Church, Athens, Wis.
Rev. F. F. Schroeder, by St. John's Church, Bloomfield, N. J.
Rev. R. Schroth, by Zion Church, Beaver, Mich.
Rev. G. Albert Schulze, by St. Paul's Church, Albany, N. Y.
Rev. E. G. Wegehaupt, by Trinity Church, Hanover, Kans.
Rev. E. J. Wille, by St. Peter's Church, Devils Lake, N. Dak.
Rev. Adolf Wismar, by St. Paul's Church, Sheboygan, Wis.
Rev. Ph. Wilhelm, by Zion Church, Independence, Kans.

B. Mathematics, Science, and History.

Rev. Walter Baumhoefener, by St. John's Church, Town Hart, Minn.
Rev. C. A. Gieseler, by St. John's Church, Racine, Wis.
Rev. F. A. Hertwig, by Immanuel Church, Madison, Wis.
Rev. H. Keinath, by Trinity Church, Harvey, Ill.
Rev. F. W. Loose, by Trinity Church, Spencer, S. Dak.
Prof. Enno Schuelke, by St. Paul's Church, Chicago, Ill.; by Trinity Church, Chicago, Ill.; by Immanuel Church, Lindenwood, Ill.; by Holy Cross Church, Chicago, Ill.; by St. Paul's Church, Rockford, Ill.; by Immanuel Church, Milwaukee, Wis.
Rev. G. Steffen, by St. John's Church, Chaska, Minn.
Prof. J. Walther, by Zion Church, Beaver, Mich.
Prof. Wm. Zilliox, by Trinity Church, Fergus Falls, Minn.; by St. Paul's Church, Wimbledon, N. Dak.; by St. John's Church, Bordulac, N. Dak.; by Immanuel Church, New Rockford, N. Dak.

All communications concerning these candidates should reach the undersigned before September 12.

H. Grueber, *Chairman of Board*,
300 Ninth St., Milwaukee, Wis.

Winfield, Kans.

The following nominations for two additional professorships at St. John's College, Winfield, Kans., have been received: —

German and Kindred Subjects.

Walter Bauer, A. M., by St. Martin's Church, Winfield, Kans.
Rev. H. Blanke, by Salem Church, Springdale, Ark.; by St. John's Church, Blackwell, Okla.; by Immanuel Church, Wichita, Kans.; by St. James's Church, Shawano, Wis.
Rev. Rich. B. W. Brenner, by St. Luke's Church, Chicago, Ill.
Rev. A. W. Brueggemann, by St. Peter's Church, Battle Creek, Nebr.
Rev. H. J. Eggold, by Immanuel Church, Arapahoe, Nebr.
Rev. F. A. Fischer, by Zion Church, Vassar, Kans.
Rev. Jul. A. Friedrich, by Immanuel Church, Des Plaines, Ill.
Rev. H. Hamann, A. M., by St. Paul's Church, Tremont, N. Y.; by Immanuel Church, New York, N. Y.
Rev. A. Hardt, by Trinity Church, Fremont, Nebr.
Rev. O. Hattstaedt, Jr., by Grace Church, Blairstown, Iowa; by St. Paul's Church, Albany, N. Y.
Rev. O. E. Heilman, by Trinity Church, Hanover Kans.
Rev. K. Knippenberg, by Redeemer Church, Orange, N. J.
Rev. C. C. Koessel, by Emmaus Church, Milwaukee, Wis.
Rev. F. G. Kuehnert, by Bethel Church, Chicago, Ill.
Rev. C. F. Lehenbauer, by Zion Church, Tampa, Kans.
Rev. John A. Leimer, by Immanuel Church, Bremen, Kans.
Rev. W. Littmann, by Trinity Church, Harvey, Ill.
Rev. Wm. Mahler, by Zion Church, Independence, Kans.
Walter Miller, A. M., by St. Paul's Church, Haven, Kans.
Rev. Hy. Mueller, by Christ Church, Chicago, Ill.; by St. Paul's Church, Addison, Ill.
Prof. H. Nau, Ph. D., by Board of Control, Winfield, Kans.
Rev. W. C. Rehwaldt, by St. John's Church, Scottsbluff, Nebr.
Rev. G. Schroedel, by St. Paul's Church, New Haven, Ind.; by St. John's Church, Osage, Iowa.
Rev. F. Wenger, by Emmaus Church, St. Louis, Mo.

Latin and Kindred Subjects.

Rev. J. M. Bailey, by Epiphany Church, Los Angeles, Cal.
Rev. J. W. Behnken, by Board of Control, Winfield, Kans.
Rev. H. Blanke, by Christ Church, Chicago, Ill.; by St. Paul's Church, Addison, Ill.
Rev. Gust. Doege, by Redeemer Church, Orange, N. J.
R. Ergang, A. M., by St. Paul's Church, Haven, Kans.
Rev. V. Gloe, by St. Martin's Church, Winfield, Kans.
Rev. H. Hamann, A. M., by St. Paul's Church, Tremont, N. Y.; by Immanuel Church, New York, N. Y.
Rev. H. Heise, by St. Luke's Church, Chicago, Ill.
Rev. F. Hertwig, by St. Paul's Church, Albany, N. Y.
Rev. J. N. H. Jahn, Ph. D., by Zion Church, Independence, Kans.
Rev. E. W. Luecke, by St. John's Church, Blackwell, Okla.; by Immanuel Church, Wichita, Kans.; by St. Paul's Church, Winslow, Nebr.
Rev. Hy. Mueller, by St. Paul's Church, Enid, Okla.; by Zion Church, Tampa, Kans.
Rev. F. Niedner, by Immanuel Church, Bremen, Kans.
Rev. J. Oppliger, by First Ev. Luth. Church, Fort Smith, Ark.
Rev. F. E. Pasche, by St. Andrew's Church, Chicago, Ill.
Rev. G. Schroedel, by St. Paul's Church, New Haven, Ind.; by St. John's Church, Osage, Iowa.
Rev. W. Speckhard, by St. Andrew's Church, Detroit, Mich.
Rev. L. Spitz, by Trinity Church, Harvey, Ill.
Rev. F. Wenger, by Emmaus Church, St. Louis, Mo.

Communications relative to these candidates should be in the hands of the undersigned within two weeks after date of publication of this list.

R. Miessler,
303 S. Tenth St., Independence, Kans.

Treasurers' Reports.

ENGLISH DISTRICT.—*Board of Support:* Trinity, Grantwood, N. J., $3.00; Trinity, East St. Louis, 5.50; Mount Calvary, St. Louis, 10.40. ($18.90.) *Budget Treasury:* Concordia, Conover, N. C., 150.00; Pilgrim Sunday-school, St. Louis, 10.00; Our Savior, Chicago, 23.45; Hope, Grand Rapids, Mich., 20.00; Our Savior, St. Louis, 10.96; Our Savior, Cincinnati, 52.69, from Bible Class, 75.00, from Junior League, 50.00; Grace, Cleveland, 200.00; Holy Trinity, New York, 40.00; Our Redeemer, St. Louis, 142.00; C. H. Munsch, St. Louis, 25.00; St. Andrew's, Detroit, 345.75; Redeemer Sunday-school, North Tonawanda, 16.84; Grace, Jersey City, N. J., 50.00; Coyner's, Waynesboro, Va., 209.50; Our Savior, Brooklyn, 44.40; Grace, San Diego, 11.00; Grace, St. Louis, 137.50; Pilgrim, St. Louis, 126.67. ($1,740.76.) *Church Extension — District:* Trinity, Grantwood, N. J., 5.00; Trinity, East St. Louis, 2.75; Grace, Cleveland, 25.00; Layton Park School, Milwaukee, 30.00; Redeemer, Hinsdale, Ill., 2.00; Mount Calvary, St. Louis, 5.20; Mount Olive, Milwaukee, 60.00. ($129.95.) *Church Extension — General:* Trinity, Grantwood, N. J., 5.00. *Deaf-mute Missions:* Trinity, Grantwood, N. J., 4.00; Trinity, East St. Louis, .91; Mount Calvary, St. Louis, 2.34; Messiah Sunday-school, Detroit, 20.00. ($27.25.) *District Budget:* Concordia, Conover, N. C., 123.00; Our Savior, St. Louis, 8.94; Our Redeemer, St. Louis, 118.30; St. Andrew's, Detroit, 307.00; Redeemer Sunday-school, North Tonawanda, 10.00; Grace, Jersey City, N. J., 25.97; Our Savior, Brooklyn, 60.24; Grace, San Diego, 9.02; Grace, St. Louis, 112.50; Pilgrim, St. Louis, 82.92. ($857.89.) *District Treasury:* Trinity, East St. Louis, 1.37; Mount Calvary, St. Louis, 2.60; Mount Olive, Milwaukee, 30.00. ($33.97.) *European Missions:* Trinity, Grantwood, N. J., 1.00; Trinity, East St. Louis, .69; Redeemer Sunday-school, Hinsdale, Ill., 2.00; Mount Calvary, St. Louis, 2.60. ($6.29.) *Foreign Missions:* Calvary Catechumens, Buffalo, 5.00; Trinity Sunday-school, Pittsburgh, 50.00; Trinity, East St. Louis, 4.95; St. Andrew's Confirm. Class and Saturday-school, Detroit, 2.00; Redeemer Sunday-school, Hinsdale, Ill., 5.00; Mount Calvary, St. Louis, 10.40; N. N., Buffalo, 4.00. ($81.35.) *Foreign-tongue Missions:* Trinity, Grantwood, N. J., 1.62; R. K., Calvary, Buffalo, 5.00; Trinity, East St. Louis, .55; Grace, Cleveland, 50.00; St. Andrew's Confirm. Class and Saturday-school, Detroit, 2.00; Redeemer Sunday-school, Hinsdale, Ill., 1.20. ($60.37.) *General Home Missions:* Trinity, Grantwood, N. J., 5.00; Trinity, East St. Louis, 4.68; Redeemer, Hinsdale, Ill., 5.00; Mount Calvary, St. Louis, 10.40; N. N., Buffalo, 4.00. ($29.08.) *Immigrant and Seamen's Missions:* Trinity, Grantwood, N. J., .30; Trinity, East St. Louis, .28; Redeemer Sunday-school, Hinsdale, Ill., .45. ($1.03.) *Indian Mission:* Trinity, East St. Louis, .68; Redeemer Sunday-school, Hinsdale, Ill., .52. ($1.20.) *Mountain Retreat in India:* St. Andrew's Confirm. Class and Saturday-school, Detroit, 2.00. *General Relief:* Trinity, East St. Louis, .27. *Seminary Radio Station:* Chas. Schoot, Emmanuel, Asheville, N. C., 5.00. *Ministerial Education Fund:* Trinity, Grantwood, N. J., 2.50; Calvary Catechumens, Buffalo, 10.00, from Bible Class, 3.00; Trinity, East St. Louis, 1.38; Grace, Cleveland, 15.00; St. Andrew's Confirm. Class and Saturday-school, Detroit, 2.00; Redeemer Walther League, Hinsdale, Ill., 3.00; Coyner's, Waynesboro, Va., 25.00; Mount Olive, Milwaukee, 48.00. ($109.88.) *Missions — District:* Trinity, Grantwood, N. J., 20.00; Pilgrim Sunday-school, St. Louis, 33.03; Hope, Grand Rapids, Mich., 20.00; Trinity Sunday-school, Pittsburgh, 90.00; Trinity, East St. Louis, 27.50; Grace, Cleveland, 125.00; Redeemer, Chicago, 30.00; St. Andrew's Confirm. Class and Saturday-school, Detroit, 5.00; Layton Park, Milwaukee, 126.25; Concordia Sunday-school, Akron, O., 150.00; Redeemer, Hinsdale, Ill., 10.00; Coyner's, Waynesboro, Va., 200.00; Mount Calvary, St. Louis, 52.00; Sherman Park, Milwaukee, 102.68; Mount Olive, Milwaukee, 300.00. ($1,291.46.) *Colored Missions:* Trinity, Grantwood, N. J., 2.00; Calvary Catechumens, Buffalo, 5.00; Trinity, East St. Louis, 4.49; Layton Park School, Milwaukee, 25.00; Redeemer Sunday-school, Hinsdale, Ill., 3.27; Coyner's, Waynesboro, Va., 40.00; Mount Calvary, St. Louis, 9.36. ($89.12.) *South American Missions:* Trinity, Grantwood, N. J., 2.50; Trinity, East St. Louis, 1.79; St. Andrew's Confirm. Class and Saturday-school, Detroit, 2.00; Redeemer Sunday-school, Hinsdale, Ill., 4.00; Mount Calvary, St. Louis, 5.20. ($15.49.) *Synodical Building Fund:* Concordia, Conover, N. C., 28.50; Trinity, Pittsburgh, 31.75; St. Andrew's Sunday-school, Detroit, 1.50; Grace, Jersey City, N. J., .80; Mount Olive, Newton, N. C., 120.00. ($182.55.) *Bethlehem Orphanage, Fort Wadsworth:* R. K., Calvary, Buffalo, 5.00. *City Mission in Cincinnati:* Our Savior, Cincinnati, 50.00. *Synodical Treasury:* Trinity, Grantwood, N. J., 12.00; Trinity, East St. Louis, 17.26; C. H. Munsch, St. Louis, 25.00; Redeemer, Hinsdale, Ill., 5.25; Grace, Elyria, O., 31.80; Mount Calvary, St. Louis, 24.18. ($115.58.) *Buffalo Institutional Missions:* Calvary Catechumens, Buffalo, 5.30; N. N., Buffalo, 20.00. ($25.30.) *Church of Our Redeemer in New York — Certificate:* Mrs. Elizabeth Glosh of Our Savior Church, Cincinnati, 50.00. *City Mission in St. Louis:* St. Louis: Mount Calvary, 3.50; Our Redeemer, 19.88; Pilgrim, 18.75; Edwin Lich, Pilgrim, 50.00. ($92.13.) *City Mission in St. Louis — Social Service Work:* Grace Ladies' Aid Society, St. Louis, 3.00. *City Mission in Detroit:* St. Andrew's Confirm. Class and Saturday-school, Detroit, 1.00, from Ladies' Aid Society, 6.00. ($7.00.) *Girls' Dormitory in Conover:* Coyner's, Waynesboro, Va., 251.00. *Deaf-mute Institute:* St. Andrew's, Detroit, 18.00, from Confirm. Class and Saturday-school, 2.00. ($20.00.) *Michigan Children's Friend Society:* St. Andrew's Ladies' Aid Society, Detroit, 25.00. *Home for Feeble-minded in Watertown:* R. K., Calvary, Buffalo, 5.00; St. Andrew's Confirm. Class and Saturday-school, Detroit, 1.00. ($6.00.) *Orphanage in Des Peres:* Our Redeemer, St. Louis, 18.93; Chas. Von Behren, Our Savior, St. Louis, 10.00. ($28.93.) *Home for the Aged in St. Louis:* Trinity Ruth Circle, East St. Louis, 5.00; Our Redeemer, St. Louis, 7.57. ($12.57.) *Home for the Aged in Arlington Heights — Building Fund:* Redeemer, Chicago, 64.82. *Home for the Aged in Monroe, Mich.:* St. Andrew's, Detroit, 6.25. *Hospital in St. Louis:* Our Redeemer, St. Louis, 4.73. *Orphanage Sperlingshof in Germany:* R. K., Calvary, Buffalo, 10.00. *Near-East Relief:* St. Andrew's, Detroit, 2.00. *Sanitarium in Wheat Ridge:* St. Andrew's Confirm. Class and Saturday-school, Detroit, 1.00; Redeemer Ruth Guild, North Tonawanda, 19.00; Trinity Walther League, Dallas, Tex., 67.00. ($87.00.) *Salary of Miss Olive Gruen in China:* Mount Calvary Sunday-school, St. Louis, 13.00. *Pension Fund:* R. J., 5.25; A. D., 10.00. ($15.25.) *Society of Missouri for Homeless Children:* Our Redeemer, St. Louis, 2.84. *Walther League Mission Fund:* Concordia, Conover, N. C., 1.95; Emmanuel, Baltimore, 10.56; St. Andrew's Missionary Guild, Pittsburgh, 125.00; Coyner's Walther League, Waynesboro, Va., 1.53. ($139.04.) — GRAND TOTAL: $5,725.25.

The treasurer of the Lutheran Orphan Home in Indianapolis, Ind., acknowledges receipt of $79.50 from the Ladies' Aid of the Redeemer Church in Indianapolis.

July 31, 1923.

ENGLISH DISTRICT. — *Board of Support:* Mount Calvary, St. Louis, $10.40; Trinity, East St. Louis, 5.50. ($15.90.) *Budget Treasury:* Our Savior, Sheboygan, 76.45; Pilgrim, Kenmore, N. Y., 4.33; Grace, Strasburg, Ill., 266.00; Holy Trinity, New York, 40.00; Our Savior, St. Louis, 13.40; Immanuel, Pittsburgh, 48.00; Our Savior, Chicago, 19.15; Our Savior, Cincinnati, 66.01, from Sunday-school, 50.00; Pilgrim Sunday-school, St. Louis, 10.00; Redeemer, St. Louis, 142.00; Good Shepherd, Maywood, Ill., 21.25; St. Stephen's, Catawba Co., N. C., 19.72; Augustana, Catawba Co., 16.00. ($792.31.) *Church Extension Fund:* Mount Calvary, St. Louis, 5.20; Trinity, East St. Louis, 2.75. ($7.95.) *China Mission:* A member of Faith, Cleveland, 40.00. *Deaf-mute Missions:* Mount Calvary, St. Louis, 2.34; Trinity, East St. Louis, .91. ($3.25.) *District Budget:* Mount Olive, Chicago, 92.10; Pilgrim, Kenmore, N. Y., 3.55; Grace, Strasburg, Ill., 218.00; Our Savior, St. Louis, 10.95; Our Savior, Chicago, 25.00; Redeemer, St. Louis, 118.30. ($467.90.) *District Treasury:* Windsor Park, Chicago, 8.18; Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, 1.37. ($12.15.) *European Missions:* Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, .69. ($3.29.) *Foreign Missions:* Calvary Vac. Bible School, Buffalo, 7.00; Mount Calvary, St. Louis, 10.40; Trinity, East St. Louis, 4.95. ($22.35.) *Foreign-tongue Missions:* Trinity, East St. Louis, .55. *General Home Missions:* Mount Calvary, St. Louis, 10.40; Trinity, East St. Louis, 4.68. ($15.08.) *Immigrant and Seamen's Missions:* Trinity, East St. Louis, .28. *Indian Mission:* Trinity, East St. Louis, .68. *Ministerial Education Fund:* Trinity, East St. Louis, 1.38. *Missions — District:* Windsor Park, Chicago, 132.87; Bethlehem, Roslindale, Mass., 69.26; Faith Sunday-school, Cleveland, 4.18; Pilgrim Sunday-school, St. Louis, 25.69; Mount Calvary, St. Louis, 52.00; Good Shepherd, Maywood, Ill., 15.00; Trinity, East St. Louis, 27.50. ($326.50.) *Colored Missions:* Calvary Vac. Bible School, Buffalo, 4.65; Faith L. A. S., Cleveland, 12.00; Mount Calvary, St. Louis, 9.36; Trinity, East St. Louis, 4.49. ($30.50.) *General Relief:* Trinity, East St. Louis, .27. *South American Missions:* Our Savior, Chicago, 10.50; Mount Calvary, St. Louis, 5.20; Trinity, East St. Louis, 1.79. ($17.49.) *Synodical Building Fund:* St. Peter's, Conover, N. C., 12.00; Bethlehem, Roslindale, Mass., 4.00; N. N., Genoa, Colo., 5.36; Miss Wilma B. Prange, St. Mark's, Sheboygan, 45.00. ($66.36.) *Synodical Treasury:* Grace, Elyria, O., 66.20; Mount Calvary, Lancaster, Pa., 17.45; Mount Calvary, St. Louis, 24.18; Trinity, East St. Louis, 17.26. ($125.09.) *China — Support of Rev. Max Zschiegner:* Trinity Walther League, Pittsburgh, 100.00, from Sunday-school, 50.00. ($150.00.) *Salary of Missionary Heckel in India:* Emmanuel, Baltimore, 50.00. *City Mission in St. Louis:* Mount Calvary, St. Louis, 32.20; Our Redeemer, St. Louis, 19.88. ($52.08.) *Rent of Italian Mission in Englewood, N. J.:* Trinity Sunday-school, Grantwood, N. J., 25.00. *Home for the Aged in St. Louis:* Our Redeemer, St. Louis, 7.57. *Orphanage in Addison, Ill.:* Mount Olive, Chicago, 6.00. *Orphanage in Des Peres, Mo.:* Our Redeemer, St. Louis, 18.93. *Hospital in St. Louis:* Our Redeemer, St. Louis, 4.73. *Sanitarium in Wheat Ridge:* Trinity Walther League, Pittsburgh, 107.50; Bethlehem Guild, Roslindale, Mass., 5.00; St. John's Young People's Society, Fort Lee, N. J., 20.00. ($132.50.) *Niedringhaus Fund:* Mount Calvary, St. Louis, 1.00. *Lutheran Sufferers in Germany:* Mrs. Grossman, Redeemer, Chicago, 10.00. *Society of Missouri for Homeless Children:* Our Redeemer, St. Louis, 2.84. *Designated Students in Winfield, Kans.:* Mount Calvary, St. Louis, 37.50. — GRAND TOTAL: $2,447.43.

$210.00 from Redeemer Church, Chicago, acknowledged in previous reports for *District Missions* should be credited to *Synodical Treasury.*

August 18, 1923.

WM. E. JUNGE, *Treas.*,
3947 Labadie Ave., St. Louis, Mo.

NORTHERN NEBRASKA DISTRICT.—July: Budget Treasury: General, $2,384.84, District, 2,586.67; Synodical Building Fund, 116.50; Seward Addition, 214.45; Fremont Orphanage, 1,058.99; Sundries, 969.99. — *Total*, $7,331.44.

W. G. BROMMER, *Treas.*

NORTH WISCONSIN DISTRICT. — July 16 to August 15: *Group I*, $3,907.83. *Group II*, 135.00. *Group III*, 645.55. — *Total*, $4,688.38. W. H. DICKE, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — July: Synodical Budget, $1,651.55; Synodical Building Fund, 228.75; Miscellaneous, 748.45. — *Total*, $2,628.75. G. A. WEISS, *Treas.*

SOUTHERN NEBRASKA DISTRICT. — July: Synodical Treasury, $493.89; Synodical Building Fund, 83.46; Missions, 2,135.42; Miscellaneous, 3,022.38. — Total, $5,735.15. A. SCHUELKE, *Treas.*

WESTERN DISTRICT. — July 16 to August 15: Synodical Treasury, $1,012.39; Synodical Building Fund, 480.00; Missions, 4,032.40; Synodical Budget, 1,737.46; District Budget, 1,283.10; Miscellaneous, 1,766.68. — *Total*, $10,412.03. G. HOERBER, *Treas.*

Contributions Sent Direct to Treasurer of Synod.

Miscellaneous: From Mrs. Dora Hoffmann, per H. Hohenstein, for Mission in China, $5.00. W. F. Weber, N. Y., for South American Missions, 8.75. Per Fr. Brand, for Christmas-boxes to India: Miss E. Kuechle, 5.00; Miss L. S., 5.00; St. Paul's Ladies' Aid Society, Indianapolis, Ind., 10.00; for Ambur Boarding School, from Grace Ev. Luth. Church, Bedford Park, N. Y., 40.00. Geo. C. Ehlers, for Board of Support, 15.00. Per C. P. H.: Mr. and Mrs. Telger, Okawville, for orphan children, 2.00; Rev. E. A. F. Riess, Duluth, Kans., for Missions, 25.77; Lizzie Wellmann, Carrollton, Mo., for synodical purposes, 8.00; Mrs. Anna Brockshus, Ocheyedan, Iowa, for Colored Missions, 8.25; Mrs. A. Altemester, Bancroft, Nebr., for Missions, 1.00. Per Fr. Brand, for transportation of Christmas-boxes to India: From "A Friend," St. Louis, Mo., 3.00; Mrs. F. Vonderahe, St. Louis, 5.00; Mrs. Sophie Mehl, Lockport, Ill., 2.00; N. N., St. Louis, 1.50; N. N., St. Louis, .70; Ladies' Aid, Waconia, Minn., 7.00; per Rev. H. C. Meyer, Detroit, 2.00; Holy Cross Young Ladies' Society, St. Louis, 10.00; Ladies' Aid, Springfield, Ill., 2.50; for medical supplies, Bethesda Hospital, Ambur, from Mission Circle, Washington, D. C., 25.00; for Christmas celebration, Trivandrum, from Miss Amalie Kuegele, 15.00. H. H. Hackstedde, Cincinnati, O., per W. Lehr, Treas., for Missionary A. H. Gebhardt, China, 200.00. Congregation at Woodstock, Ill., per F. W. J. Sylwester, for Oregon School Campaign, 32.00. Gerh. Oberheu, India, per W. Lehr, Treas., for St. Louis Seminary, 5.00. Per Colored Mission Board, for Missions in India, 115.21; Mission in China, 5.00; Waisenhaus Sperlingshof, 1.00. — *Bequest:* Per P. Strasen, Purdy, Mo., from John Rupp, 200.00.

THEO. W. ECKHART, *Acting Treas.*

Acknowledgment.

$130.00 have been gratefully received from Philipp Bitter, Chicago, Ill., for the St. Louis Seminary Fund. F. PFOTENHAUER.

Announcement.

Rev. K. A. Kriesel, of Leipzig, Sask., has been appointed visitor of Circuit C to fill the vacancy caused by Rev. L. Bollefer's removal into another District. P. E. WIEGNER,
President of Manitoba and Saskatchewan District.

Notice.

Any one knowing of Lutheran children attending the Kansas, Missouri, Oklahoma, Texas, or Colorado State Schools for the Deaf will please send their names at once to

REV. E. C. BAKER, *Lutheran Missionary to the Deaf*,
420 W. 11th St., Kansas City, Mo.

The Thirteenth Annual Walther League Convention

of the Ontario District will be held in Stratford, Ont., September 1—3.
F. J. BODE, *President.*

The Ev. Luth. Orphan Home at Addison, Ill.,

will celebrate its fiftieth anniversary on the second Sunday of September, September 9. All former inmates are cordially requested to attend the celebration. W. GAHL, *Sec.*

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Aug 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested). CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Conference Notices.

The Panhandle Special Conference will meet, *D. v.*, September 7 to 10 in Rev. C. M. Beyer's congregation at Wichita Falls, Tex. Confessional address: Rev. Heckmann (Rev. Heinemeier). German sermon: Rev. Klenk (Rev. Meier). English sermon: Rev. Medler (Rev. Napier). Kindly announce your intended presence or absence to Rev. C. M. Beyer. P. KAISER, *Sec.*

The Lake Erie Conference of the English District will meet, *D. v.*, September 11 (10 A. M.) to 13 at Pittsburgh, Pa. (Trinity Church, the Rev. W. H. Dale, pastor). Papers by the Revs. Ruesskamp, Bartels, Webber, Auping. Pastoral sermon: Rev. Auping (Rev. Bartels). Confessional address: Rev. C. H. Kenreich (Rev. Kleiner). Do not fail to notify the local pastor of your intended presence or absence before September 7. F. J. SCHUMM, *Sec.*

The Red River Valley District Conference will meet, *D. v.*, September 18 (noon) to 20 (noon) at Egeland, N. Dak. (the Rev. H. Nieting, pastor). Papers by the Revs. Wille, Nieting, Gierke, Bierwagen, and Moede. Sermon: Rev. Wiese (Rev. E. Yurawitz). Confessional address: Rev. Bierwagen (Rev. Schumacher). Please write whether or not you will be present. E. J. MOEDE, *Sec.*

The Southeastern Texas Special Conference meets, *D. v.*, September 18 to 20 (Tuesday noon to Thursday noon) in Rev. Hellmann's congregation at William Penn, Tex. Papers to be submitted: The Authenticity of the Deuterocanonical Books of the Bible: Rev. Behnken. Exegesis on "Offense and Christian Freedom": Rev. Obenhaus. Historical Sketch on "The Time of the Exile": Rev. Michalk. Augsburg Confession: Art. XI: Rev. Appel; Art. X: Rev. Lammert. Catechization: Rev. Siebelitz. Sermon: Rev. Michalk (Rev. Obenhaus). Confessional address: Rev. Hoemann (Rev. Hillmer). Write to Rev. Hellmann for information as to how to reach William Penn. Please announce promptly. C. J. STEYER, *Sec.*

The Soo District Conference will meet, *D. v.*, September 25 (A. M.) to 27 in Hankinson, N. Dak. Divine services September 26, in the evening. Announcements must be in the hands of the undersigned by September 16. J. P. KLAUSLER, *Sec.*

The Pastoral Conference of the Minnetonka District meets, *D. v.*, September 25 to 27 in Rev. R. Zwintscher's congregation at Plato, Minn. Essayists: Revs. Gade, Weinhold, C. Seltz, Strauch, Weerts, Gamber, Ernst. Sermon: Rev. Baumhoefener (Rev. Blau). Confessional address: Rev. Am End (Prof. Blankenbuehler). Kindly announce your coming. The brethren will be met at Plato on Monday: those coming from the west at 4.19 P. M., those from the east at 7.10 P. M. All those intending to come per auto will please state this in their letter of announcement. A. R. STREUFERT, *Sec.*

The Central Illinois Pastoral Conference will convene, *D. v.*, October 9 to 11 at Decatur, Ill. (President W. Heyne). The following treatises have been assigned: The Fathers of Synod: Rev. W. Hartmann. Die letzten Dinge: Rev. Ph. Wilhelm. "What Think Ye of Christ?" Rev. Berthold. Sermon Suitable for Opening of a Mission: Rev. Nothnagel. Must We Take a Stand against the American Legion? Rev. Gallman. Outlines for Lenten sermons: Rev. Wittrock. Sermon: Rev. Schnack (Rev. Doctor). Confessional address: Rev. Hogist (Rev. Flach). J. C. SCHUELKE, *Sec.*

Change of Addresses.

Rev. E. C. Baker, 420 W. 11th St., Kansas City, Mo.
Rev. O. Boettcher, R. 1, Gresham, Wis.
Rev. H. S. Brustat, 3400 Albemarle Ave., Drexel Hill, Pa.
Rev. P. L. Dannenfeldt, 2300 Rohs St., Clifton Heights, Cincinnati, O.
Rev. G. Ferber, Box 33, Monroe Center, Ill.
Rev. R. Filter, Lutheran Sanitarium, Wheat Ridge, Colo.
Rev. E. Heinecke, R. 5, Albion, Mich.
Rev. Th. E. Hinck, Box 241, Burns, Wyo.
Rev. G. W. Hoffmann, Roseburg, Oreg.
Rev. Th. Hoffmann, Durango, Colo.
Rev. A. W. Kaiser, 166 Walnut St., Woodland, Cal.
Rev. A. C. Keck, 220 S. Marguerita St., Alhambra, Cal.
Rev. R. Kretzmann, 3429 Reynolds St., Fort Wayne, Ind.
Rev. C. F. Kurzweg, Rolling Stone, Minn.
Rev. E. Mappes, 2725 N. 61st St., Omaha, Nebr.
Rev. O. E. Reimnitz, Murdo, S. Dak.
Rev. H. W. Reinke, 279 Williams St., New London, Conn.
Rev. H. Schedler, Junction City, Wis.
Rev. F. Schlottmann, Roonstr. 71, Rostock, Mecklenburg, Germany.
Rev. W. Schroeder, 132 West Ave. C, San Angelo, Tex.
Rev. R. Shippanowski, Box 154, Stony Plain, Alta., Can.
Rev. H. F. Soeldner, Waseca, Minn.
C. Decker, 2160 Carabel Ave., Lakewood, O.
P. E. A. Dorn, R. 2, Gibbon, Minn.
J. W. Feiertag, 335 Benton St., Aurora, Ill.
A. V. Maurer, 5820 Highland Ave., St. Louis, Mo.
F. C. Seevers, Bazile Mills, Nebr.
W. M. Spuhler, *emer.*, 1110 Linden Ave., Akron, O.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance.
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The Lord's Supper.

Come, little flock, behold, God's love
For you this table spread
With priceless riches from above,
For Jesus is the bread.

Draw near and bless His holy name
Who brings this heavenly food;
God's own appointed Paschal Lamb
Here gives His pardoning blood.

This is the royal sacrifice,
For guilty sinners slain;
Come, eat and drink redemption's price
And life eternal gain.

Let thoughtless thousands still neglect
This ordained means of grace;
But God forbid that we reject
This gift of righteousness!

Let us with faith and penitence
Here seek a humble place,
And then shall we, when summoned hence,
In glory see His face, —

Shall eat and drink anew with Him
Whom heaven's hosts adore,
Sit at the marriage of the Lamb
With thousands gone before.

Cascade, Mo. L. M. WAGNER.

Man-Made Gods.

In books, pamphlets, and articles written by evolutionists, atheists, and men of a similar stripe one frequently comes across the catch phrase, "Not God has created man, but man God," which means that God is but a creation of man's brain. The writer does not know who was the originator of this verbal foolishness, but it is very clear to him that the perpetrator of it showed a reprehensible and inexcusable lack of knowledge of both God and man. If man had created God, God would be but a replica of man. For as surely as God did create man in His own image, just so surely man would have created God after his own likeness. For all the gods, or rather idols, that were and are creatures or emanations of man's brain were and are shockingly like men, having their weak virtues and strong vices, their diluted love and unadulterated hatred, their smoldering justice and glaring injustice. So the gods and goddesses of the Greeks and Romans were as lascivious, cruel, and unrighteous as the men that made them, being seducers, thieves, and murderers, in short, so vicious and dangerous that, if they now lived in America, they all would receive a life sentence, — until pardoned, — or be hanged, if they did not have the means to hire a smart lawyer, or lynched, if they happened to have black pigment in their skin. Mohammed's brain evolved a god as carnal and lustful as he was, a god who rewarded his cruel Christian-slaying followers with ever so many beautiful girls in paradise. Buddha made a god who was kind enough finally to allow man to enter Nirvana, *i. e.*, kind enough to annihilate him, a fate that is the wish and hope of all godless, impenitent men.

Coming to modern times, we again find that men made their gods very human. The founder of the Mormon sect made a god who graciously permitted him to have as many wives as he could support, and Mr. Russell and others akin to him invented an insipid divinity, a being without the attribute of justice; for they taught and teach that their god could not condemn men eternally, but would eventually annihilate the unbelievers—a god all ungodly men would gladly accept. From this it is evident that all gods made by men glaringly show the earmarks of their origin, *i. e.*, that they are made after the likeness of men.

The God of the Bible is the very antithesis of man, so that man could never have imagined the true God such as He has revealed Himself. Man by nature knows something of the attributes of God, being able to gain this knowledge from seeing the great works of God in nature. He knows that God must be eternal, omnipotent, etc., Rom. 1, 19. 20; for the gods created by the fancy of the heathen also have such attributes. But man by nature knows nothing of the infinite love of God which prompted Him to send His only-begotten Son into the world for the redemption of mankind. On this point nature is as silent as a tomb. No man could have imagined a love so sublime and incomprehensible. For natural man is vindictive, hating those who hate him. How, then, could he have created a God who so loved His enemies, who continually grieve, insult, and despise Him, as to give

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His only beloved Son into death for them? When this astounding message was preached to heathen nations, it seemed utter foolishness to them; they despised a God of this kind. Whenever it is preached to natural man to-day, he scoffs at it, and it is a stone of stumbling and a rock of offense to him. This clearly shows that man could never have created or imagined God as He is revealed in the Bible.

Man, therefore, even if he had been able to do so, would never have thought of a God like that. For man is carnal-minded, finding pleasure only in the things of this world; his very soul cleaves to the dust of this earth. Now, would this carnal-minded man have created a God who only pledges spiritual joys to His worshipers? Surely not; he would have created a god who would give him in heaven the pleasures of this earth. The Indians could but make a god who would give them happy hunting-grounds. All men, indeed, being carnal-minded, would have created a god who would merely satisfy the desires of the flesh and give them the pleasures of this world.

Again, man is nothing if not proud and self-righteous. He always wants to be considered better and to be on a higher plane than his fellow-men. He will work diligently in order to receive homage and the plaudits of his neighbor. Now, would this proud and haughty being, called man, have created a God who teaches that man is a poor, lost, miserable creature, who cannot by his own works and efforts save himself, that he can do nothing whatsoever toward obtaining salvation, and that he is saved by grace, for Christ's sake, through faith? If man had created God, he would, like all non-Christian religions, have created a god who, though strictly, even sternly righteous, would have said: Serve me and obey my precepts as well as you can, and then I shall overlook your shortcomings; or who would have said: Torture your body, mortify your flesh, and lift yourself above the common herd, and you shall receive a lofty position in heaven from which you may disdainfully look down upon your fellow-men. For a god such as that men would work from morning till night and freely offer up their money and their comfort. That is what the Jews did for the golden calf which they had Aaron make for them. Ex. 32, 1—7.

There is no excuse for all this idolatry. God has clearly revealed Himself in the Bible. There we see the Savior Jesus, who tells all men: "He that hath seen Me hath seen the Father." John 14, 9. Let us look to Jesus and rejoice to see the God of mercy and truth, who has created us and made us to be His people and the sheep of His pasture.

Philadelphia, Pa. E. TOTZKE.

Can the Rich Enter Heaven?

A pious German lady of means once invited her countryman, the noted poet and brilliant conversationalist, Heinrich Heine, to a repast at her house, believing that he would be the life of the gathering. But he was exceptionally silent at table. "Herr Heine, why so pensive?" inquired the hostess. "I was wondering," Heine said, with a look around the richly furnished room; "I was just wondering what you Christians are going to do with the camel question." He, of course, alluded to the words of Christ: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Matt. 19, 24.

Well, what are we going to do with this passage? Let us look at it more closely.

By "kingdom of God" Christ does not mean the state of blessedness after death, though it is true that the worldling cannot enter that either. Christ once said to a scribe (Mark 12, 34): "Thou art not far from the kingdom of God." He did not mean that this man was soon to die and go to heaven, but that he, the Lord, was knocking at the door of this young man's heart, wanting him to enter His kingdom here on earth, the communion of saints. But, say you, there were many rich men in the past and there are many at present who are true children of God. Certainly, from the times of Abraham to those of Joseph of Arimathea (Matt. 27, 57) there have been such.

However, the rich man *as such* cannot enter the kingdom of God, — nor can the poor man *as such*. There arose a sect shortly after the time of Christ, named the Ebionites, meaning *the poor*, who, some say, held it was sinful to have possessions, inasmuch as Christ knew not where to lay His head; they considered abject poverty to be meritorious in the sight of God. From that distant day to ours, poverty, fastings, privations, castigations, and the like, are believed by many to merit forgiveness. But *our* righteousnesses, be they glittering gold or self-imposed penalties, are in God's sight but filthy rags.

But if a man be neither rich nor poor — then what? Perhaps he is *coveting* riches, and the *love* of money, you know, is the root of all evil, or perhaps he is indifferent on the question of entering the kingdom of God, and you know what God says about the lukewarm, Rev. 3. In short, unless we are wearing the wedding garment provided by the bridegroom, we shall be cast into outer darkness. To enter the strait gate we must divest ourselves of all robes of our own making, and put on the garments of Christ's righteousness.

Nothing in my hand I bring,
Simply to Thy cross I cling.

No man is ever saved, is ever admitted into the kingdom of God, unless through the mirror of the Law he has come to acknowledge himself a pauper before God, as respects moral and material worth. Seeing and acknowledging his unspeakable destitution, his bankruptcy of soul, he cries, Lord, save me! Matt. 14, 30. And the Lord *does save*, for He came into the world to save sinners.

The rich man has entered into the kingdom of God, but not as a rich man. He gave the matter of his possessions no thought when accepting Christ; he had for the time completely forgotten them, for has he not better wealth, even

that righteousness, peace, and joy in the Holy Ghost which Paul identifies with the kingdom of God? Rom. 14, 17.

But this rich man comes back to every-day life. What now will be his attitude toward his wealth? Did he not renounce everything he possessed before he became a disciple of Christ? Luke 14, 25—35. How will he feel about his houses and lands, his stocks and bonds, after saying good-bye to them all?

They will be the same, and yet not the same. He is now in the service of a new Master. The money he has or makes has a new purpose. He does not try to make money for the sake of accumulating wealth; his one purpose, end, and aim will be to show his love for Christ, who first loved him; to this end he henceforth supports his family, to this end he advances the kingdom of God gladly and freely.

But is there not a great danger in riches? Yes, but there is also a great danger in poverty, and there is a great danger in trying to get rich. A prominent speaker once said, "The power to make and save money carries with it the destruction of the impulse to give it away." This is too sweeping, but it is true that the accumulating of money easily absorbs a man to the extent of losing sight of his soul's salvation. *Anything* clung to in selfishness corrupts the soul. Let us never forget the Lord's warning: "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12, 25.

Are we then to *despise* riches and things material? By no means. They are a great temporal blessing of God, if rightly used. They place within your reach culture, refinement, social advantages, opportunities of travel and recreation, even luxuries, an old age without the cares and worries of daily bread — surely such temporal blessings are not to be despised. But, my friend, riches and ample means give you opportunities far more exalted, for it is more blessed *to give* than to receive.

Man lives not by bread alone, but by every word that proceedeth out of the mouth of God. The non-Christian tries to live by bread alone and starves his soul. The Christian adds to his bread — to the nourishment of his body — every word of God. These words of Christ, translated into the Christian's life, mean faith and trust in the Savior, that peace which the world cannot give, that blessedness which consists in giving rather than receiving, and that hope and certainty of a life eternal based on the sure Word of God.

Winfield, Kans. A. W. Meyer.

Could Our Congregation Do Better?

To determine whether our congregation could do better, we must first inquire, "What has our congregation been doing?" There is no purpose in gathering financial and parochial reports of our congregation unless we study them and use them in planning our work. A few questions are suggested with a view to determining whether our congregation could do better.

1. Could our congregation do better financially? How much money did our congregation raise, and how much does that average per member? Is that much or little? Are all the members contributing? If not, why not? Could some of them give more? Why won't they give more? Is it greed, or lack of information, or misunderstanding, or simply neglect and thoughtlessness? What are other congregations doing? Is their average higher or lower? If the former is the case, how do they do it? Are their members richer?

Has our congregation contributed its share to all synodical expenses and common enterprises? If not, why not? Other congregations, which are smaller or which are laboring under great difficulties, nevertheless meet their synodical obligations; how is it that they do it while our congregation is not doing it?

2. Could our congregation do better with regard to church attendance? How many members has our congregation? What is the average attendance in the morning? What is the average attendance in the evening? What percentage of the congregation comes to church every Sunday? Why is our average not higher? Could the sermon be improved? Would more frequent visits by the pastor stimulate the attendance? Do the members admonish each other in that respect? Are those who are unfaithful looked after?

How many strangers attend our services? How many of them do we get? Could more be done by members, officers, ushers, or the pastor to bring these visitors into the congregation?

3. Could our congregation do better with respect to going to the Lord's Table? How many times have the members communed? How many communions does that average per member? Why is the average not higher? If Luther gives a minimum of four times a year, why have Communion *only* four times a year? Would it help if we had Communion more frequently, say at least once a month, besides on festival occasions? Would it help if we instructed our catechumens and adults to go to Communion *at every opportunity* and say nothing about *four* times a year? What is done to stimulate the conscience of the individual Christian to bring to him a greater appreciation of the Sacrament? Are those looked after who neglect this Christian privilege?

4. Could our congregation do better as to increasing its membership? How many members has our congregation gained this year? What percentage of increase does it make? Why do some congregations grow so rapidly? Why do small congregations double their membership in a year and large congregations not? Is any effort made to bring in the unchurched in the families in which we have members or Sunday-school children? Does ringing a church-bell do all that can be done to win new members? Does it fulfil the command of Christ: "Go out into the highways and hedges and compel them to come in"?

5. Could our congregation do better in preventing losses? How many members did we lose last year? How many are there on our lists who have not gone to Communion and to church for a year or more, take no active interest in the congregation, and do not contribute at all or at least only very little? Those are the lost ones. Why have these members been lost? What are we doing to prevent such losses? Could any of these losses have been prevented? Would more frequent visits by the pastor help, especially at the beginning of the decline?

This is by no means an exhaustive study of the question, and no answer is proposed. It is merely a guide and an

outline for analysis of congregational conditions with a view to determining whether our congregation could do better. In what respect could it do better? How could it do better?

You may complain that this article has proposed no plans and suggested no methods. But has it not stimulated you to examine your own field with its conditions and possibilities? Has it awakened a desire in you to take hold of the work in your congregation with more zeal and with an earnest prayer to God that He would show you the way? Has there arisen in your heart and soul the determination: I am going to study the work which God has entrusted to me, and I am going to do it with all my might? Thank God for that! No one knows your field as you can know it, and if, under the guidance of God and in consultation with your brethren, you will find ways and means, — perhaps nothing more is necessary than greater earnestness and devotion to the means and methods and instruments which you have been using, — then you will rejoice all the more in building the walls of Zion in your place. God bless you!

Brooklyn, N. Y. ARTHUR R. G. HANSER.

The Plight of Lutheran University Students.

Address Delivered before the American Luther League Convention, Iowa District, Waterloo, Iowa, September 17, 1922.

The spiritual atmosphere at the colleges and universities of our country and State is not good from the standpoint of sincere Lutheran confessionalism. It is a well-known fact that the instruction is given from a materialistic viewpoint. Evolution is treated as an established fact. Very few instructors are there that are not evolutionists, radical or modified. It matters little which department one scrutinizes: the liberal arts, geology, physics, medicine, psychology, education, or theology, for everywhere the error of evolution is recognized in a radical or in a modified form.

The effect of being constantly confronted by this dangerous delusion, hearing it and speaking of it constantly, recognizing it in class instruction, or even admitting it in examinations can only be one of undermining or totally depriving a Lutheran of the simple Bible faith that "in the beginning God created the heaven and the earth." As a protest against evolutionistic instruction there was introduced in the Kentucky Legislature at the 1922 session a bill forbidding the teaching of anything at state schools that conflicts with the Bible. In the course of the discussion a very striking statement was made by a Mr. Allen, who said: "I sent Christian boys to the university, and infidels came back."

There are other dangers. There is the college secret society, which tends to break down the resistance against the evil of lodgism in our country, there is unionistic tendency of the Y. M. C. A. and Y. W. C. A., which would have us believe that all churches are equally desirable and which therefore makes for indifference and discourages distinctive confessionalism, there is the campus dance. All these things work together and usually produce one result. This is either a spirit of outward hostility against the simple Bible faith that was inculcated upon the minds of our young people before confirmation, or a spirit of lukewarmness and indifference. Said one who had been asked why he no longer wished to be identified with our Church: "The Lutheran Church of the Missouri Synod is too narrow-minded; I have learned to see things in a different light since I went to the university."

Denominational institutions with their chapel exercises are, if anything, even worse than state institutions to create a spirit of positive aversion towards courageous confessionalism. An exposure for any length of time to the unionistic atmosphere makes all but very few staunch Lutherans lukewarm unionists. The case of a doctor is a typical example; he attended a Presbyterian institution and is now affiliated with the Presbyterian Church. And the brand of "Christian" instruction is plainly indicated by the experience of one of our Lutheran schoolteachers who wished to take up some work to assist him in getting a State teachers' certificate. He chose history of education. The work assigned to him for one week included the review of thirteen volumes written by various authors on this subject, and all were written by evolutionists. He did not continue the work.

PROFESSIONAL MEN LOST TO US.

Why are there so few professional men in our circles? Where are the Lutheran lawyers, doctors, educators, and journalists? Has the Lutheran Church not furnished its share of professional men? It has. Many have gone to the institutions from our circles to enter these professions, but the majority came back as indifferent Lutherans or non-Lutherans. Offhand we could here mention the names of a half-dozen erstwhile Lutheran professional men with whom we lately came into contact who now are either members of sectarian churches or infidels. And it seems that fewer men withstand the temptations than women.

We do not wish to create the impression that our young people studying at these institutions are, or were, superficial, insincere Lutherans. No; rather are they usually of the best and most intelligent younger members of the Church. But what we wish to bring out here with all force is that their simple Bible faith is exposed to so many and dangerous trials that, humanly speaking, it is not at all a wonder that some go astray; it is rather a miracle that not all are lost!

THE GOSPEL'S PRESERVING POWER.

There is but one means of saving our studying young people. The Gospel is that power which alone can and will save them. The Gospel must constantly be shown them that by it they may be influenced to hold fast the simple Bible faith in their Savior Jesus Christ and to stand fast against all manner of indifference and error.

A GRAVE INDICTMENT.

And now you can understand the plight of our Lutheran students at the state educational institutions. What we must say amounts to a grave indictment of our Church and ourselves. It is a deplorable fact that at none of our Iowa state educational institutions have we either a resident local pastor, nor a student pastor, nor even a place which could be made the headquarters for effective and intensive pastoral work, where students and pastor could meet and discuss the problems and visualize the dangers and be strengthened in the simple Bible faith. Our Church suffers very serious losses both numerically and in the caliber of the losses, for educated people become in life the leaders, and we are sadly in need

of genuinely Lutheran representative men among the leaders in the professions. They need us while at the universities and colleges, we will need them when they enter public life. While at the institutions our young men and women need the kind, pastoral voice ever in their ears that reminds them of the love of their Savior and their confirmation vow, that points out dangers to them and fortifies them against these; they must constantly be in touch with men that are watchful and ready to "strengthen those things that are weak and that are ready to die."

The mission board of the Iowa District realizes the condition; the District as such is concerned about the state of affairs; the Walther League of Iowa in 1921 petitioned Synod to take steps immediately to remedy the condition and offered its assistance. The District as such could not until now begin the work solely because various things fill the program of the Church at present and demand undivided attention; thus the needed funds for the procuring of suitable student centers could not be allowed at present by the District as such.

LUTHERAN STUDENT CENTERS.

Experience teaches us that the work among students at a university or college is very special work. It is best performed through student pastors and Lutheran student homes where those of one faith can mingle and associate in religious and social activities. At the Illinois University at Champaign, Ill., a Lutheran students' home is maintained, which has been a wonderful success. The Indiana A. L. L. has provided a home for the Lutheran boys at Purdue University, La Fayette, Ind. Efforts are now being made to establish Lutheran homes at Madison, Wis., and at other places.

Such student centers, when once established, have been shown to be self-sustaining; this is accomplished by furnishing lodging to as many young men as can be accommodated. These are kept in constant touch with each other in a Lutheran environment. The homes are made the headquarters for religious and social activities; Bible classes can be held, attended by all Lutheran young men and women on the campus. The homes are in charge of Lutheran matrons or chaperoning families. To hear of these successful student centers at other universities and then to think of our Iowa conditions makes one long for similar efforts here for our Iowa Lutheran students.

THE PLEA.

You delegates to the American Luther League of Iowa Convention, I appeal to you! You are interested in the education of our Lutheran youth and in the welfare of those at the state institutions. What can be done for them? Cannot the obstacle of lack of funds be removed and the right thing done for our Lutheran students? Are we, living in the unexcelled garden spot of the United States, unable to do so? Shall we not try to stop the leak through which our dear Church suffers the loss of many of the best and most intelligent members? And even while I look into your faces, asking you this question, I know your answer. I thank you!

Cedar Rapids, Iowa. N. P. Uhlig.

Young people, being inexperienced, do not understand the wiles of Satan and the world. — *Luther.*

Editorial.

Swedish Lutheran Entanglements. — We confess to a feeling of acute uneasiness as we read the articles recently published in the organs of the Swedish Augustana Synod on the prospective visit of Archbishop Soederblom of Sweden to America. The attachment which Swedish Americans feel for their home country is well known, but it is not as a Swede, but as a Swedish Lutheran, that Soederblom will be welcomed by the Augustana Synod. Yet Soederblom is one of the outstanding religious radicals of the day, being a leading representative of the so-called Science of Religion school of European theologians, who have utterly wiped out the difference in kind which exists between the Christian religion and pagan religions. Yet the articles referred to welcome the announcement of Soederblom's American tour with the prayer that it may bring to the Augustana Synod "great spiritual blessings," and the Swedish primate is expected to take a prominent part in the dedication of the new Augustana Theological Seminary buildings at Rock Island. Moreover, the hope is expressed that Soederblom's visit will "strengthen the bond which unites our Church with the mother-church" in Sweden, and that it will help keep alive the "priceless Lutheran faith" in the home-church as well as in the Augustana Synod.

Now, aside from Archbishop Soederblom's radicalism, which strikes at the very foundations of Christian faith, the Lutheran Church in Sweden is far from having preserved inviolate the "priceless Lutheran faith." German rationalism has found a soil, for some decades past, in the theological seminaries of Sweden, and the decay of Lutheran doctrine is painfully evident both in the pulpit and in the religious press of that country. Yet the *Lutheran Companion* greets Soederblom as "the ecclesiastical head of the Church of our fathers." How far that Church has strayed from the principles of Lutheranism may be understood from the fact that within the past year full religious fellowship has been established between the Swedish Lutheran Church and the Anglican (Episcopal) Church. Now note that the Anglican Church has relations of fellowship also with the Greek (Russian) Catholic Church, which fosters among its adherents a belief in holy pictures, which are worshiped in private and public and are expected to grant forgiveness of sins, to provide daily bread, and to give help and protection. Allied with Lutheranism on the one hand and with the idolatrous church of Russia and Greece on the other, the Anglican Church is one of the strangest spectacles in modern church history. But Anglicans have emphasized, to the exclusion of doctrinal agreement, the office of bishop (episcopacy) in the Church and are willing to fellowship any church that can trace a line of bishops who by laying on of hands confer the gifts of the Holy Spirit. Because Swedish Lutherans have bishops, Anglicans are willing to fellowship them. When Bishop Anderson of the (American) Episcopal Church a decade ago tried to establish brotherly relations with the Augustana Synod, he was turned down cold. Now, the "mother-church" has done what the Augustana Synod has refused to do, yet the *Lutheran Companion* can write that "the two Churches" (Augustana and the mother-church in Sweden) "profess one and the same faith and are one in the spirit."

To us this fraternizing of American Swedes with the decaying state church of Sweden looks like a dangerous entanglement and a denial of the Lutheran position. It seems to us that the best way of "keeping alive the priceless Lutheran faith" in Sweden would be strong utterances of protest against the communing of Swedish Lutherans at the same altar with members of the Anglican Church, with its division into Mary worshipers

and worshipers of Darwin. And if Swedish Lutherans will not accept this testimony, what harm could come to the Augustana Synod if it withdrew from a fellowship which is compromising it among American Lutherans who seek to maintain in this country "God's Word and Luther's doctrine pure"? Should physical origin count when religious principle is at stake? Paul's teaching that in the Christian Church "neither Jew nor Greek" must count for anything surely applies here. Also this: "He that loveth father or mother more than Me is not worthy of Me." G.

Death of Dr. Theophilus Mees. — The death of this Ohio Synod theologian was reported July 25. Dr. Mees was a graduate of Concordia College at Fort Wayne and of Concordia Seminary, St. Louis, Mo. He served the institution of the Ohio Synod at Columbus from 1875 until shortly before his death, carrying a full quota of work until February of this year, when he suffered a breakdown due to heart disease. G.

Dr. Sihler's Fine Gift. — On another page we print an acknowledgment which says in a brief and matter-of-fact way that Dr. E. G. Sihler of Columbia University has given his fine classical library to Bronxville Institute. Large gifts in money to our colleges and seminaries have become more frequent than at any time in the past, but this donation possesses more than ordinary significance. It is a splendid thing to convert into cash five thousand or ten thousand dollars worth of bonds and make them a gift for the upbuilding of our educational institutions. But a library is, in a way, a part of one's own self, especially when one has lived a long life of communion with books. Dr. Sihler has been these many years head of the Latin Department in one of our greatest universities and is regarded as one of the greatest living scholars in his field. His library constitutes the result of a half century of book-collecting in the domain of Latin and Greek literature, and our Bronxville college is to be congratulated on this unexpected and valuable acquisition. May it prove an inspiration to instructors and students! G.

The spiritual care of our university students received attention in one of the resolutions adopted by the Fort Wayne convention. It was resolved that President Pfotenhauer appoint a committee which shall deliberate upon the serious problem created by our Church through the presence, at various non-Lutheran colleges and at the State universities, of thousands of our young boys and girls. This committee, if we remember rightly, is to select a man who shall give his entire time to the task of providing the means and the men necessary for the spiritual care of these students. On another page we reprint from the *Iowa District News* an address delivered last year by Rev. N. P. Uhlig and treating this same question. At the meeting which heard this address the Iowa District of the American Luther League adopted the following set of resolutions: —

WHEREAS, The A. L. L. is vitally interested in the Christian bringing-up and education of the children of the Church; and

WHEREAS, Our sons and daughters who desire to study at higher institutions of learning have as yet no Lutheran university in Iowa in which to pursue these studies; and

WHEREAS, Furthermore, the atmosphere at the colleges and universities of our country and State is materialistic and anti-Biblical; and

WHEREAS, Experience teaches us that in by far the majority of cases an exposure to those antichristian influences has worked and produces a spirit of indifference or even outright hostility against the simple Bible faith that was once delivered unto the saints, and because thus frequently the best and most intelligent younger members of our Church are lost to us, particularly lawyers, doctors, and educators; and

WHEREAS, We know as Christians that the Word of God is the only means that can save our young people at higher institutions of learning; and

WHEREAS, Moreover, it is a deplorable fact that at none of our State institutions of learning we have either a resident local pastor or a student pastor, or even a place which could be made the headquarters for intensive and effective pastoral work among our Lutheran students; and

WHEREAS, Furthermore, the Mission Board of our Iowa District, for lack of such quarters, or funds to provide such quarters, does not feel able to care for the students as they ought to be provided for spiritually; and

WHEREAS, Finally, at Iowa City the need is most urgent at present; therefore be it

Resolved, That we go on record as declaring that the plight of our Lutheran students is indeed one which challenges the earnest attention of our Lutheran Church and calls for immediate and thorough efforts for improvement; and be it

Resolved, That we emphasize the fact that places at our universities and colleges should be provided which would serve as students' homes for as many as could be accommodated, and which can be used as headquarters for the work of our Church among its Lutheran students; and be it furthermore

Resolved, That the chairman appoint a competent committee to work out the details of this plan and take the necessary steps to procure such homes as soon as possible, with power to act and to procure funds; and be it finally

Resolved, That we first provide for the students at Iowa City.

The matter is one of no small importance, and the committee which will be placed in charge of this branch of our work will have many knotty problems of method, administration, and financing to solve. G.

Easier to Call than to "Uncall." — When a congregation must call a pastor or a teacher, it is facing a very serious situation. At such a time the congregation as a whole and each member thereof should plead earnestly with the Chief Bishop of the Church, our Lord and Savior Jesus Christ, for guidance and help. And all whose duty it is to take an active part in a matter of this kind should never for a moment forget the grave responsibility which rests upon them. No means which may be of service in accomplishing the task in a God-pleasing manner should be despised. Our Synod has recognized the great importance of this whole business and has arranged to assist its congregations in such a contingency. The president of the District to which a congregation belongs is in a position to render excellent service. He ought to be consulted. He is in touch with affairs and men throughout Synod. Together with him the visitor and the supply pastor stand ready to advise their brethren. Synodical officers do not wish to curtail the liberty of any congregation. It is not their design to lord it over the Church of God. But they stand ready to advise and to help and to give information. Decades of experience have shown that our fathers did well in providing synodical officers to help the vacant charge, and every congregation should remember what measures for its safety have been adopted by Synod, and should not fail to employ them. "Let all things be done decently and in order." 1 Cor. 14, 40. In innumerable cases disorderly and hasty procedure has produced bitter fruits. Haste makes waste. God and the truth can wait. God's mills grind slowly, and still they are very successful. Certainly a friendly consultation with those in Synod who are in charge of the supervision of calling pastors and teachers can only be profitable.

In this matter also prevention may be so much easier than cure. Let each congregation, and those who advise it, act so that, whatever may take place after the call has been extended and accepted, all may rest assured that its spiritual guide and teacher has been made its minister or overseer by the Holy Ghost. S.

The Present Generation and Authority. — The *St. Louis Christian Advocate,* the official publication of the Methodist Church, comes out with the statement on its editorial page: "If the present generation is won for religion, it will only be by a reasonable religion. Believers in authority, whether Scriptural or ecclesiastical, may wince at this and rail at it, but they will change the facts not a whit." Thereby the editor shows that he understands neither the present generation nor the Scriptures. As to the present generation, there are millions who are led by ecclesiastical authority, many by the worst kind of ecclesiastical authority at that. If the present generation will not follow authority, why is it, then, that those churches which operate with authority are at present making most progress, whereas the rationalistic bodies, which appeal to the reason of man and to human argumentation only, are the very ones that are losing ground? We shall not speak of the workings and success, with the present generation, of the Roman hierarchy, but think for a moment of the millions at school who are repeating the bold conjecture of evolution upon the authority of second- or third-rate teachers. What is the cry that is heard in all Protestant churches to-day but this cry: Oh, the indefinite, uncertain, and hazy teaching of those who cannot lead!? We need leaders who, like Jesus, speak with authority and not like the scribes and Pharisees.

And as for the Scripture, what is the religion of the Bible but the religion of "Thus saith the Lord"? The Bible requires that we take our reason captive to the obedience of Christ: "Bringing into captivity every thought to the obedience of Christ." 2 Cor. 10, 5. Did not Jesus say: "All power is given unto Me in heaven and in earth"? "Go . . . and preach the Gospel. . . . He that believeth and is baptized shall be saved." He did not tell us to go and argue. And did He not give His ultimatum: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned"? Certainly that is *authority.* So much for understanding the Scripture.

Have preachers a message from God? If they have, then it must be spoken with authority, and it must be accepted upon authority. As for those preachers who have no authoritative message from God, by whose authority do they speak at all? Have they any specific message of their own, or are they to parrot the scientists only? If that is to be their only activity, is there any need of such men at all? S.

A new translation of the New Testament is to issue this fall from the Chicago University Press, and samples of it have already been given to the newspapers. The translator is Prof. Edgar Goodspeed, and his rendition is said to be in "good American," "understandable to the bricklayer as well as to the student." There have been previous attempts to render the Bible into the English of our own day — the *Twentieth Century Bible,* the *Moffatt New Testament,* the Weymouth and the Ballantine translations, and now there is to be the Goodspeed. The translator is a profound scholar of New Testament Greek; likewise, he is a master of the English language, whose essays in the *Atlantic* we never fail to read with delight. Still we do not believe that his translation will supersede the Authorized (King James, or 1611) Version. As the *Chicago Tribune* said editorially: —

"The King James Version contains the rarest beauty of the English language. Tampering with it is chipping a cathedral. For centuries generations of people speaking the English language and worshiping in Protestant churches have been raised upon its texts. It was expounded to them in childhood before they could appreciate the beauty which was joined to religion.

"They have not stumbled their way through it. They have not been perplexed by the words the translators used, even where words and phrases have lost currency in the modern language. Thousands of people who read very little read this book. It has been what it was intended to be, a guide and consolation and inspiration."

The comment of the *St. Louis Globe-Democrat* is so good that we reprint the greater part of it elsewhere in this issue. Its reference to obsolete (gone-out-of-use) words of the Authorized Version deserves special attention: "Common use has preserved the meaning of such words in common knowledge." This is a point often overlooked. While obsolete so far as daily conversation is concerned, most of these expressions are by no means unintelligible to the reader who has really made himself acquainted with the English Bible. I have heard prayers uttered by Ozark mountaineers which were couched throughout in the stately diction of the Authorized Version, though their English of ordinary conversation differs widely from it. An eminent English critic, perhaps the most distinguished of our day, Mr. J. C. Squire, has aptly said: "There is an established, an inevitable, manner into which an Englishman will rise when his ideas and images lift into grandeur: the style of the Authorized Version."

It may not be out of place in this connection to revert to the fact that the King James Version is, in a sense, the Lutheran translation of the Bible into English. More than 80 per cent. of our English Bible retains the phrasing of William Tyndale, and Tyndale was a Lutheran, who died a martyr to his faith. Not only in the text itself, but in the divisions of the text, in the arrangement of the matter upon the page, in the marginal notes and the parallel references, he follows very closely the German translation of Luther. Tyndale studied in Wittenberg, and his Bible was translated on German soil. The facts are brought out very well by Dr. L. F. Gruber in his *The Truth about Tyndale's New Testament.* (Order from the author, 1213 Hague Ave., St. Paul, Minn. Price, 35 cts.)

In "modernizing" the Bible of Tyndale, the new translators frequently take liberties with the sacred text which would never have occurred to one who held Luther's doctrine of inspiration. Moffatt, for instance, regularly translates, in the words of institution: "This means My body," "This means My blood"; Matt. 1, 16 he translates: "Joseph, the father of Jesus," and 16. 19 is mistranslated and obscured into: "Whatever you prohibit on earth will be prohibited in heaven." Besides, the substitution of modern terms does not by any means guarantee better comprehension and truer understanding in every case. When Goodspeed translates Acts 16 to read that Paul and Silas, at Philippi, were taken by a "policeman" from jail, the word certainly will call up, in the mind of the unlettered, the picture of a cop with two rows of brass buttons down his chest, and a billy, if not a patrol-wagon. G.

The Campbellites and Tobacco. — "Oh, what a tangled web we weave when first we practise to deceive!" That is true also of the worst of all frauds, the teaching of false doctrine. Both in popery and in sectarianism we have innumerable illustrations of this truth. In the denominations about us there has been no clear note as to the nature of sin. In order to give themselves the appearance of superior holiness, they have made laws of their own and have endeavored to give them a show of divine authority. When they could find nothing against the Lutherans, for instance, for which they might condemn them, they invented a few sins of their own construction. There was the moderate use of fermented wines, there was the use of tobacco, there was playing croquet on a Sunday, there was the pouring or sprinkling of water in baptism instead of immersion, — all this gave them much reason for standing back aghast at the ungodly Lutherans, whose very ministers dared to smoke or use tobacco. In Sweden, in order to be able to assume "the better than thou" position over against the Lutherans, Baptists have spoken of the filthy habit of the Lutherans in using tobacco, which some claimed was clearly against the Law of the Lord. Here in America many sectarians

have made a great deal of the virtue of abstaining from the use of tobacco. But lo, the war came, and nearly every soldier used tobacco in some form. The testimony against the use of tobacco because it was unpopular ceased almost entirely. At that time some of those preachers who wanted to be hail-fellows-well-met with the dough-boy began to smoke or chew, and now in the Campbellite (Christian) denomination there are quite a number of ministerial candidates who are users of tobacco. But the older members of some of their congregations still retain the foolish ideas which have been taught them that the use of tobacco is in some way an obstacle to holiness, and now there is trouble, and some preachers are using tobacco on the sly.

We do not wish to recommend the use of tobacco to any one, no more than we wish to forbid any one to wash his hands before he eats. The moderate use of tobacco is neither to be recommended to any one, nor is it to be forbidden to any one upon religious grounds. The washing of one's hands before one eats is frequently advised by physicians, but it ought not be commanded on religious grounds. In the loyal Lutheran Church, where the truth on these matters was preached, we have never known of any serious trouble because of this matter. In the Campbellite Church, and no doubt in some other denominations where the truth was not spoken, we have such conditions as are described in the following: —

"In most of our Northern congregations it is fatal to the prospects of a ministerial candidate to have it known that he is a user of tobacco. Every member of the church board may smoke or chew, but there is a conscience that seems to forbid the minister doing so. Because of this some preachers have concealed the facts and accepted a call where the use of tobacco would be odious, and gone on smoking or chewing. When this becomes known, it does more harm than the blunt fact would have done if known from the first. The man would not have denied it if asked as to his habits; he is not a liar; but he does deceive, and wilfully too, and his brethren and sisters allow that to be an equivalent for falsehood.

"The war was allowed to undo several decades of very valuable work on the tobacco question. Perhaps three times as many people use tobacco now as were using it ten years ago. Scarcely would a grown man be seen with a cigaret then; now it is most common. Even womankind affect to be comforted by delicately inhaling the poisoned fumes. And yet the use of tobacco is just as unwholesome, just as injurious to health, just as filthy, and just as much out of keeping with the Christian profession as ever it was in the history of the world."

This is another case in which we are to be thankful for the pure teaching of God's Word. And let us beware lest we be moved to admiration by the boasting and the "voluntary humility" and the doctrines and commandments of men, "which things have indeed a show of wisdom in will-worship," but are contrary to the Word of God, productive of hypocrisy, and a source of confusion in the Church. S.

Christ and the Nations. — One of the last expressions that were publicly uttered by our lamented President Harding was a reference to the evils of modern political life and the admonition that only by applying the teachings of Jesus Christ can peace, righteousness, and true prosperity come to the nations. In an article just contributed to the *Atlantic Monthly* by ex-President Wilson a description of the perils that threaten the world to-day ends with the same conviction that, unless mankind shall see all that is best and noblest in civilization perish in revolution, Christ must be accepted as leader in national and international life. More than thirty years ago President Benjamin Harrison said: "Christ in the heart and His love in the nation is the only cure for the ills which threaten us to-day."

When three men who have stood at the pinnacle of political success have realized the hopelessness of every attempt to make the individual and the nations happy unless Christ's teachings are translated into action, it behooves every Christian to consider what he can do to bring about the result for which they plead. However, before engaging in any scheme to make Jesus a political King, men should stop and ponder the answer which Lord Cramworth gave to a British lawyer who said that "Christianity is part and parcel of the law of the land." Cramworth's notable answer was: "Were you ever employed to draw up an indictment against a man for not loving his neighbor as himself?" G.

Outlook and Review.

Correspondence.

OUR YOUNG PEOPLE AT THE UNIVERSITIES.

That the strong trend toward the acquiring of a higher education is being felt by our Lutheran young people, as well as by all others, was brought home to the writer this summer by the situation at the University of Chicago. Among the thousands that had gathered from far and near in quest of knowledge there was a goodly number of Synodical Conference Lutherans. Undoubtedly the same could be said of many other universities of our country. The Walther League Society of Chicago University students showed a very laudable zeal in keeping alive loyalty toward the Church in their fellow-Lutherans. It met frequently, invited all the newcomers to its meetings, and earnestly discussed the question in which way the spiritual interests of the Lutheran students could best be both guarded and advanced. Needless to say, the news that a synodical board is to gather information and act as a sort of clearing-house on students' work was received with much gratification. A little inquiry made it evident that there are comparatively few classrooms in which the poison of anti-Biblical teaching is not dispensed directly or indirectly. Now and then, it must be said, — and how refreshing it is! — an instructor is met with who sees the flimsiness of the foundations for the evolutionary theory and also has the courage of giving utterance to his thoughts. For instance, a professor is said to have made the following remark, merely by way of illustration, but his statement is worth passing along: "The theory of evolution is, indeed, preached to the people in the streets as though it represented absolute truth. But go into the science departments and hear what the experts think of it! They know that the theory is shot so full of holes that little of it remains." A similar case is that of a prominent scientist, who, when delivering a public lecture in one of the university assembly-halls this summer, boldly characterized the theory of evolution as one of the *myths* of modern science. Such men, however, are an exception; the popular shout at any rate is, "Great is the goddess of evolution!" It is evident, then, that our young people studying at the universities need, in an eminent degree, the prayers of their parents and friends and all the spiritual assistance which the Church can give them, lest they lose their precious Lutheran heritage. A.

LUTHER DAY AT OCEAN GROVE.

This year our churches of New York, New Jersey, and vicinity again held their annual Luther Day celebration at Asbury Park, Ocean Grove, N. J. As in previous years the immense Auditorium, which seats approximately 10,000, was rented for the occasion. On August 7 two boats left New York City, carrying about 2,400 Lutherans from New York, Jersey City, Brooklyn, and other near-by cities. This was an increase over last year of about 1,000. From New Jersey a second excursion, numbering 680, left Newark. This again was about twice the figure of last year. An unusual feature, which, it is hoped, will be repeated next season, was the presence of Lutherans from Philadelphia, numbering in the neighborhood of 100. It will be seen that well over 3,000 of our people attended the event.

The fine weather which prevailed throughout the day undoubtedly helped greatly in securing the large attendance. Add to this the fact that some excellent advance publicity work had been done by the Luther Day Committee, and no one need be surprised that so large a number assembled at the Auditorium in the evening. It is believed that at least 3,000 of the audience were non-Lutherans, who were thus acquainted with the Lutheran cause.

The speaker for the day was the Rev. Otto C. A. Boecler, of St. Luke's Ev. Lutheran Church, Chicago. His subject was: "The Religious Education of the Child," a topic of timely interest to all. It was an able presentation of the Lutheran stand on child-training, which particularly stressed our work in the parish-schools. Prof. Edward Rechlin again showed that he is a musician of rare ability by playing on the great organ a "Larghetto" and an "Allegro" of Bach. An added attraction was the superb singing of Miss Henrietta Conrad, a Lutheran of New York, who has appeared in recitals throughout the country and also in company with Damrosch's Symphony Orchestra. Miss Conrad sang "Angels Ever Bright and Fair," by Haendel, and "My Heart Ever Faithful," by Bach. The opening and the recessional were left to the Aida Brass Quartet, and the closing number, the "Star-spangled Banner," was then rendered by the organ, trumpeters, soloist, and audience.

A picture of Martin Luther occupied the central point on the platform, and a little to the right was a large picture of the late President Harding, draped in mourning and flanked by four American flags. Cognizance of Mr. Harding's untimely death was taken in the opening prayer spoken by the chairman of the service, Prof. George A. Romoser, of Concordia Institute, Bronxville, N. Y. At the close of Pastor Boecler's address a resolution of sympathy was adopted and sent to Mrs. Harding, and resolutions of good will were adopted and sent to President Coolidge. From the telegram to President Coolidge we quote the following: —

"Lutherans will be found willing to render, in their civic capacity, intelligent support to the efforts making for the eradication of every misuse of the power conferred by great wealth and for the suppression of organized or commercialized vice in every form. However, we hold that the Church as such has no commission to direct its membership in the performance of specific citizen duties, but must limit itself to the announcement of those broad principles of conduct which the Scriptures inculcate. Much less must the Church presume to dictate to the agencies of the Government, or attempt to regulate the affairs of State by the doctrines of the Church, and to this end employ citizen's functions, the ballot, or direct the agencies of the Government, the police power. Hence we deplore the activity, so openly displayed, of a large part of American churches in secular and political affairs and hold that such activity is not only a diversion of force from the exclusively spiritual mission of the Christian Church, but likewise a violation of that basic principle of our American Constitution, the separation of Church and State."

Both resolutions were signed by the Luther Day Committee: Rev. Arthur Brunn, Rev. H. Burgdorf, Rev. Arthur Herbert, Rev. H. Gallmann, and Mr. J. F. E. Nickelsburg.

The metropolitan newspapers gave considerable space to reports of Luther Day. Since the purpose of the churches concerned in arranging the celebration is to present to the general public a true picture of the American Lutheran Church, it is felt by all that more could hardly have been done. But it would mean a great deal if other cities would follow their example and try to do something along similar lines in their own territories. The average American knows little enough of the Church and especially of our Gospel-preaching Church, the Church of the Reformation. Mass demonstrations of the kind attempted in the Luther Day celebration ought surely to help dispel this cloud of ignorance and indifference.

New York City. ARTHUR HERBERT.

CONFIRMATION OF DEAF-MUTES.

A very impressive confirmation service was held at Grace Church, Garrison and St. Louis Aves., St. Louis, Mo., April 15, 3 o'clock in the afternoon. Five young deaf-mutes, seventeen to twenty-six years of age, after having been duly instructed in the Christian doctrine by the Rev. C. Schubkegel, were received into membership of our Lutheran Church by the rite of confirmation. The rapidity with which they answered, in the sign-language, the questions asked by the pastor proved to the assembly that they had been well instructed; and furthermore, the faithful and efficient work of Pastor Schubkegel proved that he was adequately qualified as pastor for deaf-mutes. Every question he asked was read by an interpreter of Concordia Seminary for the benefit of the audience which had come to witness the silent vows and confessions of the deaf-mutes. Not only did they answer questions, but they "sang" confirmation hymns in the sign-language which they had committed to memory. Accompanied by the organ, the congregation joined the deaf-mutes in these beautiful hymns. The service was touching as well as impressive.

This confirmation service was held on the fortieth anniversary of the Rev. C. Schubkegel's ordination into the ministry. For twenty-five years he served a hearing congregation, and the remaining fifteen years he has served as missionary among the deaf. Some of his old colaborers and friends were present at this service to offer their congratulations and felicitations.

St. Louis, Mo. W. D. PETERS.

POWERS OF DARKNESS FOILED.

On September 30 a new law went into effect in Michigan. This law requires that any one who desires to circulate a petition for an amendment to the constitution shall deposit with the Secretary of State a roster of the officials of his organization before circulating the petition. The law also prohibits the organization from receiving and disbursing anonymous sums of money and compels it to make a financial statement of receipts, expenditures, assets, and liabilities within a certain length of time after the petition has been filed. The law furthermore requires that petition sheets must be checked over by the township or city clerk in order to make sure that signers are legal voters. The Public School Defense League of Michigan, prior to the time when this law went into effect, had been circulating a petition for a school amendment, which, if passed, would have closed all private and church schools. It failed by only a few thousand votes. J. H. C. F.

BUT WHAT DOES JER. 2, 22 SAY?

"Soap and salvation are the two great civilizing agents in the world; and one without the other is not worth very much."

This is the "daily sermonette" adorning the bulletin board of the local First Congregational Church to-day. The idea seems to be: Cleanse a person physically, and one half of the spiritual cleansing has already been accomplished. The number of those preachers who believe that the work of the Church consists chiefly in making this world a cleaner, more sanitary, and healthier world to live in is constantly growing. The world is like the Pharisee of old, who ceremoniously observed his daily ablutions, but who would know nothing of John's nor Christ's plea to cleanse his heart and to repent. No wonder this same church can satisfy its members with a thorough discussion on this topic: "Is the Supply from Our New City Wells Free from Organic Matter?" (Yes, detailed laboratory tests were made before the audience!) And still people say: All churches work for the same end, and it is immaterial to which church any one belongs.

Kewanee, Ill. FRED E. MAYER.

NOTES AND NEWS.

St. Peter's Lutheran Church, St. Louis, Mo., the Rev. A. P. Feddersen, pastor, is contemplating the erection of a new church-building at a cost of about $100,000.

"Of the Mohammedanism and paganism of the lodge forfend us, dear heavenly Father!" is the exclamation of Rev. O. C. A. Boecler in his parish-paper, *St. Luke's Messenger*, Chicago, August, 1923.

At Bethlehem Lutheran Church, St. Louis, Mo., the Rev. Joseph Frenz, pastor, there are sixty-six pupils, ten teachers, and two members of the administrative staff, a total of seventy-eight, who did not miss a single Sunday during the Sunday-school year, September, 1922, to June, 1923.

"What is Masonry? Masonry is the promulgation of the principles of the fatherhood of God and the brotherhood of man. Masonry teaches a principle, and that principle teaches us how to live, and in doing so teaches us how to die." (The *Illinois Freemason*, Bloomington, Ill. Vol. 36, August 20, 1921, p. 2.)

Bishop Rowe has been doing work for the Episcopal Church during the past twenty-five years in Alaska. During the Episcopal convention at Portland, Oreg., he was, in appre-

ciation of his services, presented with what the *Churchman* calls "the modest sum of $71,000," a purse collected by the bishop's friends.

Mindekranz is the term, derived from the Norwegian, for a donation given to some religious or benevolent purpose in place of a floral piece at the death and funeral of a relative, friend, or neighbor. By writing President H. Daib, Merrill, Wis., and enclosing 5 cents, you will receive a sample card used for this purpose.

The superintendent of our Sunday-school in Hope Church, St. Louis, received a letter from the St. Marie Magdalene (Roman Catholic) Church, asking him to "come quick, take his pick — five touring cars. Also attendance prize each night. Admission free. Sawdust — tents — music — gay booths — rainbow colors — nothing but fun — all outdoors under a million stars."

The Harvard Congregational Church in Chicago announces that "the Three Chauffeurs will step on the gas and break the speed-laws." The devout believers are invited to "come and see this Brilliant Farce, given under the auspices of the 'Mothers' Circle' of the Woman's Benevolent Society." But we have seen dodgers quite as ugly and irreverent announcing some Lutheran entertainment.

Last year seventy Lutherans of our Synod attended a certain university in one of our central States, but during the entire year the pastor who is expected to serve them received just four notifications from the home pastors. There is a great need of improvement along this line. The neglect of our young people when they remove from the home congregation is one of the Seven Mysteries of the Missouri Synod.

The gift of a hotel to the Maryland Synod of the United Lutheran Church is Mr. P. Moller's method of expressing his devotion to his Church. Mr. Moller, whose home is in Hagerstown, Md., was the owner of the Mount Royal Inn at Pen-Mar, a popular summer city in the mountains on the line between Maryland and Pennsylvania. The hotel was opened August 1 for the use of Lutheran ministers who are planning to spend their summer at Pen-Mar.

Thirty years ago the United Lutheran Church began work in Japan. To-day it is supporting in that country thirty-three missionaries, including wives, and fifty-four Japanese pastors, evangelists, and schoolteachers. There are nineteen stations. One hundred thousand dollars are being called for to begin a theological seminary at Tokio, and $170,000 to build a girls' school. Here's hoping that none of these workers have come to harm in the great earthquake.

When Father Anton Kuhls died at Kansas City last March, Rev. G. C. Schaub, in his sermon at Trinity Lutheran Church, Kansas City, Kans., paid the following "tribute" to the deceased pastor: "Father Kuhls, now lying in state at St. Margaret's Hospital, probably did not believe what you and I believe. He went so far as even to believe more than God asked of him." Rather a queer way of accounting for Pope-worship, the mediatorship of priests, the mass, holy water, blessed candles, and amulets. Rev. Schaub is a member of the United Lutheran (Merger) Church. Yes, we have no Augsburg Confession.

The *Times-Picayune* of New Orleans reprints in facsimile the following from the official minutes of a Ku Klux Klan meeting held Monday, April 3, 1922: "The Exalted Cyclops reported, from the findings at the special meeting at Shreveport, that the Ku Klux Klan has a minority in the Louisiana House of Representatives; a caucus of Master Masons will be formed at the State Capitol, however, to combat any anti-Ku Klux measures which may be introduced through the agitation of Governor Parker. The Exalted Cyclops urged members of the Old Hickory Klan to visit Baton Rouge as often as possible during the legislative session and lobby against the anti-Ku Klux measures, reminding them that the Masonic order held a majority in the Legislature."

"During the past year we find that there were 36,104 baptisms in the Missouri Synod. For the same period 12,328 deaths are recorded. Subtracting one from the other, we should record a gain of 23,776 souls. However, the statistics show a gain of but 13,966. Oh, where did the 9,810 go? According to the above figures we show an actual gain of $1^{50}/_{100}$ per cent. We should have gained $2^{23}/_{100}$ per cent. The nation gains in population on an average of $1^{19}/_{100}$ per cent. annually. Do you see where we stand? Dear friends, something must be done. Figures do not lie. Who is leaving the Church? They are not the aged, neither are they the babes in arms. They are without doubt the young people of the Church, who never come back after sowing their wild oats. Therefore let us work while it is yet day, for the night cometh when no man can work." (Southern Illinois District [Walther League] Committee; E. C. Zimmerman, chairman.)

Under the caption "Education in Character," a contributor to the *Detroit News* April 22 said: "Without being pessimistic, it may be truthfully said that there never was a time during this generation when a development of character was so badly needed. It can also be said that as long as one can be married, can bring children into the world, and send them out without any understanding of their duties and responsibilities in life, that we need not expect any improvement in things that seem so distressing now. I understand perfectly well that the crimes that we hear of are abnormal and are but few as compared with those who are trying to do the best they can under existing conditions; they are, however, the result of the lack of training, and there are many things that cannot be classed exactly as crimes that make for discord and unhappiness that come from this great lack of understanding of right living. Prof. Paul Voelker, of Olivet College, said the other day in a talk, before the Credit Men's Association, I believe it was, that the better education a man had of the quality to be had to-day simply gave him an opportunity to be a greater rascal."

G.

Religious Press.

THE CRISIS IN THE PRESBYTERIAN CHURCH.

(EDITORIAL NOTE. — We reprint herewith a letter which was addressed to the editor of *The Presbyterian* and published in the April 26 issue of that paper. The letter, as well as the editor's reply, are deeply significant.)

We are undoubtedly approaching a crisis in the Presbyterian Church. The air is laden with dissatisfaction, and a separation in some degree is plainly imminent. Your own columns give evidence to a condition which cannot much longer be tolerated if those who are faithful to the Word expect to have preserved to them the opportunity of coming together on the Lord's Day for the purpose of worship. Many are so situated as to be practically shut off from this privilege already, even in the midst of bustling communities well supplied with Presbyterian churches; for true communion in worship in a Presbyterian church is impossible where there is divergence of attitude towards the cardinal principles of the ancient Presbyterian faith. It is a lamentable fact that many of these principles have become dimmed and virtually extinguished so far as the average church-member is concerned. There are a great number who have never heard of a "Westminster Confession of Faith," nor have they any familiarity with the doctrines of grace, as such, to which they are supposed to give assent on becoming members.

It is little wonder if the encroachments of rationalism have been to a large extent unobserved on the part of the "rank and file." As for the outstanding distinctive principles, so diligently taught in earlier times, it is safe to assume that not over ten in a hundred of so-called "church people" in our denomination to-day are able to recognize false teaching as it issues from a corrupt pulpit.

Therefore, it is with a glad heart that the writer is encouraged to hope for a speedy cleavage. The poison of heresy has become so virulent, deep-seated, and widespread that nothing but a sloughing-off of the whole festering mass will bring health to the true body.

A gratifying fact in this connection is the certainty that the faithful will be compelled to leave the faithless in full possession of the emoluments. This seems a sad prospect in the minds of the waverers. Some have given regretful voice to it already. But there is no alternative. You cannot force out the trouble-makers. For one reason, they have not sufficient cohesion to constitute an entity nor have they backbone enough to stand together for the final blow. Besides all this, where is the expulsive pressure to come from? We have

a man in an Episcopal church in New York uttering blasphemies almost every week and defying all his superiors. We have another who masquerades as a Baptist, speaking regularly in a Presbyterian pulpit and handing out stones instead of bread, but surely no one is foolish enough to believe that he will be interfered with when all the votes are polled.

It may as well be accepted once for all that if a movement in the right direction is to take place, it must be by the exodus of the true men. It was never otherwise. And surely it is the proper course from every standpoint. Who would choose to be influenced in such circumstances by temporal loss or gain, and how could the blessing of God be hoped for when action is controlled by motives that are sordid? Besides, as in the case of Gideon's three hundred, there must be a test if the feeble-hearted are to be eliminated. Invariably in all similar movements there have been those willing enough to take a stand out of pure obstinacy or a desire for the spectacular, but when the step is found to mean heart-breaking self-denial and the casting of everything upon God on the strength of His promise alone, the shaky ones are more likely to remain with the loaves and fishes.

Such a protest as this which is looming up, and apparently not far distant, would mean that for a generation at least the escaping remnant will be free from barnacles. And oh, how many barnacles have accumulated! The old hulk is covered with them. What a joy to be freed from the miserable accompaniments which have grown around church-worship and which have come to be looked upon as indispensable! What a delight it will be to return to the simple offering of praise, thereby glorifying God, and to the hearing of the glorious old Gospel of His grace! "Hasten it, O Lord!" is the earnest prayer of the writer.

There is much talk of "revival," but absolutely no possibility of revival until there is separation from the evil thing. The Word makes it clear that this is God's ultimatum. 2 Cor. 6, 14—18. A. A. C.

To this the editor of *The Presbyterian* appended the following "editorial note": —

This is a strong letter. We stand with the writer on his appreciation of the seriousness and the main element of the situation. But we are more hopeful of victory. We believe with him that separation in some form is necessary, but we hope that by the blessings of God on the Gideon Band, the Midianites will take their flight, and Israel shall have peace. We must remember that the present funds of the Church are a sacred trust left by the fathers who were loyal to Christ and His Gospel, and we must not yield that trust until we are compelled to do so. After all, it is not the history and memories and doctrines that are dear to the rationalists. It is the funds they seek. Were it not for them, they would have left the Church. We must stand for the faith and the trust that goes with it.

Secular Press.

HOW THE SHRINER GOES TO HEAVEN A LA TURK.

In Memoriam.

PASSED TO THE UNSEEN TEMPLE.

William C. Rogers, June 8, 1921.
Cass C. Perrine, June 11, 1921.
Inman I. Hall, June 15, 1921.

"Allah, glorious! Allah, good!
Now thy world is understood;
Now the long, long wonder ends;
Yet ye weep, my foolish friends,
While the man whom ye call dead
In unspoken bliss, instead,
Lives and loves you; lost, 'tis true,
For the light that shines for you;
But in the light ye cannot see
Of undisturbed felicity —
In a perfect paradise
And a life that never dies."

From the Arabic.

Ainad Temple Bulletin, East St. Louis, Ill., No. 50, July, 1921.

OTHERS ARE SEEING THE LIGHT.

The Council of Week-day Religious Education of Manistee presented to its school board the following petition, which was published on August 11, 1923, in the *News-Advocate* of that city: —

To the Board of Education of the City of Manistee: —

Whereas religious knowledge is a part of every child's rightful inheritance, and such knowledge is gained only through religious education; and

Whereas the responsibility of imparting religious instruction cannot rest upon the State, but rests upon the Church, and the Church is under the moral obligation of teaching religion to all future citizens; and

Whereas the public school cannot teach religion, and it is an impossibility for the Church to carry through an adequate program of religious instruction in her Sunday-schools on Sunday, we find ourselves face to face with the following facts: —

1. That, unless religion is taught, we shall have a society destitute of religion, and religion is the world's greatest need to-day;
2. That, unless some specific provision is made for it, religion will not be taught;
3. That, unless the Church makes such provision, no other agency will;
4. That, unless the Church makes such provision and places as much emphasis upon religious education as the State does upon secular education, religious education will be discounted in the mind of the child, and the Church will be derelict in her duty;
5. That it is clearly the duty of the Church, in loyalty to her constant prayer for the kingdom of God, to begin to furnish whatever is necessary for the teaching of religion to her children.

HOW KLAN "CYCLOPS" CABINET FUNCTIONS.

Kansas City, Kans., May 1. — How the "cyclops" cabinet functions in the Ku Klux Klan was revealed yesterday afternoon at the hearing before S. M. Brewster to oust the Klan from Kansas. Klansmen and former klansmen took the witness stand in the police court room in Kansas City, Kans., where the hearing is being held, and disclosed that twenty-two members were expelled on the order of the "Imperial Wizard" at Atlanta. The testimony also showed how the "cyclops" cabinet, or secret committee, appointed by the "cyclops," exercised the power of "invisible government," not only disciplining members and attempting to suppress gambling and liquor selling, but in addition considering the domestic troubles of individuals not members of the organization.

One witness testified that he was appointed on a committee to "move on" a Jew. The "Wizard" at Atlanta, Ga., had issued orders to klansmen throughout the United States to "keep this Jew moving."

E. A. Simon was the witness.

"What were your instructions as to what you should say about being a member if ever put on the witness stand under oath?" he was asked.

"I was instructed to deny membership," he said. The 'cyclops' said we were members when we were in a lodge-hall, but our membership ended when we passed out of a meeting."

"What secret committee were you on?" "I was appointed on a committee to investigate a Jew who moved here from the South and had been reported to our organization by the secret service department of the Klan at Atlanta. This Jew had been run out of town down there, and we were instructed to call upon him and invite him to keep moving."

"Did you call upon this person?"

"None of the committee functioned."

L. S. Harvey, former United States attorney for Kansas, was among the twenty-two members expelled for rebelling against punishment of M. E. Pearson, Superintendent of Schools, he said in an interview. Harvey was named in a photographic order, banishing him and the others, which was introduced in the hearing.

When a suggestion was made that a group in the organization known as "Kluxers" should punish the superintendent, Harvey said, a cabinet of which Harvey was a member and which heard cases of offense against the law, resigned. The superintendent, Harvey declared, incurred the displeasure of the

Klan when he permitted a school pageant here last summer in which white and negro children appeared. The "Kluxers" formed a group, unknown to the membership, which was delegated to punish offenders, Harvey said.

St. Louis Post-Dispatch.

"MODERNIZING" THE BIBLE.

Prof. Edgar Goodspeed of the University of Chicago has completed, or about completed, — the reports leave this somewhat in doubt, — a translation of the New Testament from Greek original manuscripts. This translation, we are told, is presented in "good Americanese." . . .

But to what avail? Who except students read or care a rap for any version of the Bible but that which has become sanctified by time and by the experience of the English-speaking people? And why should they care? Later translations may be more accurate in verbal expression, but they do not materially alter any of its fundamental meanings, and without exception they are inferior to that great original in the beauty and eloquence of its diction, in the simplicity and purity of its English, and in its impress upon the mind and soul of the humblest and least learned of its readers. The notion that it needs a rendering more in accord with the common speech of the present is scholarly nonsense. It was "made understandable to the people" at the time it was created, and it is not less understandable to the people now. Its diction, to be sure, is archaic, and many of its words are obsolete, but its common use has preserved the meanings of such words in common knowledge, and its diction sets it apart from other books and aids in giving it that sanctity to which it is entitled.

"But for the greater part its monosyllabic vocabulary, drawn from the elements of English speech that are virtually changeless, words largely of Anglo-Saxon derivation that form the foundation of our language, give to it a character that is incomparable in its simplicity. The language of the Bible is still the well of English undefiled. Fundamentally it is the best English of to-day. Setting aside archaic words and grammatical forms, it is yet the supreme model of vigorous, forceful, eloquent, and poetic English. Every attempt at revision has shown a lamentable deterioration in literary qualities. Every attempt to make it more understandable has made it less so through failure to maintain its simplicity. And every such attempt has destroyed much of the poetry which runs like a golden thread through all of it, eliminating in large part that rhythmical quality which has so much to do with impressing its teachings on the human mind and heart. One has only to compare the King James Version of the thirteenth chapter of Corinthians with that just published from the work of Prof. Goodspeed to see how much is lost by the change in diction. The new version is prosaic, commonplace, unimpressive, though it states the same truths. The Authorized Version has the eloquence and thrill and beauty that only poetic rhythm can give to human speech.

"If it be true that the Bible is less read, less a lamp to the feet, than heretofore, it is not because its language has become obscure, but because its teachers have decreased in the homes. And, anyway, it is as much of an anachronism to put the gospels in colloquial American terms of to-day as it would be to put pants on the twelve apostles."

St. Louis Globe-Democrat.

LET THE BIBLE ALONE!

(EDITORIAL NOTE. — The Shorter Bible here referred to has been discussed before in the LUTHERAN WITNESS. It consists of extracts from the Old and New Testaments, so selected that the heart of the Bible, salvation through faith in the atoning merits of Christ's suffering and death, is cut out. The editor is Prof. Kent, a well-known Sadducean, and on the title-page there occur the names of prominent officers of the Y. M. C. A. and Y. W. C. A. as collaborators.)

Heretical, rationalistic forces do not seem to be satisfied with the wreck they have produced. They are responsible for the late war. They are also responsible for the crime wave sweeping this country and Europe. The orgy of sin and crime can be traced directly to false teachings.

Like the vultures they make a feast of the decaying carcass. Not satisfied with the murder, expense, wreck, and ruin produced, they have written a Shorter Bible, which will perpetuate the orgy.

The astonishing thing is that there are leaders connected with certain religious organizations who have lent their names and their influence to the infamous, hell-born production called the Shorter Bible. If these organizations permit their names and the names of their leaders to be attached to this abortion, then the righteous, orthodox Christian forces of America should crush them. Our boys and girls cannot be entrusted to the leadership or to the educational and club features of institutions drawing their sustenance from the churches of the living Christ, to have the faith of those children undermined by such infamous attacks upon God's infallible Word.

The Shorter Bible, so called, is one of the most blasphemous attacks that has been made upon God's holy Bible.

Orthodox, self-respecting, consecrated men and women will not be insulted by such attacks of the rationalistic forces.

REV. M. A. MATTHEWS (syndicated article).

Lutheran Laymen's League.

EXPENSES NOT PAID OUT OF FUND.

Together with the printed report of the L. L. L. convention held at Fort Wayne, Ind., at the same time when Synod met, the following note was printed: "We draw your attention to one conspicuous fact brought out by the Treasurer's Report, *viz.*, that not a cent of the moneys contributed for the Endowment Fund has been used to cover the cost of raising this fund, but that, on the contrary, after all expenses were paid, a large amount from the earnings was added to the fund. And besides, we paid Synod $61,519.80 for *Lutheraner* and WITNESS subscriptions. All membership fees and special contributions to the fund have gone, and will continue to go, into the Endowment Fund in full. Spread this information as widely as possible and use it to get new members." J. H. C. F.

Acknowledgment.

The L. L. L. gratefully acknowledges the receipt of a contribution of $10 for our Permanent Endowment Fund from an anonymous contributor, Rockville, Conn.

FRED C. PRITZLAFF, *L. L. L. Treasurer,*
425 E. Water St., Room 315, Milwaukee, Wis.

New Publications.

Synodalbericht der 32. regelmaessigen Versammlung der Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 1923. Price, 75 cts.

This is the complete and authentic report of all the business which Synod disposed of at its meeting in June, 1923. We congratulate the Publishing House and the officers of Synod upon the speed and accuracy with which this report was produced. The contents are of immediate importance and of permanent value. S.

The Teaching of Arithmetic. Concordia Teachers' Library, Vol. IV. By *E. H. Engelbrecht* and *Paul E. Kretzmann.* 131 pages. Concordia Publishing House, St. Louis, Mo. Price, $1.00, net.

Two men have united their powers in order to produce this volume for our teachers. One is Prof. E. H. Engelbrecht, whose experience as an instructor in our normal school at River Forest enabled him to furnish an unexcelled syllabus on the subject of arithmetic, in which he "takes up almost every conceivable point in the ordinary teaching of the subject." This part is thoroughly practical. We cannot conceive of a teacher reading or studying it without getting considerable benefit from just this section of the book. — The other author is Dr. P. E. Kretzmann, sometime professor of mathematics at Concordia College, St. Paul, Minn. Dr. Kretzmann's practical experience in teaching, together with his close study, for many years, of psychology and pedagogy, lead us to believe that he is here offering our teachers something of extraordinary value. The book is furnished with a number of very helpful diagrams. It is the fourth volume in the series of *Concordia Teachers' Library.* The publishers state: "We have been greatly encouraged in our undertaking by various commendatory letters and even by statements containing more or less constructive criticism." S.

Lutheran School Journal. An Educational Monthly. Published by the Ev. Lutheran Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. Terms: $1.00 per annum in advance. Special number, 20 cts.

The editors of our *School Journal* made the August-September issue a jubilee number in honor of the veterans among our teachers who celebrated their golden jubilee at River Forest, July 11—13.

In fact, the General Teachers' Conference which convened at that time suggested to the editors that this ought to be done. In addition to a complete report of the celebration, notes upon the lives of the jubilarians, resolutions of the conference, and addresses made upon this occasion, there are three essays of more than ordinary value contained in this number. Prof. H. L. Hardt supplied a paper on "The Influence of Example upon the Character of Man." Superintendent A. Grossmann answered the question: "What Must Our Teachers Do in Order that Our Christian Schools May Also in the Future Serve the Kingdom of God?" Mr. W. Hellermann addressed the conference on "School Etiquette." His remarks are printed out in full.

Altogether we believe that this is one of the most ambitious issues of our *Lutheran School Journal*. Its wide distribution cannot but prove a blessing to our entire household. Let us — every one — do something to spread it. The time is opportune. Our members should for once read what our teachers teach and are taught.

S.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents: —

On 9th Sunday after Trinity: *Cand. R. Tschirley* in St. John's Church, Spokane, Wash., by Pastor W. H. Koss.

On 11th Sunday after Trinity: *Cand. F. Zirbel* in St. Peter's Church, Forestville, Wis., by Pastor G. W. Berger.

On 12th Sunday after Trinity: *Cand. W. H. Grothman* in the church at Portage, Wis., by Pastor W. Uffenbeck.

Ordained and installed under authorization of the respective District Presidents: —

On 10th Sunday after Trinity: *Cand. W. A. Setzer* in St. Stephen's and Augustana Churches, near Hickory, Catawba Co., N. C., by Prof. C. O. Smith.

On 11th Sunday after Trinity: *Cand. H. Schedler* in St. Paul's Church, Junction City, Wis., by Pastor S. E. Rathke, and, in the afternoon, in the congregation at Dancy, Wis., by Pastor G. C. Schroedel. — *Cand. H. T. Bernthal* as assistant pastor of the First Ev. Luth. Church, Fort Smith, Ark., by Pastor H. D. Mensing.

On 13th Sunday after Trinity: *Cand. P. Boester* as assistant pastor in Grace Church, Chicago, Ill., by Pastor H. Boester. — *Cand. W. Brockopp* in Immanuel Church, Golden, Ill., by Pastor O. H. Horn. — *Cand. W. Keisker* in Trinity Church, Flat River, Mo., by Pastor E. M. Frentzel.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 9th Sunday after Trinity: The *Rev. L. C. Hermerding* in St. John's Church, Wilcox, Nebr., by Pastor M. W. Tiemann. — The *Rev. L. W. Temme* in St. John's Church, Amsterdam, Mo., by Pastor O. Matuschka.

On 11th Sunday after Trinity: The *Rev. A. Ulkus* in St. Matthew's Church, Wildrose, N. Dak., by Pastor A. Pera. — The *Rev. F. Kroeger* in Faith Church, Winslow, Ill., by Pastor L. Seidel. — The *Rev. Th. R. Norden* in St. John's Church, Hooper, Nebr., by Pastor H. Pflug. — The *Rev. A. W. Kaiser* in St. Paul's Church, Woodland, Cal., by Pastor H. Haserodt. — The *Rev. E. O. Pieper* in Trinity Church, Rockville, Conn., by Pastor G. F. Schmidt. — The *Rev. M. Zimmermann* in the congregations at Lily and White Lake, Wis., by Pastor C. D. Griese.

On 12th Sunday after Trinity: The *Rev. M. Zimmermann* in St. Mark's Church, Navarino, Wis., by Pastor A. H. Oswald. — The *Rev. Th. F. Haeuser* in Trinity Church, Paso Robles, Cal., by Pastor E. F. Mueller. — The *Rev. K. J. H. Strasburg* in the congregation at Meta, Mo., by Pastor O. Bernthal. — The *Rev. E. H. Wilms* in St. John's Church, Kress, Tex., by Pastor J. H. C. Sieck. — The *Rev. W. G. Holls* in the congregation at Violetville (Baltimore), Md., by Pastor O. F. P. Weinbach.

B. *Teachers:*

On 9th Sunday after Trinity: *Teacher F. J. Himmler* in Trinity Church, Chicago, Ill., by Pastor A. H. C. Both.

On 10th Sunday after Trinity: *Teacher L. J. Dierker* in St. John's Church, St. Louis, Mo., by Pastor F. Rupprecht, Jr.

On 11th Sunday after Trinity: *Teacher R. J. Theiss* in Immanuel Church, Baltimore, Md., by Pastor O. Burhenn. — *Teacher M. C. Grueber* in St. Peter's Church, Halfway, Mich., by Pastor W. Leitz.

On 12th Sunday after Trinity: *Teacher F. C. Loppnow* in St. Paul's Church, Williamsburg, Iowa, by Pastor H. P. Greif. — *Teacher A. H. Johanns* in St. Peter's Church, East St. Louis, Ill., by Pastor Th. Iben. — *Teacher W. H. Schueler* in Concordia Church, Milwaukee, Wis., by Pastor R. Haendschke. — *Teacher P. Griebel* in Ebenezer Church, Sheboygan, Wis., by Pastor F. C. Proehl. — *Teacher A. H. Nitschke* in Immanuel Church, Klinger, Iowa, by Pastor L. Yockey. — *Cand. H. C. Rupprecht* in Concordia Church, Granite City, Ill., by Pastor O. Rothe.

On 13th Sunday after Trinity: *Cand. E. W. Rickers* in St. Paul's Church, Bertha, Minn., by Pastor G. S. Mundinger.

Corner-Stone Laying.

The following churches laid the corner-stone of their new church: —

On 8th Sunday after Trinity: The congregation at *Windsor Park* (Chicago), Ill. (the Rev. A. H. Kaub, pastor). — On 10th Sunday after Trinity: St. Martin's Congregation, *Chilton*, Wis. (the Rev. A. Halboth, pastor). — On 11th Sunday after Trinity: Sherman Park Congregation, *Milwaukee*, Wis. (the Rev. B. A. Maurer, pastor). St. Paul's Congregation, *Cohocton*, N. Y. (the Rev. P. T. Rohde, pastor). — On 12th Sunday after Trinity: St. Paul's Congregation, *Vernon*, Tex. (the Rev. J. A. Birnbaum, pastor).

Dedications.

Dedicated to the service of God: —

Churches. — On 6th Sunday after Trinity: Grace Church, *McGrath*, Minn. (the Rev. E. A. Storm, pastor). — On 10th Sunday after Trinity: The congregation at *Amarillo*, Tex. (the Rev. Th. H. Evers, pastor).

Conference Notices.

The Litchfield Pastoral Conference will meet, *D. v.*, September 25 and 26 at Bethalto, Ill. Please notify the local pastor by September 19. A. PENNEKAMP, *Sec.*

The Eastern Conference of the English District will meet, *D. v.*, September 25 to 27 at Christ English Church, Washington, D. C. Essays: Pastoral Visitation of the Sick and Other Allied Subjects: Rev. R. Ressmeyer. Philemon: Rev. H. Fickenscher. Birth-Control: Rev. H. Gallmann. Fundamentalism and Liberalism: Prof. C. Romoser. Five-minute addresses to arouse discussion: How Can We Improve Communion Attendance in Our Congregations? Rev. A. Hanser. Should a Congregation Do Mission-work throughout a City where Other Churches Exist? Rev. H. Fickenscher. Is Ordination Essential? Rev. J. Miller. What Form of Baptism is Preferable? Rev. Westerman. Does Baptism Regenerate Children and Adults? Rev. P. Roetling. Sermon: Rev. Walt. G. Brunn (Rev. A. Hanser). Confessional address: Rev. J. Pfeiffer (Rev. F. Schwarz). The pastors of the conference are requested to notify Rev. J. F. Wenchel of their intentions to attend the sessions. WALT. G. BRUNN, *Sec.*

The Buffalo Joint Conference will meet, *D. v.*, October 2 to 4 in Rev. Steffens' congregation at Martinsville, N. Y. Papers for the pastoral conference by the Revs. Hemmeter, Verwiebe, Zimmermann, and Jul. Walker, and for the joint conference by Rev. Klahold and by Teacher Fischle. Sermon: Dr. Hemmeter (Revs. Sieck and Buch). Preparatory address: Rev. Mueller (Rev. Barkow). Please announce by September 20. C. A. BEHNKE, *Sec.*

The Southern Indiana Pastoral Conference meets, *D. v.*, October 2 to 4 at New Palestine, Ind. W. H. DAU, *Sec.*

The Pastoral Conference of Southwestern Nebraska will meet, *D. v.*, October 2 to 4 in Rev. C. F. Schrein's congregation at Elwood, Nebr. Kindly announce, and state whether you wish to be gotten from Elwood or Arapahoe. W. J. ROESLER, *Sec.*

The District Conference of Northern California and Nevada meets, *D. v.*, October 9 to 11 at California Concordia College, Oakland, Cal., *not* at Napa. Pastor G. Mieger requests early announcements. C. FICKENSCHER, *Sec.*

The Pastoral Conference of the South Wisconsin District will convene, *D. v.*, October 9 to 11 in the congregation of the undersigned at Madison, Wis. Kindly announce your intentions not later than September 28. By order of the president,

W. LOCHNER.

An Intersynodical Conference

will be held September 25 and 26 in the gymnasium of Wartburg College, Waverly, Iowa. Subjects under discussion: "Open Questions" and "Attitude towards Lutheran Symbols." Those desiring lodging should apply at once to *pastor loci*, O. Koch. J. BERTRAM.

The Annual Meeting of the Lutheran Deaconess Association

will be held on September 25 and 26 at Emmaus Hall, Broadway and Creighton Ave., Fort Wayne, Ind. The opening session will begin at 9 A. M. Free quarters will be provided for members on application to the Rev. Fr. Wambsganss, 2322 Broadway, Fort Wayne, Ind.

J. R. GRAEBNER, *Sec.*

Dr. Sihler and Bronxville.

As a testimonial of reverential respect for the fathers and founders of our Synod, the Rev. Dr. W. Sihler of Fort Wayne included, Dr. E. G. Sihler, Professor of Latin at New York University from 1892 to June 1923, when he became professor *emeritus*, has donated his library to our Bronxville Collegiate Institute. The actual transfer of the books took place in August. Hearty thanks are due the kind donor from the Synod and from Bronxville.

H. STEIN.

Result of Election.

Dr. Paul E. Kretzmann has been elected to the new professorship at our Seminary in St. Louis.

F. E. BRAUER, *Secretary, Electoral College.*

Candidates for New Professorships.

Bronxville, N. Y.

Mr. F. Becker, by St. Stephen's Church, Detroit, Mich.
Prof. E. H. Engelbrecht, by Trinity Church, Long Island City, N. Y.
Prof. H. C. Engelbrecht, by Trinity Church, Grantwood, N. J.; by Immanuel Church, New York City.
Rev. R. R. Ergang, by St. John's Church, Clarksville, Tex.; by St. Matthew's Church, Cleveland, O.; by Christ Church, Clinton, Wis.; by St. John's Church, Parr, Ind.; by Pilgrim Church, St. Paul, Minn.
Rev. F. J. Graeber, by St. John's Church, Wisconsin Rapids, Wis.
Rev. J. R. Graebner, by Trinity Church, Merrill, Wis.
Rev. H. Hamann, by St. Matthew's Church, Hudson, N. Y.; by St. John's Church, Stuyvesant, N. Y.
Prof. O. W. Kreinheder, by St. Matthew's Church, Newark, N. J.
Rev. E. Miller, by Trinity Church, New York City.
Rev. W. Miller, by Redeemer Church, Glendale, N. Y.; by St. John's Church, Port Richmond, N. Y.
Rev. H. Moeller, by Immanuel Church, Higginsville, Mo.
Rev. B. Poch, by Christ Church, Norfolk, Nebr.
Rev. C. A. Romoser, by St. Paul's Church, Baltimore, Md.; by Bethel Church, Catawba Co., N. C.; by Redeemer Church, Catawba, N. C.; by Trinity Church, Cleveland, O.; by Grace Church, Los Angeles, Cal.; by Grace Church, New York City; by Redeemer Church, New York City; by Christ Church, Webster Groves, Mo.; by St. Paul's Church, West New York, N. J.
Rev. G. C. Schroedel, by Zion Church, Colby, Wis.
Rev. H. N. Wittschen, by St. John's Church, Philadelphia, Pa.

Any communications concerning these candidates are to be sent, on or before October 3, 1923, to

WM. KOEPCHEN, *Secretary of Board of Control,*
316 W. 46th St., New York City.

Portland, Oreg.

The following candidates have been nominated for the professorship at Concordia College, Portland, Oreg.: —

Rev. O. H. Schmidt, by Bethlehem Church, Kennewick, Wash.; by Immanuel Church, Everett, Wash.
Rev. C. Abel, by Trinity Church, Harvey, Ill.
Rev. C. Thies, by St. Paul's Church, Lavalle, Wis.
Rev. Paul G. Sander, by Redeemer Church, Orange, N. J.
Rev. J. N. H. Jahn, Ph. D., by Zion Church, Portland, Oreg.
Rev. Hans Wein, by Ev. Luth. Church of St. Joseph, Mo.
Rev. Bruno Poch, by St. Andrew's Church, Detroit, Mich.
Rev. Victor Bartling, by Trinity Church, Spencer, S. Dak.
Rev. H. C. Messerli, by St. Peter's Church, Cornelius, Oreg.
Rev. W. A. Dobberfuhl, by St. Paul's Church, Sherwood, Oreg.; by Zion Church, Shefflin, Oreg.
Prof. Fr. Wahlers, by Trinity Church, Portland, Oreg.
Rev. W. Friedrich, by the Board of Control, Concordia College, Portland, Oreg.

Any communications concerning these candidates, recommendations or protests, should be in the hands of the undersigned by the 25th of September.

The election will take place at 7.30 P. M. on September 26, at Concordia College, Portland, Oreg.

RICHARD KUHNAU, *Secretary of Board of Control.*

Edmonton, Alta.

The following candidates have been nominated for the professorship in classics: —

Rev. J. P. Klausler, by St. Andrew's Church, Chicago, Ill.
Rev. H. Luke, by Trinity Church, Dillsboro, Ind.
Rev. R. Shippanowski, by Concordia Church, Fort Wayne, Ind.; by St. Matthew's Church, Stony Plain, Alta.; by St. Paul's Church, Golden Spike, Alta.; by St. Paul's Church, Pittsburgh, Pa.
Rev. H. Heise, by Trinity Church, Harvey, Ill.
Rev. W. Baepler, by St. Paul's Church, Addison, Ill.; by St. Paul's Church, Saskatoon, Sask.; by Trinity Church, Haultain, Sask.
Rev. H. Koepchen, by Redeemer Church, Orange, N. J.
Rev. E. Eberhardt, by Peace Church, Spruce Grove, Alta.
Rev. Bruno P. Poch, by St. Andrew's Church, Grand Rapids, Mich.
Rev. Victor Meyer, by St. Paul's Church, Lavalle, Wis.
Rev. Maurice Kretzmann, by the two congregations of Rev. Eberlein, Hudson, N. Y.

All communications concerning these candidates should be in the hands of the undersigned by October 2.

The Board of Electors will meet, *D. v.*, October 3 at Concordia College, Edmonton.

ALFRED REHWINKEL, *Secretary, Board of Trustees.*

Subscribe Now under Our Special Offer.

In order to reduce or eliminate the congestion in our office resulting from the concentration of our subscription business in the few weeks before and after New Year's Day, we make the following offer: —

All those whose subscription for *Witness* or *Lutheraner* expires during December, 1923, as well as during January, February, and March, 1924, will be credited with a full-paid subscription for fourteen months. This offer also includes all orders for new subscriptions for *Witness* and *Lutheraner*.

Give your pastor or local agent the subscription price ($1.25; in St. Louis, Mo., or Canada, $1.50) NOW (before November 20, 1923).

If our offer interests you, please act promptly. It is not a price reduction. The offer is good absolutely only until November 20, 1923, and our agents must have their orders under this offer in our hands by November 30, 1923.

We sincerely hope that many of our subscribers will take advantage of this offer. It means a real saving (about 20 per cent.) to them, and we hope it may mean a much-to-be-desired relief and a saving of some expense to us.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

Financial Report.

GENERAL BALANCE.

Deficit, July 31, 1923	$229,464.04
Disbursed during August	50,659.97
Total debits	$280,124.01
Receipts during August	48,761.16
Deficit, August 31, 1923	$231,362.85

SYNODICAL BUDGET.

Total budget for 1923	$1,050,000.00
Total disbursements to August 31, 1923	$665,632.97
Total receipts to August 31, 1923	$447,462.23

Theo. W. Eckhart, *Financial Secretary.*

Mission-Festivals.

5th Sunday after Trinity: Trinity, *Lockport*, N. Y.; $380.00. — 8th Sunday after Trinity: Hope, *Westcliffe*, Colo.; $203.00. — 9th Sunday after Trinity: St. John's, *New Fane*, Wis.; $101.65. Zion, *Alexandria*, Minn.; $270.00. *Ramona*, Kans.; $131.58. *Little Valley*, N. Y.; $188.03. St. Luke's, *Wheaton*, Kans.; $81.00. — 10th Sunday after Trinity: Bethlehem, *Greenleaf*, Kans.; $231.95. St. John's, *Spencer*, Wis.; $273.00. Immanuel, *Tilden*, Nebr.; $219.00. Christ, *Clinton*, Wis.; $315.37. St. James's, *East Town Rutland*, Minn.; $256.00. — 11th Sunday after Trinity: Zion, *Mercier*, Kans.; $96.00. St. John's, *Wapakoneta*, O.; $165.50. St John's, *Pinconning*, Mich; $160.00. St. Peter's, *Corsica*, S. Dak.; $83.45. St. Peter's, *Forestville*, Wis.; $360.77. *Greeley*, Colo.; $100.00. *Watertown*, Minn.; $150.00. *Farming* and *Krain*, Minn.; $155.00. St. John's, *Alta*, Iowa; $725.00. Immanuel, *Feuersville*, Mo.; $54.80. Trinity, *Arcadia*, Mich.; $111.00. Immanuel, *Bartlett Tp.*, Minn.; $91.16. Zion, *Lahoma*, Okla.; $185.34. *Otto*, N. Y.; $248.88. St. Matthew's, *Ernestville*, Mo.; $50.61. — 12th Sunday after Trinity: *Danvers*, Ill.; $192.00. St. Peter's, *Polar Tp.*, Wis.; $55.65. St. John's, *Herington*, Kans.; $300.00. St. Paul's, *Champaign*, Ill.; $74.33. Trinity, *Mountain Lake*, Minn.; $105.30. St. Peter's, *Lebanon*, Wis.; $216.60. St. Paul's, *Eden Valley*, Minn.; $55.80. St. John's, *Napa*, Cal.; $197.29. St. John's, *Fredonia*, Wis.; $200.65. *Avilla*, Ind.; $94.73. *Walker*, Minn.; $70.74. — 13th Sunday after Trinity: *New Melle*, Mo.; $127.00. Trinity, *Hilbert*, Wis.; $380.66. — 14th Sunday after Trinity: Zion, *Lanes Prairie*, Mo.; $27.18. St. Peter's, *East Peoria*, Ill.; $50.00.

Notices.

Pastors and members of our Church who know of Lutheran students that will attend Washington University of St. Louis, Mo., during the coming school-year are kindly requested to send the names of such to the undersigned, who will be glad to give them his pastoral attention. REV. A. J. KORRIS, 2011 Victor St., St. Louis, Mo.

Do you as a pastor or layman know of Lutherans residing in Syracuse, N. Y., or attending the Syracuse University, or possibly such as are quartered in an asylum or hospital? You will help along the Syracuse cause by sending their names and addresses to

REV. F. E. SCHUMANN, 425 Westcott St., Syracuse, N. Y.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Bethany, Chicago, $15.00; H. L., Guttenberg, N. J., 10.00; Our Redeemer, Freeport, Ill., 12.50. ($37.50.) *Budget Treasury:* Mount Olive, Cleveland, 29.00; Our Savior, Brooklyn, 41.62; Pilgrim, St. Louis, 126.67; Grace, St. Louis, 137.50; Calvary, Buffalo, 100.00; Christ, Washington, 54.90. ($489.69.) *Church Extension Fund — District:* Zion Ladies' Aid Society, Cascade, Mo., 3.00; Our Redeemer, Freeport, Ill., 6.25. ($9.25.) *Deaf-mute Missions:* Our Redeemer, Freeport, Ill., 2.81. *District Budget:* Mount Olive, Cleveland, 26.66; Our Savior, Brooklyn, 56.46; Pilgrim, St. Louis, 82.92; Grace, St. Louis, 112.50; Mount Olive, Minneapolis, 116.23; Christ, Washington, 45.10. ($439.87.) *District Treasury:* Our Redeemer, Freeport, Ill., 3.13. *European Missions:* Our Redeemer, Freeport, Ill., 3.13. *Foreign Missions:* Bethany, Chicago, 30.00; Coyner's Ladies' Aid Society, Waynesboro, Va., 10.00; Our Redeemer, Freeport, Ill., 12.50; Christ Sunday-school, Primary Department, Washington, 2.50. ($55.00.) *Foreign-tongue Missions:* C. H. Munsch, St. Louis, 25.00; Our Redeemer, Freeport, Ill., 1.25. ($26.25.) *General Home Missions:* Bethany, Chicago, 23.00; Our Redeemer, Freeport, Ill., 12.50. ($35.50.) *Immigrant and Seamen's Missions:* Our Redeemer, Freeport, Ill., .47. *Indian Mission:* C. H. Munsch, St. Louis, 25.00; Our Redeemer, Freeport, Ill., 1.56; Christ Sunday-school, Primary Department, Washington, 2.00. ($28.56.) *Jewish Mission:* Our Redeemer, Freeport, Ill., .16. *Industrial School in Addison:* Bethany, Chicago, 25.00. *Ministerial Education Fund:* Our Redeemer, Freeport, Ill., 5.00; Calvary, Buffalo, 50.00. ($55.00.) *Missions — District:* Bethany, Chicago, 50.00; Our Redeemer, Freeport, Ill., 62.50; Calvary, Buffalo, 200.00. ($312.50.) *Colored Missions:* Bethany, Chicago, 20.00; Our Redeemer, Freeport, Ill., 11.25. ($31.25.) *General Relief:* Our Redeemer, Freeport, Ill., .31. *South American Missions:* Our Redeemer, Freeport, Ill., 6.25. *Synodical Building Fund:* Mount Olive, Cleveland, 29.00; Miss Rosina Luck, St. John's, West Fort Lee, N. J., 10.00, and from Sunday-school, 5.00; Mount Calvary, Lancaster, Pa., 2.25; Mount Olive, Minneapolis, 60.10; Pilgrim, St. Paul, 81.00. ($187.35.) *Synodical Treasury:* Bethany, Chicago, 60.00; Mount Calvary, Lancaster, Pa., 35.40; Our Redeemer, Freeport, Ill., 29.06; Grace, Cleveland, 27.93. ($152.39.) *Buffalo Institutional Missions:* Calvary, Buffalo, 60.00. *India Mission:* Our Savior, Perth Amboy, N. J., 26.00. *Designated Student in St. Louis:* Zion Ladies' Aid Society, Cascade, Mo., 3.00. *Designated Student in Winfield:* Zion Ladies' Aid Society, Cascade, Mo., 3.00. *City Mission in Chicago:* Bethany, Chicago, 25.00. *City Mission in St. Louis:* Pilgrim, St. Louis, 18.75, and from N. N., 5.00; Mount Calvary, St. Louis, 11.75. ($35.50.) *City Mission in St. Louis — Social Service Work:* Grace Ladies' Aid Society, St. Louis, 3.00. *Lutheran Laymen's League:* Mrs. Christiana Wathling, Los Angeles, Cal., 1.50. *Home for the Aged in Arlington Heights:* Bethany, Chicago, 25.00. *Home for the Aged in St. Louis:* Mount Calvary, St. Louis, 28.40. *Church in Overland Park, Mo.:* Mount Calvary, St. Louis, 25.00. — GRAND TOTAL: $2,136.77.

September 1, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT. — July: *Budget Treasury:* Congregations in New Orleans: St. John's, $39.82; St. Paul's, 42.80; Mount Calvary, 9.90. Congregations: Gretna, 30.00; Orlando, 18.00; Mobile, 26.05; Lakeland, 3.00; Atlanta, 7.50. ($177.07.) *Synodical Budget:* Zion, New Orleans, 8.35. *District Budget:* Zion, New Orleans, 28.55. *Home Missions:* Congregations in New Orleans: Joint Mission-festival, 21.00; St. John's, 1.50; St. Paul's Ladies' Mission Society, 30.00. ($52.50.) *City Mission:* St. John's, New Orleans, 1.75. *Missions:* Sunday-school in Elberta, 5.00. *Foreign Missions:* Albany W. L. Soc., 1.25. *Synodical Church Extension Fund:* Mount Calvary, New Orleans, .50. *Students' Fund of Louisiana Conference:* Congregations in New Orleans: St. John's, .50; St. Paul's Ad. Bible Class, 6.00, from Ladies' Aid Society, 16.00. ($32.50.) *Students' Fund of Gulf States Conference:* Congregations: Vero, 9.00; Tampa, 6.31. ($15.31.) *Synodical Building Fund:* Congregations: St. John's, New Orleans, 2.50; Gretna, 11.38; De Ridder, 2.60; Prairie Farm, 3.85; Mobile, 2.50; Clinton, 4.50. ($27.33.) *Bethlehem Orphan Home:* Congregations: Tampa, 12.35; Lakeland, 1.00; Pascagoula, 26.75; Atlanta, 9.00; Trinity, New Orleans, 5.56. ($54.66.) — GRAND TOTAL: $404.77.

New Orleans, La., August 15, 1923. A. C. REISIG, *Treas.*, 315 S. Jefferson Davis Parkway.

CENTRAL DISTRICT. — August: Synodical Treasury, $2,497.51; Synodical Budget, 804.93; Synodical Building Fund, 557.57; Missions, 9,471.67; Miscellaneous, 2,625.52. — *Total*, $15,957.20.
P. E. WOLF, *Treas.*

IOWA DISTRICT. — August: For Budget Treasury and funds of the budget, $7,556.04; Synodical Treasury, 668.22; miscellaneous items, 702.84. — *Total*, $8,927.10. P. F. FIENE, *Treas.*

MICHIGAN DISTRICT. — July 16 to August 15: Budget Treasury, $380.33; Synodical Treasury, 1,854.52; Synodical Building Fund, 1,218.28; Missions, 4,058.02; Miscellaneous, 4,082.79. — *Total*, $11,593.94. E. J. GEYER, *Treas.*

NORTH DAKOTA AND MONTANA DISTRICT. — June 15 to August 15: Synodical Treasury, $65.86; Board of Support, 10.00; Synodical Budget, 58.05; General Church Extension Fund, 18.52; Synodical Building Fund, 49.28, for St. Louis, 129.65, 178.93; General Home Missions, 65.00; Relief in Europe, 25.00; Home Missions — District, 2,574.18; from the General Treasurer, 2,000.00; Church Extension Fund, 250.00; Students' Fund, 53.27; other missions, 356.01; chapel in Bismarck, 195.20; Miscellaneous, 250.97. — *Total*, $6,100.99. P. MEYER, *Treas.*

NORTHERN NEBRASKA DISTRICT. — August: Budget Treasury: General, $1,820.84, District, 2,616.07; General Building Fund, 117.82; Seward addition, 26.50; sundries, 451.11. — *Total*, $5,032.34.
W. G. BROMMER, *Treas.*

OREGON AND WASHINGTON DISTRICT. — June, July, and August: Budget Treasury, $34.56; Synodical Treasury, 50.43; Synodical Building Fund, 560.29; Missions, 5,139.75; Miscellaneous, 588.96. — Total, $6,373.99. A. K. ENGEL, *Treas.*

SOUTHERN NEBRASKA DISTRICT. — August: Synodical Treasury, $505.38; Synodical Building Fund, 690.54; Missions, 4,123.94; Miscellaneous, 1,982.08. — *Total*, $7,301.94.
A. SCHUELKE, *Treas.*

SOUTH WISCONSIN DISTRICT. — August: Synodical Budget, $325.35; Synodical Treasury, 906.35; Synodical Building Fund, 439.95; Missions, 5,345.40; Miscellaneous, 1,578.31. — *Total*, $8,595.36.
A. ROSS, *Treas.*

Acknowledgments.

Received from Mr. Charles Heinz out of the estate of Friedrich Heinz, deceased, a legacy of $11,700.00, the proceeds of which are to be used for sundry designated purposes; from Philip Bittner for St. Louis Seminary, 70.00. F. PFOTENHAUER.

Rev. and Mrs. R. W. G., who desire that only their initials be printed, have sent $15.00 as a contribution for the new Seminary at St. Louis. The gift is herewith gratefully acknowledged.
TH. GRAEBNER, *Secretary of Building Committee.*

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Sept 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested). CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

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Rev. P. L. Dannenfeldt, 2300 Rohs St. (Clifton Heights), Cincinnati, O.
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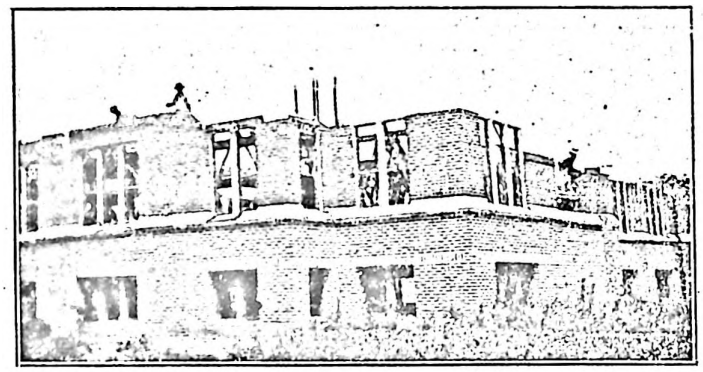
H. C. Rupprecht, 2004 G St., Granite City, Ill.
R. C. Walz, Courtland, Minn.
M. Zieroth, 3411 S. Pauline St., Chicago, Ill.

SYNOD'S NEW BUILDING PROGRAM.

At the Fort Wayne convention, Synod, after having taken the matter to the Lord in earnest prayer and after due deliberation, adopted a building program for our synodical institutions amounting to $3,850,000. This program will provide the most necessary buildings. The overcrowded conditions at our colleges must be relieved.

Our Synod resolved that provision be made at once for securing the necessary moneys and instructed its Board of Directors to elect a Ways and Means Committee for this purpose.

On August 22 and 23 the Board of Directors of Synod, the Vice-Presidents of Synod, and the District presidents met with the Ways and Means Committee at St. Louis. The committee presented its plan, which was adopted. The synodical organization will be used, as has been customary among us. The District presidents will present the plan to the visitors of their District, and these will in turn, through the pastors, recommend it to our congregations.



The New Building at Seward in Course of Construction.

The new building which Synod three years ago decided to build in Seward is now in course of construction.

Many candidates for the nineteen new professorships allowed by Synod have been nominated by our congregations. From the lists submitted the Electoral Colleges will make their selection. May the Lord guide them!

LITERATURE.

For the information of our people the Ways and Means Committee is getting out the necessary literature. In accordance with the resolution of Synod a summary report has been mailed to all pastors, teachers, and lay delegates. If any of these has not received this report, he is kindly requested to send a card to the Ways and Means Committee, 3558 S. Jefferson Ave., St. Louis, Mo.

In order to give early information to our congregations, a preliminary report has been prepared, and pastors have been asked to send for copies for free distribution in their churches. Until now 1,223 have requested 97,098 German and 113,131 English reports.

The committee requests all pastors kindly to order the literature and distribute it, so that their people may be informed. Our Christians cannot be expected to show interest in something about which they know nothing, nor can they be expected to give liberally unless they are convinced that their money is needed for the Lord's work.

The committee also requests that all literature be promptly ordered, for it will not print more literature than will be distributed.

THE NEW ST. LOUIS SEMINARY.

At the Fort Wayne convention our Synod added another $1,500,000 to its former appropriation of $1,000,000 for a new Seminary in St. Louis. Synod adopted the better plan presented by the St. Louis building committee, demanding, however, that modifications which will reduce the costs be made. This has been done. All suggestions made by members of Synod have been carefully considered. The costs have been reduced by about $145,000, and the architect has been instructed to make further reductions if this can be done. To some of the dormitories, which originally were planned to be two and one half stories high, another story has been added; the power-house has been brought three hundred feet nearer to the buildings; the interior as well as exterior of the dining-halls has been simplified; and all along the line various changes have been made. The group will be erected without the tower. Owing to the fact that stone can be procured without increasing the estimated cost of the buildings, the committee has decided to erect stone structures. The residences of the professors, however, will be built of other material. The architect has been instructed to proceed with the working drawings.

NEWS RECEIVED JUST BEFORE GOING TO PRESS.

Some District presidents had already prior to the meeting of the District officials at St. Louis arranged for a meeting of their visitors. From some of these meetings reports have been received.

One District president writes: "Had a conference and meeting of visitors and laid the plans of the Ways and Means Committee before them. Things were surprisingly well received. Plan was approved and accepted."

Another president writes: "I had a meeting with my visitors. They unanimously accepted the plan of the Ways and Means Committee which we approved in St. Louis. They are ready with the gracious and mighty help of God to strive to carry out the program."

At two other meetings of visitors the plan for collecting the moneys for Synod's building fund were thoroughly discussed. Much interest was shown, which developed into real enthusiasm and the promise of hearty cooperation.

A visitor, after attending the visitors' meeting, writes: "I am enthusiastic about the whole plan. Send me the literature."

From pastors very encouraging letters are received. In response to a request that pastors having parish-papers inform the Ways and Means Committee in order to enable it to supply necessary information, one pastor writes: "I have no parish-paper, but send me the news. I shall use it in some other way."

Reports received from various parts of Synod show that our pastors and congregations will unite in one great effort with the help of God to supply the needs of the Church. As our people are becoming better informed as to the real conditions at our colleges, they are convinced that our Synod at Fort Wayne was compelled to make large appropriations, and our Christians are determined to give speedy relief to the overcrowded conditions at our educational institutions. And, indeed, we would be unappreciative of the Lord's blessings if we were to hesitate to take care of those blessings.

As we are going to press, our colleges are opening for another school-year. Reports are already coming in. One college president writes: "We have a new enrolment of 80 students, and likely this number will be increased. I am having great difficulties in housing all the boys." Another one wrote already a few weeks ago that, if the enrolment would continue to increase, he would have to put in "double-deckers," meaning that he would have to arrange for one bed to be placed over another, as is done in ocean vessels. Another writes that he will have to press into service even the smallest rooms in the garret to house all the students.

In view of the fact that we need many more ministers and teachers than we have been graduating, we ought to thank God for giving us many students, and we ought cheerfully to give the moneys which are needed to provide the necessary buildings, equipment, and professors.

J. H. C. F.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18. 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance.
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VOL. XLII. ST. LOUIS, MO., SEPTEMBER 25, 1923. No. 20.

Hold in Remembrance Christ the Lord.

(Halt im Gedaechtnis Jesum Christ.)

Hold in remembrance Christ the Lord,
Thy true and only Savior,
Who came from heav'n, th' incarnate Word,
To be thy Brother ever.
Forget Him not — it was for thee
Christ came to earth in poverty.
O bless His love forever!

Hold in remembrance Christ the Lord,
His holy, bitter suff'ring.
He died for thee, thee to afford
Redemption by this off'ring.
Forget Him not — it was for thee
Christ bore sin's dreadful misery.
O bless His love forever!

Hold in remembrance Christ the Lord,
The Savior who is risen.
Victorious, glorious, and adored,
He burst the grave's dark prison.
Forget Him not — it was for thee
Christ sealed salvation's victory.
O bless His love forever!

Hold in remembrance Christ the Lord,
Who rose to heaven's glory,
There to prepare, by Him restored,
Mansions of bliss before thee.
Forget Him not — it was for thee
Christ captive led captivity.
O bless His love forever!

St. Louis, Mo. JOHN THEODORE MUELLER.

Sponsors.

Believing that in Baptism we are received into the kingdom of God and made heirs of everlasting life, our Lutheran Church urges all parents to have their children baptized in early infancy. God has not fixed the date of baptism in the New Testament, owing to the great spiritual liberty in the New Testament discipleship. That God has not fixed a date for baptism in the New Testament does not mean that we can leave this undone. Expressly Jesus says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Baptism, therefore, is the door through which every individual soul is brought into the Kingdom.

Infant Baptism was practised in the early Christian Church. The people that understood Jesus and His disciples always brought their children in their infancy to Christ.

Christian parents, therefore, should not neglect to have their children baptized soon after birth. After baptism, as the children grow up, the parents should teach their children to observe all things whatsoever Christ has commanded, in order that they may not be led astray by the temptations of the devil, the world, and their flesh, but may be kept in their baptismal grace and enjoy all the blessings which God by His Word gave to His own.

Since the little children are not able to speak for themselves at their baptism, we have sponsors, or godparents. These sponsors are to be witnesses to the fact that the child has been properly baptized; for the Scripture says "that everything should be assured in the mouth of two or three witnesses."

If these sponsors are to testify to the fact that the child has been properly baptized, they should be Christians, since a person who has never been instructed in Christian truths and Christian knowledge will not be able to tell whether a person has been baptized in agreement with Christ's instruction or not.

They are to testify whether the child has been *properly* baptized. A proper baptism is one that is performed in a church which confesses the Trinity and is performed in the name of the Father and of the Son and of the Holy Ghost.

The sponsors have a second duty. They are to see that the parents will give the children for whom they are sponsors a Christian education. If the parents are neglecting their Christian duty over against the children, these sponsors must admonish them and insist that the children be brought up in the fear of the Lord.

The third duty of the sponsors is to pray for the children for whom they have been sponsors. They are to pray that God will keep them steadfast and loyal to Jesus Christ, the Savior.

St. Louis, Mo. A. DOERFFLER.

THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee, consisting of Prof. Th. Graebner and Prof. Martin S. Sommer.

TERMS OF SUBSCRIPTION, $1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, $1.50. *Payable strictly in advance.*

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

ALL REPORTS of ordinations, installations, dedications, jubilees, mission-festivals, and changes of addresses should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time.

CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired.

An AGENT is desired in every town. Correspondence invited.

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The Difference Between the Fundamentalists and the Liberals.

In the sectarian churches of our day, especially in such large and influential denominations as the Baptists, the Presbyterians, the Episcopalians, and the Methodists, a most deplorable situation has arisen. They are reaping the fruits of their own sowing. Having from the outset adopted a wrong principle of Scripture interpretation by explaining the Bible in the light of human reason instead of letting the Bible explain itself and taking it as it reads, many are consistently applying that wrong principle and are casting aside what human reason cannot understand. They are now divided into two hostile camps: the so-called Fundamentalists, who still believe and defend such fundamental doctrines of the Bible as the inspiration (although not all of them accept the verbal inspiration), the virgin birth of Christ, and the vicarious atonement, while the so-called Liberals flatly deny these truths.

We believe that our readers will do well to acquaint themselves with the situation both for their own sake and for the sake of others; for their own sake, that they be forewarned and therefore forearmed against the false teachers of our day who are using Christian pulpits to teach the doctrine of paganism; for the sake of others, that our Lutheran people may be alive to their duty to preach the pure Gospel of salvation to those who do not have it and who must be lost without it.

One of the Fundamentalists, Dr. Frank M. Goodchild, states the difference between his party and the Liberals in the following words, printed in an article in the *Watchman-Examiner* in a recent issue: —

"If it is a question as to who is supporting the teaching of the Scriptures and the faith of our fathers, then without doubt the Fundamentalists are in the right. The Liberals themselves proclaim their departure from the old faith in the very name they have chosen for themselves — 'Progressives.' They emphasize that departure by claiming not simply the right to interpret anew the most positive statements of the Bible, but to deny the truth of them.

A DIFFERENCE AS TO FACTS.

"The Fundamentalists believe that the supernatural manifests itself directly in human life. The Liberals declare that natural law explains everything; they eliminate all thought of the supernatural and regard all mention of it in creation or in miracle as an impertinence, and they regard all that we see about us as the result of an evolution by processes which we do not understand to an end of which we are ignorant. By their notions the miracles of the Bible never were performed. Dr. Fosdick, for example, teaches that miracles are unnecessary and unbelievable. The full meaning of this declaration is not at first apparent. It cuts deep. Ultimately it denies the real resurrection of Christ. A leading agnostic of England said not long ago that there is no need of wasting time on other miracles, because if Jesus Christ really arose from the dead, it is easy enough to believe all the other miracles, and that if His resurrection be disproved, all the other miracles go as a matter of course. No doubt that is true.

"Fundamentalists believe that God revealed Himself to mankind by men who were peculiarly inspired, and that that revelation is given to us in the Scriptures, which are our only rule of faith and practise. The Liberals believe that we have no knowledge of God at all except what man has found out by his own searching, just as he has found out the laws of electricity, and that Whittier and Walt Whitman were as much inspired as Paul and Isaiah, and that the Bible has no authority, — there is no authority for a man except his own unenlightened reason. Surely this is an important matter. Christ quoted the Old Testament as authoritative. Rationalists repudiate its authority utterly. David said that God's Word was a lamp to his feet and a light to his path, but our rationalist friend rejects its guidance. Good men and women in all ages, our godly fathers and sainted mothers among them, looked upon this Book as the one authoritative source of light and comfort in all times of need. But we are told that they were deluded and mistaken. The Book is in no sense an authority, these men declare. Does this seem an unimportant matter to you? It seems to me a very vital matter.

AS TO THE VIRGIN BIRTH.

"Then as to the person of Christ, the Fundamentalists believe that Jesus Christ is God's own Son, miraculously conceived and virgin-born. The Liberals look on the story of the virgin birth as a myth or as a deliberate fabrication and regard Jesus as born by natural generation, perhaps out of wedlock, and that, while He may have been a remarkable man, He was only a man, no more divine in essence than the rest of us. But you know that you cannot dispose of the supernatural birth of our Lord except by an utter unwillingness to listen to testimony, for practically all the Christian documents bear witness to it. To disbelieve it, you must fling away all these documents. You must fling away prophecy. Here and there in the Old Testament are prophecies very curiously phrased that can be understood only as you believe in the one-sided human birth of our Lord, that is, that He had a human mother, but a divine Father. You must throw away the New Testament also.

THE ATONEMENT.

"As to the character and work of Christ, Fundamentalists believe that Jesus Christ lived a sinless life and at last died in the sinners' place, 'bearing our sins in His own body on the tree.' Liberals do not believe in a vicarious atonement. Indeed, they do not believe that an atonement is needed, or that it is possible for one person to make atonement for another, but they believe that the teaching and example of Jesus stimulate us to turn over a new leaf and save ourselves, and that God forgives the past in view of our new purpose. But the one and only way of salvation that the Bible teaches is a salvation through atoning blood. Paul was so sure that there was no other way that he said that if any one, though he were an angel from heaven, should preach any other gospel, he should be accursed. Peter said that we are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ. That is the Gospel. There is no other. He who misleads men by proclaiming another deserves to be execrated.

THE RESURRECTION.

"Fundamentalists believe that the same body which died on the cross and was put into the sepulcher came out of the sepulcher and after appearing to the disciples for forty days ascended into heaven. Liberals say that the body of Christ never came out of the grave, but that His Spirit lives on. But that surely was not the story that the apostles told. Such an announcement would not have startled Jerusalem as we are told the resurrection did. Plenty of Jews in that day believed that, when the body died, the spirit lived on. But we have always understood the separation of the body and the spirit, the dissolution of the one and the continued life of the other,

to be what men call death. But Liberals to-day contend that the continued life of the spirit is all the resurrection there is. Of course, the New Testament teaches that the body of Christ came out of the grave. As Dr. Hobart says: 'The bodily resurrection of Christ Himself is as certain as records could make it.' More than one hundred times the resurrection is mentioned in the New Testament, and it is always a bodily resurrection. It cannot be understood in any other way. In spite of this abundant and clear testimony Liberals declare that Christ's body never came back to life." J. H. C. F.

Are We Behind the Times?

From time to time we find clippings which express certain opinions with which we agree, and on account of which we are considered behind the times and not in harmony with the present-day world. Permit us to submit them without any comment, but with our endorsement.

From the *Chicago Tribune:* —

"Dr. Geo. T. Harding, Jr., in an address before the Hamilton Club, pleaded for *the return to old-time religious training* for boys, declaring that young men growing up in doubt in regard to religious matters are likely to question man-made laws at a later date!" And this: —

"The more barbaric and uncivilized people are, the more they dance; and the farther down in the social scale you go, the more dancing there is. That's why they have it as an amusement in asylums for the feeble-minded," Dr. Arthur Holmes, professor of psychology at the University of Pennsylvania, told a meeting of the Sunday Evening Club in Orchestra Hall.

The Chief of Police of New York says three-fourths of the abandoned girls of our city were ruined by dancing.

"*Help to spread the fact that dress is a means of expressing individuality,*" says Dr. Valeria H. Parker, a prominent Atlantic health officer, and she concludes: "The girl who wishes to be known as wholesome, honest, happy, and innocent, fitted to take her part in the world's progress and do her share in helping to make the single standard of morality a reality, will not go forth in the garb of the wretched — mentally and spiritually — defective girl who depends upon conspicuous and immodest attire to secure the sale of her body."

Judge E. E. Porterfield of Kansas City, says: "It is amazing how parents let their children go to picture-shows and dance-halls unattended. *There is no safer road to hell than the dance-halls,* which constitute an evil that ruins more boys and girls than anything else. They should not be allowed. Neither the courts nor the schools can make good children out of bad, nor keep children good as long as this practise is continued."

From the *Literary Digest:* —

"We have got to stop blaming everything on the war. Juvenile suicide has nothing to do with war; nothing to do with business; nothing to do with insanity; nothing to do with sex perverseness, except in so far as the presence of the latter motive represents intolerable negligence on the part of those responsible.

"*Authority is wanting to-day in the education of the young,* authority and discipline in the home as well as in the school. And *religion is wanting.* A writer has suggested 'temperamental disorders' as a cause. Temperament in a boy or girl generally means lack of sense on the part of the parents. Sixteen years is given as the average age of the juvenile suicides. That is the age of rebellion against discipline. It is the age when restraint becomes intolerable, when boys and girls are liable to put on the airs of manhood and womanhood without the necessary equipment. Juvenile suicide is just another name for unprotection. Sixteen years is the dangerous age, and unfortunately the age when children are too often treated with a deference and indulgence that might be paid to old age. It is unfortunate that the impressionable years of American childhood should not be better shielded by faith and discipline that is born of faith. This is the land of freedom, but there is a land of freedom that is worse than slavery. Freedom without discipline is a misnomer. The first principle of education might be written in the words with which the evangelist summed up the early life of the supreme Exemplar of childhood: 'He went down to Nazareth and was subject to them.'"

The *Bible* is always up to date. Give heed to its warnings, such as 1 John 2, 15—17: "Love not the world, neither the things that are in the world. *If any man love the world, the love of the Father is not in him.* For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

Chicago, Ill. B. H. Hemmeter.

How Things are Done at Our Synodical Conventions.

Do you know what "democratic" means? "Yes," you will say, "I have been a Democrat all my life; I voted the straight ticket for thirty years, and —" Stop a minute. You misunderstand me, I do not mean "democratic" in the political sense, I mean "democratic" in its original, real sense. "Democratic" means that the people rule and have the final power of decision in all matters of importance.

In this sense our Church, our Synod, is democratic. Our officers have great power and authority, but when Synod is in session, this power counts for little. Here the rank and file, the pastor and the lay delegate, the teacher and the professor, have the power that really counts for something. All members of Synod, whether voting or not, have the right to speak before a vote is taken. And all decisions are reached after the most careful and conscientious debate. Every decision, therefore, embraces the collective wisdom, will, and determination, not of a committee, not of a few wise heads, but of the whole Synod, of the rank and file of its membership. Our Synod is thoroughly democratic in the best sense of the word.

How are final decisions reached? Well, let us put it like this. First, during the year before the convention, a few wise ones put their heads together and think this ought to be done, or that ought to be done differently. What they think they put into writing and send it to the President, who has all these thoughts of the wise ones printed. In this printed form some hundred and fifty or more different ideas concerning the work of Synod are submitted to all delegates about four weeks before session. Committees take these sugges-

tions, group them, arrange them according to contents, and report on them to Synod. It is then for the whole Synod to take up the matter and decide.

This happened: The trustees of a certain college wanted $6,000 for changing the playgrounds. The committee also thought that it was necessary and recommended the appropriation of such an amount. But the rank and file of Synod thought differently about the matter and refused the request. Again this happened: The board of another college was too timid to ask for sufficient money to supply its actual needs. To this institution the committee recommended a larger appropriation than asked for. And Synod, on learning the conditions, willingly granted the amount. Here again you see the democratic principle in action.

Are we ready to uphold this principle? It is the principle which Jesus Christ established for the management of His Church when He declared: "One is your Master, even Christ; and all ye are brethren." Under the Master Christ there is no boss, no one to tell us, This you must do, and thus you must do it. Christ has told us what we must do, and in some instances also how we must do it. There we have no choice, there is no democracy. But in all other cases the people, we, decide. And the decisions reached at Fort Wayne are our decisions, arrived at by the democratic method, often by unanimous vote, sometimes by majority vote. The democratic principle implies that the whole people support the decisions of the majority. I say, are we ready to uphold this principle? Are we, every one of us, ready to carry out the resolutions of Synod?

Democracy affords the greatest amount of liberty and privilege, but it also implies the greatest amount of responsibility. If we want the right to say so, we must also share the burden of doing so. We have enjoyed the right to say so, now let us be true democrats and go ahead and do so.

J. HARTMEISTER, in *Iowa District News.*

Editorial.

Will They Correct the Bible or Themselves?

Dr. G. B. Smith, in an article in the *Christian Century,* reprinted in the *St. Louis Christian Advocate,* takes those preachers to task who condemn the theory of evolution without being able to meet scientists upon their own grounds. He declares: "Whether the evolutionary hypothesis is true, is not to be decided by reading the first chapter of Genesis." He suggests to the pastor that he "study the text-books on science which his boys and girls are studying in high school or college." He adds: "If he is in doubt on any point, he can ask for an interview with any teacher of science, in which he shall ask for explanations or for further evidence." He goes so far as to suggest to the preacher to invite the teacher of biology to speak in his pulpit some Sunday night to tell the people just what is known and what is still conjecture in his field.

What a pitiful spectacle this is! The prophet of the all-wise God is to be hushed that a fledgling of science may proclaim the ever-changing conjectures of fallible and opinionated men! The ambassador of the King of kings is to be told to step aside while the latest faddist ridicules the message of that King!

When these churches are at one time turned over to a lodge in order that the lodge-members' "humanity and mercy" may be exalted above that of the Christian Church, and at other times are turned over to the scientist in order that the "facts" of science may be shown to contradict the Bible, — no wonder the clergy are despised and the attendance is falling off.

God's revelation of truth can never be corrected by any man. These very men, moreover, who wish to correct the Bible have served notice that by and by they will again correct themselves. In this they unwittingly speak truth, for they certainly will correct themselves on the Day of Judgment. But God has told us plainly that He will never be corrected: "Heaven and earth shall pass away, but My words shall not pass away." Luke 21, 33. For thousands of years God has given the world abundant opportunity to witness philosophers and scientists ever correcting themselves, whereas His truth has never changed. If there are those whom this will not convince, what will ever convince them? S.

The Earthquake. — By this time many have about forgotten the earthquake in Japan. Even at the time of its occurrence some gave it little attention, because it happened so far away. And yet God wishes us to note and remember these catastrophes as His warnings to all. Are we going to be so callous that we remember only those chastisements and sorrows which touch us personally? God forbid!

In the last number but one we published a translation of that excellent hymn whose every stanza, except one, closes with the warning: "This is an omen of Christ's Judgment Day." And in a separate article we called attention to this warning and to conditions as they confront us to-day. Is it not strange that but a few days later God Himself emphasized this warning by the earthquake in Japan?

We would be unfaithful to our charge and commission, unfaithful to the souls of men, if we did not speak of the Judgment that is to come and of the signs which warn us of its approach. "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the Word at My mouth and give them warning from Me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." Ezek. 3, 17—19.

Let no one deceive himself about this, that just as sure as this fearful earthquake, without the least warning, brought destruction upon so many thousands of men, just so sure is God's Judgment on its way even now upon every one who lives in sin. And when we think of this approaching Judgment, we are to think of the great sins of omission in which so many live who are still called Christians. They refrain from the most flagrant vices because they fear man's judgment; but let us, each and every one, examine ourselves: How will it be with us if Christ judges us according to His words: "For I was an hungred, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me." Whoever is living in sins of omission, neglecting his evident duty towards the bodily or spiritually poor and suffering who are all about us, and who

are neglected, — all those who are pampering themselves while the world is perishing, all those we would have warned of what is approaching them. "Be not deceived; God is not mocked." Gal. 6, 7. S.

Organizing the Family. — Blessed is the man that has a family! Blessed are the parents who can gather their children, their sons and their daughters, about the table, and behold themselves reproduced in their children. As such parents notice themselves growing older, they see their children growing up towards blossom and fruitage. It is true, there has been much complaint about children's being the sorrow and even the death of their parents. Certainly, in the daily press we even read of children who kill their parents, and from the earliest ages men have reported bitter feuds between sisters and brothers, and between brothers and brothers. But it is for father and mother to see to it that they make the most of the family which God has given them. *Parents who have children must organize the family for success.*

How is this done? It is to be done in accordance with God's own directions. The father is to be a father such as the Word of God paints for us. The mother is to be a mother such as God wishes her to be. And the children are to be sons and daughters, brothers and sisters, boys and girls, such as God would have them be. To organize the family and conduct it according to God's direction is not to add another burden to each member of the family; it is simply to articulate each member into the proper place he ought to occupy in the whole family, so that all may serve and be served for the good of all. All this is not such a difficult matter. In fact, the proper godly organization of the family will take the heaviest burdens from father and mother. It makes God the Provider and Helper and heavenly Father in the family. It makes of the Lord Jesus the Fountain from which there is a daily supply of forgiveness of sins for each member. It makes the Holy Spirit the Teacher, the Comforter, and the Guide of the entire family. He enlightens the father with more wisdom than can be found anywhere else on this earth. He supplies the mother with love and devotion such as she can receive from no other source, and He inspires the children with respect, honor, obedience, and affection towards the parents.

All this cannot be done by simply hanging some religious picture in the home or by having some religious book (Bible, hymn-book, Catechism, or book of devotion) somewhere, nor by occasionally going through a Christian ceremony; no, all this must be a matter of daily life. Every day the whole family should gather about the real Father, the heavenly Father of the family. To Him in prayer they should pour out their hearts, and from Him they must receive, through His Word, direction and provision for their souls. The Savior is to be the daily Savior of the family, to Him each day they are to confess their shortcomings and sins, and from Him each day they are to receive the assurance that the blood of Jesus Christ cleanseth us from all sin. Each day they are, from highest to lowest, from oldest to youngest, including mother and father and each child, to attend the school of the Holy Spirit, that He may teach each one, guide each one, direct and bless each one.

Where a family is thus organized, it is organized for lasting and eternal success of father, mother, and children. Such a family life will be sweet harmony in the ears of God. There it will happen that one generation will praise God's works to another and declare His mighty acts, and there the whole family will experience that the Lord is good, and His tender mercies are over all His works. There the desires of them that fear God will be fulfilled; He also will hear their cry and will save them. There we shall find a home such as the poet had in mind when he said: —

> O blest the house, whate'er befall,
> Where Jesus Christ is all in all;
> Yea, if He were not dwelling there,
> How poor and dark and void it were!

My dear parent, there is nothing more precious on this whole earth which your eyes can behold than your family. Do not postpone this matter another day, organize your family into a prosperous, successful family, and therefore let it not only be a matter of the mouth, but let it be a matter of actual and daily practise when you say: —

> Then here will I and mine to-day
> A solemn covenant make and say:
> Though all the world forsake Thy Word,
> I and my house will serve the Lord.

S.

In Other Tongues. — St. Luke, in the second chapter of Acts, describes the marvelous gifts of "other tongues" granted to the disciples on the Day of Pentecost. This gift was prophetic of the time when men of all races were to worship God — the redeemed "out of every kindred, and tongue, and people, and nation." Rev. 5, 9. When the New Testament Gospel first went out into the world, it knew no barrier of language; when Luther again brought forth the evangelical doctrine, it once more spread from country to country, so that even in Luther's lifetime the principal writings of the Reformer were printed in most of the languages of Western Europe. We are prompted to these reflections through the brief reference, in the China correspondence contained in this issue, to the translation of Dr. Walther's *Rechte Gestalt* (Right Form of a Christian Congregation) into Chinese.

We have preached in a number of foreign tongues for some thirty and forty years — Polish, Slovak, Lettish, Lithuanian; but only in recent years have portions of our literature been translated into languages other than German and English. It would be an interesting thing to collect the various books and tracts of our Synod which are now being circulated in translation. These come to mind: Translations of our Synodical Catechism into Italian and Yiddish; Walther's *Rechte Gestalt* and *Gesetz und Evangelium* (Law and Gospel) into Swedish and Polish; Catechism and hymns, Dr. Mezger's *Entwuerfe* (Catechetical Outlines), and Prof. Fuerbringer's *Isagogik* (Biblical Introduction) into Chinese. Pastor Samuel is now working on a translation of Dr. Stoeckhardt's *Biblische Geschichte* (Bible History) into Tamil. This same work is now being done into Chinese, as our correspondent reports. From Argentina, Rev. Gehrt, who labors among the Spanish natives, reported last year that our brethren there are working on translations of Luther's Catechism, of several tracts, and of various forms (Baptism, etc.) from our *Liturgy and Agenda*. We have before us a translation of our Synodical Catechism into Portuguese, printed at Porto Alegre in 1920, also a book of prayers and hymns. The familiar *Questions and Answers for Adult Catechumens* have been worked over by Rev. Th. Hanssen into Esperanto (published by Johann Herrmann in Zwickau, Saxony). In addition to these translations, a new literature is arising wherever our men are at work in Europe, China, India, and South America — sermons, tracts, and original poems.

It would be a splendid thing to establish somewhere, possibly in the library of Concordia Seminary, a depository of all our foreign-tongue literature. We would encourage our missionaries in foreign fields and, of course, those who are laboring among the foreign-tongue population in the United States, to

send us a copy of each book, tract, or periodical published by them in languages other than English and German. We are only beginning our work "in other tongues," and unless a collection, as described, is now begun, much interesting historical material will be forever lost. G.

Lutherans Practised This Long Ago. — The *St. Louis Times* of August 6 reported a sermon by the presiding elder of the St. Louis District of the Methodist Church, in which the elder tells his people that it is all a mistake to have one church ritualistic and another evangelistic. By ritualistic he means those churches that give much more attention to solemn forms of worship than to fervent preaching of sermons. By evangelistic he means those churches which practise fervent and hortatory preaching in bare churches with as little as possible of form or ritual. He believes such a division to be a mistake. He said: "The great Christian Church of the future will emphasize both the evangelistic and the educational duty." That sounds like a good prophecy for the Lutheran Church, for it has succeeded in retaining and cultivating both reverence in its order of service and earnest impressiveness in its preaching. Just because the Lutheran Church in this country would not surrender the heritage of the fathers, its solemn ritual, it has been condemned, ridiculed, and maligned as behind the times and un-American. But more and more some of the more intelligent of our opponents are coming to see their mistake. Many of them now wish that they had retained what they discarded.

We are far from overestimating any outward form of worship, for the true charm and riches of the Church consists in the Word of God. But all men, we Christians also, are so created that the emotion within us seeks bodily expression. And that bodily posture and behavior again suggest certain states of mind. There is physical behavior which betokens and suggests immodesty, pride, and many other sins of the heart, and there is physical behavior which indicates or suggests reverence, earnestness, devotion, and submission. Worshipers who worship God in spirit and in truth wish to express their mental attitude in their external conduct. The service of God's house should be so arranged that it may give expression to the soul's submission and devotion. Such a liturgical service we have found in every Lutheran church which we attended.

But far more precious than the solemn order of services, the Lutheran Church has its grand congregational singing and its precious doctrinal preaching. God preserve them all to us and grant that we and all our Lutheran people may appreciate what He has given us without any merit or worthiness in us! S.

Personal Representatives. — A growing number of our people have personal representatives on the other side of the globe. The two most recent examples are recorded in parish-papers which have just come to our table. The Ladies' Aid Society of our Hannibal, Mo., church (Rev. Th. Walz, pastor) has "adopted" a Hindu preparing to enter the service of our East India mission as a pastor. The ladies will pay the lad's board while he is under training. The Ladies' Aid Society of Grace Church, Cleveland, when it heard Pastor Bartels's report of the Fort Wayne convention, with "great enthusiasm" agreed to support one of the native workers in the India mission-field. Director Brand, in acknowledging receipt of this good news, promised to send the ladies a photograph of their representative. Rev. Bartels, addressing his congregation, appealed to the wealthier members to support another native worker each. May his appeal be heard, and may many others of our well-to-do folk learn to know the joy of having a personal agent performing the task of a Gospel-messenger, which is *their* task through the parting commission of our Lord! G.

The Lodge's Fight against Rome. — Members of Masonic and some other fraternal orders often tell us that we are making a great mistake in opposing them because they also oppose the pernicious political activity of the Roman Catholic Church. They tell us that the Lutheran Church should at least tolerate these lodges because they have the same great political enemy which threatens the existence of our Church. Now, it is true that the Masonic Order and the Junior Order of United American Mechanics oppose Rome in politics. The Masonic Order claims to be the champion of religious liberty and tolerance, whereas the Roman hierarchy wants to rule or use our Government for its own aggrandizement and for the oppression and suppression of other church-bodies. We Lutherans know very well that our liberty is endangered if Rome gains more and more influence over our Government.

There are, however, two considerations which dare not be lost sight of in this connection. In the first place, mere opposition to Rome's political aspirations can never constitute a bond of union between us and the lodges. Jews and atheists in their way also oppose the Romish tyranny, but on this account we do not encourage our members to support a synagog or a society of atheists and a Lutheran Church both at the same time. All law-abiding American citizens, Masons, Jews, Catholics, and Lutherans, may and should work together as citizens for the preservation of the political liberty which we now have, and for the support of that form of government under which any number of denominations may live and work and thrive, although not one of them favors the religion of the other.

In the second place, our Masonic friends must be told that while they and other lodges pretend to oppose Romish arrogance only, they are at the same time antagonizing loyal Christians. For such secret orders do not only wish our Government to tolerate all manner of religions, *they want the Christian churches to tolerate error.* Masons do not only demand that we tolerate their lodges in our cities and in our States, — we do tolerate them there; — they want us to tolerate them and their activities in our churches. They want us to have our pastors officiate together with their chaplains, and they wish us to have the lodge hold its celebrations in our churches.

Even the political activity of the lodges has not been free from sinister opposition to our schools, say what they will. Right now the Alabama Legislature is considering a bill to abolish private and parochial schools, a bill urged and sponsored by the Junior Order of United American Mechanics.

Our Government permits Masonic lodges; let those who wish to worship there continue to belong to them and take the consequences of their idolatry here and hereafter. But let Lutherans, who would rather have their right hand forget her cunning and their tongue cleave to the roof of their mouth than to forsake the Savior, let these loyal Christians worship Christ in Christian churches with the song of the Lamb and the Gospel of Jesus Christ. S.

Playing a Guessing-Game. — That the evolution theory is in the position of a "house divided against itself" is shown very strikingly by Dr. L. S. Keyser in a valuable article, in which he recounts the latest guesses of scientists on "the evolution of man from the status of a brute to that of an intelligent being." Dr. W. K. Gregory, of the American Museum of Natural History, so Dr. Keyser informs us, maintains that "it is safe to assume that the action of glandular secretions in the humanoid stock, particularly the pituitary gland, was responsible for the rapid brain development and other structural changes, the erect posture, shorter teeth, speech, and other characteristics that distinguish man from the ape." Prof. H. H. Lane, of the University of Kansas, holds that it was of the greatest importance that

the "preman adopted the upright position and thus liberated his hands for uses other than locomotion. All civilization has inevitably come from manual dexterity." Prof. James Y. Simpson, of Edinburgh, Scotland, surmises that a huge upheaval in nature was the blissful factor which made man an intelligent being. The Himalayas, where, according to his view, the ancestors of our race had their abode, were lifted to their present height by an earthquake of gigantic dimensions, the land became barren, the forests dried up, and our forbears had to resolve either to cease playing with the breezes in the tree-tops, as they had been doing, and henceforth to live on the ground, or to migrate to the lowlands in the South. Some of them chose the latter alternative and remained what they were—apes; others tried the life on the ground, and the resulting hardships and struggles proved to be the soil where intelligence sprang up and prospered. Dr. H. F. Osborn, of Columbia University, however, writes: "It must be emphasized that the prehistoric man did not live in trees like the ape and monkeys, and that he walked erect."

Here we have four theories and four scientists of note. Suppose that we appoint these four scientists a committee of experts to pass on the four theories proposed. What will be the result? Each one of the theories will be rejected by a vote of three to one. It will be a verdict in which our readers and we will heartily concur. And we shall inform these scientists that, if they mean to continue this frivolous guessing-game, we cannot keep them from it, but that they no longer must ask us to take them seriously. A.

The political preacher seems to be getting on the nerves of a patient American people. An inhabitant of Erie, Pa., found it necessary to protest through the public press against the activity of preachers in the field of politics and reform. The editor of the *Erie Daily Times* thought so well of the contribution that he slapped it into the middle of the front page of his paper and used the largest type on his machine. The following morning ten thousand people in Erie read the following: —

CONDEMNS PASTORS TAKING POLITICS INTO CHURCHES

Editors *Erie Daily Times*, Erie, Pa.: —

Would it be asking too great a favor to have this published in the *Erie Daily Times?*

To the Citizens of Erie: —

Would it not be a wise plan for our Erie churches to follow the stand taken by the Southern Iowa District Conference of Pastors of the Lutheran Missouri Synod in passing a resolution against taking part in politics and reforms? It is to be deplored that a few of our Erie ministers have substituted political confabs in place of the teachings of Christ, so far as to make it necessary for parents to take their children from Sabbath-school. Would it not be a much wiser course to adhere to the old way of allowing our ministers and priests to care for the spiritual welfare of our people? Surely we have enough politicans in Erie to run our political campaigns. AN ERIE MOTHER.

It was no less a politician than the Hon. Thomas Marshall, Vice-President of the United States, who warned against the tendency of the Church meddling with political questions. As quoted in the *Bible Champion* of June, he said: —

"The kingdom of heaven is within us and not in Washington. I hope I have a chance of getting into heaven without believing that it is the duty of the Presbyterian Church to insist upon the Government's placing an embargo upon German coal-tar products." "This religion of ours is a failure if, in order to accomplish its mission, it must be backed up by an act of Congress." "It [the Church] has turned over to the State very largely the distribution of alms. It submits the education of its children to civil authority."

In some churches there seems to be an awakening. At least one Presbyterian synod has passed a resolution asking the Church to remain outside the province of civil government and suggesting that the synodical sessions refrain from volunteering advice to the Government of the United States.

It should be our constant effort to inform our fellow-citizens on the stand which our Lutheran Church takes in this matter. There should be no daily or county paper within reach of our people which does not receive two or three contributions a year dealing with this matter, either in the form of reported sermons or as letters to the editor. More publicity of the kind that our Iowa Conference received in Erie, Pa., would be very desirable. G.

Revamped Unbelief. — The *Lutheran Church Herald,* in giving the substance of an address delivered by Dr. O. Hallesby, of Norway, a conservative Lutheran leader, places before its readers some very apt statements on the identity of the modern anti-Biblical theology with the rationalism which threatened to strangle all spiritual life a century ago. The following sentences are especially enlightening: "Liberal theologians are usually called rationalists, although they do not like the designation. They say we had rationalism one hundred years ago at the time when the Scriptures were set aside for human reason. The liberal theologians of to-day do not place cold reason as high as the old rationalists. They know that there are many things which we cannot understand, and that we experience in our feelings many things which cannot be analyzed by the mind, especially in our religious experience. Therefore the liberals say: 'It makes no difference what we think; we feel and live God, even though we have wrong ideas of God. Hereby we are brought into religious mysticism, the very opposite of rationalism.' But we shall find that it is the same rationalism; it has only changed its dress. The difference between the old and the new rationalism is that the old rationalists placed the emphasis on the theoretical reason, while the new emphasizes the practical reason or feeling. But common to both is the fact that they place the human understanding, as a rule, for what is to be believed in the Word of God. Therefore they come to the same conclusions, as, for instance, regarding the miracles. To the old a miracle was opposed to reason; to the new it is against the religious feeling and experience. The method of reasoning is used regarding the atonement and the resurrection of Jesus Christ and can be applied to the whole catalog of doctrines rejected."

Very true. The liberal theology of to-day is merely a new edition, in parts skilfully expurgated, in others generously enlarged, of the old rationalism which the Church fought and vanquished in the course of the last century. A.

The Reconstruction of the Modern Theologian. — We recently saw an article in a church-paper under the given caption. Experience has proved that such heretics as the "modern theologians" usually insist upon their "own wisdom" and resist the Spirit of God. While we should try to save also them by bearing testimony to the truth, let us not neglect to teach, warn, and admonish the many thousand Christians whose soul's salvation is endangered by the false teachings of these "modern theologians," and also the many thousands who by them are prevented from coming to Christ, their Savior.

J. H. C. F.

THE pernicious teachers in the Church most diligently exploit the simplicity of the people in order to work their ruin.

Luther.

Outlook and Review.

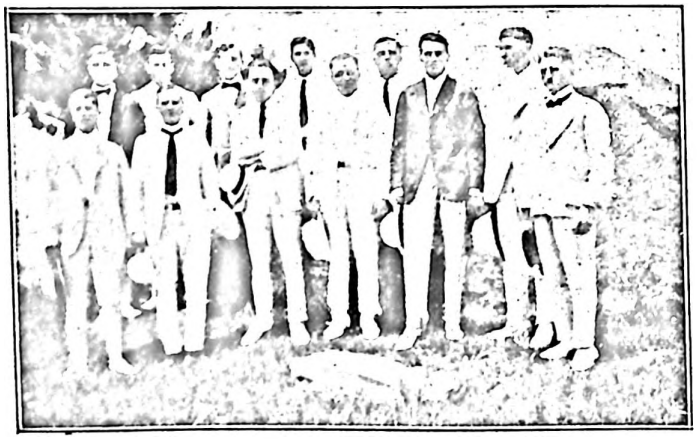
Correspondence.

THE THIRD ANNUAL MISSION CONFERENCE, CHINA.

July 9, 1923, is a red-letter day in the recent history of our work in China. On this day the Third Annual Conference of our China missionaries decided to open three new mission-stations during the course of the coming year, subject to the approval of the Hon. Board. It is indeed a very fitting coincidence that this decision should come in the year of the tenth anniversary of our China Mission. The three new stations we hope to open are Kweifu and Wanhsien in the province of Szechwan and a station in the so-called Han River Territory, province of Hupeh. These new stations enlarge our field of labor considerably. They also link up the older stations — Hankow, Shihnan, and Ichang. Wanhsien will be opened by our Norwegian brother, Missionary Lillegard. Kweifu will be manned by Missionaries Klein and Nagel, the latter being our Australian brother. Missionaries Scholz and Theiss will work the Han River field. Some of our Hankow Seminary students will be used as supplies at the various stations.

Dominating notes of the conference were: "The Value to the Missionary of Strict Adherence to God's Word," the theme of Chairman Gebhardt's opening address; self-supporting, self-governing, self-propagating Chinese Evangelical Lutheran churches; intensive, thoroughgoing evangelization; a well-educated Chinese clergy and teaching staff; a Chinese Christian Church whose members are fully conscious of the fact that they are priests and kings. This last point was especially emphasized by Brother Theiss in his exegetical paper on 1 Pet. 2, 9.

Among the constructive measures taken by the conference were also the following: An *official* popular Chinese name was adopted for our mission. Heretofore our mission has been known to the Chinese as the "Faith-Righteousness Mission." However, also other Lutherans in China, who, unfortunately, are more or less given to unionism, go under this name. Moreover, "Faith-Righteousness Mission," although it can be understood to state the cardinal doctrine of the Lutheran Church, does not come as close as possible to the name we love. The translation of our new name reads: "Gospel-Doctrine Lutheran Mission." The term "Gospel" is composed of two words in Chinese and has the literal meaning "happy sound." "Gospel-doctrine" is equivalent to the term "Evangelical."



Our Missionaries in China Attending the Third General China Mission Conference.

Front row (left to right): Missionaries Zschlegner, Meyer, Scholz, Bentrup, Klein, Nagel, Schwartzkopf. Rear row: Missionaries Lillegard, Ziegler, Gebhardt, Theiss, Schmidt.

In the near future our Chinese Christians, too, will to some extent enjoy a great privilege afforded their American brethren in the faith. Conference decided to publish a church-paper modeled after our official organs at home. One feature of this paper will be a translation of Dr. Stoeckhardt's New and Old Testament Bible History. The first issue will appear in January, 1924. The balance of each issue not subscribed for by our Chinese Christians will be taken up by the mission. Copies will be placed on trains, steamers, and junks (river-boats) and sent to prospective catechumens, members who have moved away, schools, and Chinese Chambers of Commerce. Conference also authorized a committee to publish tracts for the heathen. Every month one tract will be published, printed in lots of ten thousand copies. Each tract will contain the addresses of all our chapels, schools, etc., and the name of our mission.

The Wives of Our China Missionaries and Missionary Helpers.

First row (left to right): Mrs. Meyer, Herman Bentrup, Mrs. Nagel, Mrs. Schwartzkopf, Elmer Schwartzkopf, Miss Gruen, Miss Brauer. Second row: Mrs. Scholz, Mrs. Bentrup. Third row: Mrs. Schmidt, Mrs. Lillegard, Mrs. Zschiegner, Mrs. Ziegler, Mrs. Theiss, Ruth Theiss, Mrs. Klein.

Conference adopted the recommendation that a meeting of our Chinese Christians be held at Hankow, all stations to be represented, beginning on the Sunday before the second Wednesday in July, 1924. The meeting purposes to give our Chinese Christians an opportunity of electing representatives through whom they can voice their opinion in general mission-matters concerning them and in a representative way submit suggestions, recommendations, and petitions to our General Missionary Conference.

An excerpt from the Board's statement on the question of engaging heathen or sectarian teachers was embodied in our "Rules and Regulations," to wit: "Under no circumstances shall we employ heathen or sectarian teachers in our schools." In the past such men and women have been used to teach secular branches whenever it was impossible to obtain Lutheran teachers.

Until our Chinese Christians have adopted a church constitution of their own, they will be asked to use Walther's *Rechte Gestalt.* A summary of this book was translated by Missionary Meyer (now in the United States on furlough) during the past year and has been placed in the hands of all our evangelists. A skeleton constitution for our Chinese churches that are about to organize will appear in the next few months.

God willing, we shall begin to carry out our long-delayed building program this year. A beginning was made on July 22, on which day ground was broken for the erection of three summer homes at Kuling with the money gathered under the auspices of the Walther League. Would that we could carry out the other important resolutions which Conference made in regard to building, namely, at our stations, with the same promptitude!

A *résumé* of the personal and station reports which the missionaries read might be given in the following few words: "God's particular blessings. The Lord vouchsafed good health. He took your missionaries under His protecting wing in these perilous days of the Chinese Republic. He visibly blessed their work. Marvelous is His loving-kindness."

The program mapped out by Conference for the coming year is a big one. Will it be carried out? Under God's gracious blessing, yes. And, dear reader, much depends upon your support, both moral and otherwise, much upon your earnest prayers.

Hankow, China. CARL F. SCHMIDT.

ALBERTA AND BRITISH COLUMBIA PASTORAL CONFERENCE.

"No Christian civilization without Christian education," "Lutheran schools for Lutheran children," "More and greater colleges and seminaries for the Missouri Synod if it is not to

fail in its day of opportunity," — if these slogans characterize the late Fort Wayne synodical convention, they serve no less to describe the thought and sentiment of the Alberta and British Columbia District Convention held in St. Peter's Church, Edmonton, Alta., August 23 to 29.

Thirty-two missionaries, pastors, and professors came to Edmonton from the ends of this, "the Last Great West," to discuss the Lord's business, to teach and be taught, to encourage and be encouraged. The mess-hall and dormitory of our Concordia were used as hostelry to accommodate the ministers and their wives. The aggressive and undaunted spirit of the West, permeated by the gentle and hopeful Spirit of the Master, was everywhere in evidence.

Prof. Engelbrecht, of River Forest, as model teacher and as representative of the Walther League, was in our midst. We are indebted to him and to the Walther League, which made it possible for him to be here, for valuable services rendered. In many talks on young people's work, at the conference and throughout the District, he succeeded in arousing a greater interest in this important phase of church-work. His practical demonstrations of teaching at the conference were nothing short of a revelation to many and cannot be without valuable results for our work in Saturday- and summer-schools. Having had an opportunity to compare our own methods with those preached and practised by one of our normal school instructors, we venture to suggest, in the interest of the Kingdom, that every candidate of the ministry could profitably take a summer course at one of our normals instead of "taking B. D. work" at some state university. We are now convinced that very superior work, even from a purely pedagogical viewpoint, is being done at our Lutheran normal schools, and we are more than ever hopeful and confident that within a few years we shall have Lutheran schools established throughout the Province again. But for want of teachers, we could open several schools in the near future.

The District School Board reported on the school situation. Real satisfaction was evident when the report stated that in "the school which had been closed during three months of the past year because of inefficiency, *i. e.*, our Lutheran school at Stony Plain, four out of seven who wrote on the Grade 8 Departmental Examination were successful, while in the near-by town school, which maintains a staff of four teachers, only two out of ten who wrote were successful." Four boys from this school will enter Concordia in September.

Our Canadian Concordia received due consideration. The Director took this occasion to thank his fellow-workers in the vineyard for having so whole-heartedly and liberally supported the college during the past two years. He called attention to the fact that increased demands upon the Treasury for Indigent Students would be made in the coming year. Since this treasury is already heavily taxed, some one proposed that the pastors take it upon themselves to support a student. A resolution was passed to support *two* students. Within a few hours enough money was subscribed by the ministers to support *three* students.

The "blue-prints" of the Synodical Ways and Means Committee arrived during the Conference. The proposals on method were thoroughly discussed, and though we have problems and conditions peculiar to our District, it was decided to carry out the proposals as outlined and to depart from the plan only where it is impossible to follow it.

The feasibility of combining the office of presidency with that of the Director of Missions was called into question. It was agreed that one or both offices necessarily must suffer under this present arrangement, particularly when the President, in addition, is burdened with the chairmanship of various important committees. Proposals for a change in the District organization will be submitted at the next District convention.

A separate program of instruction and entertainment, ranging from an essay on "The Pastor's Wife, a Helpmate," to an address on "The Care of Babies" and "First Aid," was carried out for the benefit of the pastors' wives. Having tried this innovation, we venture to recommend it to other Districts having problems similar to ours, *i. e.*, isolated parsonages and the homesick missionary's wife.

Though our District ship was launched but a few years ago, it has already encountered several severe storms. By the grace of God it has come through them safely, the better for the experience. During the past two years the difficulties common to every newly organized District were ours, the spirit of unionism threatened to rend us asunder, for opening a Christian school we were attacked from without and discouraged from within, there were delays and disappointments in connection with the college, and our province lived through a period of economic distress such as it had never witnessed before. To-day, by the grace of God, we are privileged to sail on comparatively smooth waters again. The handicap of inexperienced leadership has been overcome; the storm of unionism has subsided; the enemies of our schools have been thoroughly routed, our schools are established in principle and practise; the uncertainties in connection with our college will be done away with in the near future, we are sure; the economic outlook is bright, throughout the Province we have "bumper" crops; in short, we are justified in being thoroughly optimistic with regard to the future of the Lutheran Church in Western Canada. THE REPORTER.

NEWS FROM THE SOUTHEAST.

The Southeastern Conference met at St. Paul's Church, Taylorsville, N. C., August 28 and 29. It was opened in the morning of the 28th with Communion services, the Revs. J. L. Summers and F. Freed preaching. In the afternoon an interesting paper was read by the Rev. H. Burandt, of Asheville, N. C., on the subject, "Who Shall be Admitted to the Lord's Supper?" On the morning of the second day Conference heard and discussed an excellent paper prepared by Prof. Shufelt, of Greensboro, N. C., on "The First Article of the Augsburg Confession." In the afternoon the visitor of the conference district was given an opportunity to speak of synodical matters. These sessions were open to the public, and the church was well filled at all sessions. Dinners were served by the ladies in the usual Southern style, fried chicken and country-cured ham occupying prominent places on the table spread in the open.

August 30 a pastoral conference was held in the library room of Concordia College. Mission-work came up for consideration, with the result that an earnest effort will be made to open new places in the Southeast. Another matter came up for consideration in which all the members of Conference are deeply concerned, namely, our Concordia College. Realizing Synod's primary purpose of establishing and maintaining its educational institutions, educating boys for the ministry, the members of Conference purpose to continue earnest efforts to increase the number of ministerial students in our college. Our hopes and prayers are that the Lord will crown our efforts with success, so that our Concordia may continue in the Southeast and furnish more boys for the ministry than she has done in the past. — The next meeting of the Southeastern Conference will be held, God willing, in Concordia Church, Conover.

Conover, N. C. GEO. E. MENNEN.

RICHMOND AND FARMVILLE, VA.

August 19 the congregations of several of our Virginia mission-fields celebrated a joint mission-festival in the woods of Mr. Wilk, one mile west of Farmville, Va. Although great distances separate the five stations served by Rev. P. Janke, almost 250 were present to hear the inspiring sermons preached by the energetic secretary of the Mission Board of the Eastern District, Rev. J. Spilman. The choir of Bethlehem Church of Richmond and forty other members of that congregation traveled 150 miles to help beautify these services. The collection amounted to $120, the largest sum ever collected by these congregations for mission-purposes. At noon dinner was served in the grove by the ladies of the Farmville congregation.

Rev. Janke deserves much credit for the work done there during the past year. Every home subscribes for either the WITNESS or the *Lutheraner*. It is the hope of these congregations that they will be self-supporting in the near future. —

Bethlehem of Richmond, Va., is now building a school and hall in the western section of Richmond. The cost, when completed, will be about $48,000, not including the lot, which is worth $25,000. The school will be completed about February 1, 1924.

Our present school is entirely too small. Last year our enrolment was 67. These were accommodated in a space 20×36, divided into two rooms. The school has been entirely English for fifteen years.

Richmond, Va. CHAS. F. REUSS.

EIGHTEEN NEW PROFESSORS — "AMAZING"?

In an article in the LUTHERAN WITNESS on "Convention Afterthoughts" we read: "Amazing enough, the eighteen additional professors were granted without debate, each college being

voted upon separately." These eighteen new professors were granted for our four seminaries and eleven "colleges," on an average a little more than one for each institution. We do not think that the writer was amazed because the number of professors added was so small, but because never before in the history of our Synod were so many granted at one time. But if we consider that the number of students in all our institutions has increased remarkably in the last three years, that we have invited the Norwegian brethren and the Finnish Church to educate their students in our institutions, that on account of the large number of students it has become necessary to divide many large classes, also on account of the fact that many students at present come without any knowledge of German and must be separately taught, the number does not seem so great. In other institutions they have to face the same conditions, and this is how they do it. In a news item in the *Lutherischer Herold* of the Merger Synod of July 19 we read: "Twenty professors were added, in the last meeting of the directors of Wittenberg College, to the faculty. With these the faculty has been trebled in the last three years. Several chairs will be filled in the course of the year." Compared with this, the action of Synod looks exceedingly modest. — *Atlantic District Bulletin.*

(Wittenberg College previously had thirty-one professors. The enrolment was 550.)

Convention of Lutheran Associated Charities of the Synodical Conference at Deaconess Hospital, Beaver Dam, Wis.

NOTES AND NEWS.

St. Paul's, Madisonville (Cincinnati), Rev. Walter Littmann, pastor, is the latest congregation to install a library of religious books for its members.

More fraternizing between Herod and Pilate. The Shriners of Des Moines have just been the special guests of the Knights of Columbus at Washington, D. C.

Through the liberality of a member, Mr. J. Rau, a copy of the two convention numbers of the LUTHERAN WITNESS was mailed to every family of St. Peter's Church, Rev. A. P. Feddersen, St. Louis.

Even the *Deaf Lutheran* finds it necessary to take up for detailed discussion the lodge question. It is now running a series of articles under the heading, "Can a Christian Be a Lodge-member?" by Rev. J. L. Salvner.

The Board of Foreign Missions has published a very interesting annual report of the Medical Mission in Ambur, India. It is dedicated to the women of the Missouri Synod, who have taken a special interest in this cause and in the Missionary Retreat.

Thomas Edison seems to have lost faith in Materialism and in Spiritism. According to statements quoted after the death of President Harding, he believes in the existence of a soul and in its immortality, and he added: "I believe in the religion of our Lord and Master."

Miss Christabel Pankhurst, one of the original suffragettes, has now turned to religion. She was lecturing in New York last month. She predicts that Christ will return to earth within our lifetime, probably within ten years, and will then solve the world's problems and bring peace.

Rev. R. Hasse is continuing his blessed work among the native (Portuguese) Brazilians. He has an organized congregation, won from Catholicism, numbering seven voters and thirty-one communicants. We note that every member is a reader of our Portuguese church-paper *Mensageiro Lutherano.*

We should not have failed to record the death, March 20, of Mr. Alex. Schaap, church editor of the *St. Louis Times.* Mr. Schaap was a converted Jew who missed no opportunity for testifying to Jesus Christ before his own people. His article, *Why I Became a Christian,* published in a Jewish weekly, has been issued by our St. Louis Publicity Organization as a tract.

A Ku Klux Klan wedding is the latest. The *Fort Scott* (Kans.) *Tribune* reported September 1, 1923, from Chanute the marriage of one Mr. Highly to a Miss Thirlwell. Both the bridegroom and the officiating pastor, Rev. Wolf, are Klansmen. A fiery cross was flashed above the platform during the marriage ceremony. In response to a request from Rev. Wolf for a song the newly wedded couple conferred, then joined in "Yes, We Have No Bananas." The Rev. Wolf is a United Brethren clergyman.

If a Klux wedding, why not a Klux funeral? At Algiers, La., the Klan came at midnight and held a service over a departed member. Five of the order came marching in the form of a cross, placed a cross made of red roses at the foot of the coffin, then knelt in silent prayer, and left. At Danville, Va., the Klan delegation emerged from a curtained car at the graveside, deposited a cross of red flowers, made signs, and then withdrew to their car. The chief merit of these Klan funerals is their silence. Better than a work-righteous Masonic prayer.

According to the *Springfield* [O.] *Daily News* of April 30, an address on "The Fraternal Idea" was delivered April 29 at the Ohio Odd-Fellow home chapel by Rev. J. B. Markward, as part of the celebration of the anniversary of the I. O. O. F. The prayers were spoken by Rev. Ira McLaughlin, Universalist. Rev. Markward is a member of the United Lutheran (Merger) Church. Every doctrine which he holds, including that of the Holy Trinity, is denied by the Universalist who prayed with him. Such things are an unutterable disgrace for the Lutheran name and make church union impossible.

Is your faith precious to you? — A young Lutheran just out of college was asked how long he could sit by a Christian Scientist without discovering that he or she was a follower of Mrs. Eddy. He answered, "Hardly five minutes." He was then asked how long a person could sit beside him before being made aware that he was a Lutheran. He smiled. He saw the point. But why should a follower of Mrs. Eddy be an enthusiastic promoter of a false faith, while a Lutheran, who professes to be a follower of Christ, seals his lips and does not deem it worth while to stand up for the true faith and seek to make it a power in other men's lives? — *Pilgrim.*

A rather extreme sample of sensational church advertising is mentioned by Rev. Hageman in the *American Lutheran.* He quotes from the *Ladies' Home Journal:* "Dr. White prepared a notable bit of advertising, imitating chewing-gum. On the outside of the wrapper were the words, 'Chew this over; the flavor lasts. Dr. H. J. White's Compound for Human Ills.' And on the back of the folder were the words, 'Delivered at the First Baptist Church, corner Main and Talcott Sts., every Sunday evening at 7.30.' Inside was a little piece of cardboard, imitating gum, announcing the opening of the Sunday night services. The young people did the necessary folding. Many persons kept this piece of printing for days to show people and even handed it out for gum as a little trick for fooling folks."

Concerning the unbelievers who are so shamelessly parading their modern Sadduceanism in the American pulpits, Rev. S. A. Stein, of the Ohio Synod, lately said at Springfield, O.: "There can be only one honorable, manly course to pursue for such preachers as deny the divinity of Jesus and contradict His claims, and that is to withdraw from a Christian denomination that believes and teaches them. They may preach what they will, but they have no right, according to even but ordinary fairness, to impose themselves and their contradicting teachings upon a Church they oppose and compel it to look upon them and retain them as faithful and in agreement with the Church. Nor can they expect the Church to be silent and by such silence to give consent to their opposing destructive teachings and thus to harm itself. They have no right to continue to use the name of a Church whose fundamental doctrines they do not believe, but ridicule and aim to undermine." G.

Religious Press.

THE FOURTH R.

Week-day religious education has forced itself to our attention because of the recognized need for more time for that important task. The timeliness of the subject is emphasized by the discussion of educational methods which has been stirred up by the recent report of the Carnegie Foundation. That report complains of the smattering of learning that the public schools are giving our boys and girls and the lack of thoroughness of teaching in the fundamentals. It also complains of the cost, which reaches about a billion dollars a year.

The controversy has brought to the surface again the three R's which we had begun to think were as *passé* as the popular song of some years ago which used to sing of the "dear old golden-rule days, reading and 'riting and 'rithmetic, taught to the tune of a hick'ry stick!" Right here I want to pick a quarrel with those old fundamentals, for it was when they and the hickory stick were still popular that the Church made its mistake. The trouble with our educational system is that no enlightened and fully rounded character can be built on those three R's alone. The Church should have seen that the phrase which has come down through our country's history was not concerned with three R's, but with four. For the only combination that will build intelligent manhood and womanhood is reading, 'riting, 'rithmetic, and religion.

What a different story it would be if the purpose of education from the start had been the building of character, and if the end of schooling had been all along to teach how to live! If these aims had been insisted upon by the church people of a generation ago, it would have been easily seen that the educational system of this nation could not be complete without that fourth R, and that long before this we would have learned the truth of that statement of Moses to the people of the Old Dispensation and reiterated by our Lord in His reply to Satan after His fast of forty days in the wilderness: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Now we are beginning to realize that truth, and humbly and imploringly we beg the public school authorities to let us have our boys and girls for one hour a week to give them that essential which alone can build character, which alone can teach them how to live.

Rev. Gabriel Farrell, in the *Churchman* (Episc.).

FOSDICK AND LUTHER.

At this writing the latest chameleon performance on the part of Dr. Fosdick occurred at a luncheon given in his honor in New York City. We are not concerned about the flattery that was poured upon him by a number of his acolytes. We are interested in what he said in response to the congratulatory speeches. He actually seemed to show signs of fear lest the liberals were going too far. He apparently thought it about time to call a halt. Fosdick has a queer psychological make-up.

For instance, he told his brethren that the "liberal movement" would never get anywhere unless it was able "to show as much self-sacrifice and devotion to the cause of Jesus Christ and as great power as the faith of our fathers had shown in the world." Such is the report of what he said, according to the *New York Times*. Was not such an admonition a sign of his growing shaky? Was it not also a tribute to the working force of the "old-time religion"? Why did Fosdick think it necessary to give such counsel? Evidently he is anxious for the liberal movement to make good in practical work. Has it the spiritual driving force to make good? We shall wait and see.

Dr. Fosdick is also anxious that the world shall know what kind of liberal he is. He does not want to be mistaken for a certain vocal and radical species. He does not want to be classed with the Tom Paine kind of liberals, because Paine reminded him of a woman in an insane asylum who wanted to be ripping silk all the time. Neither did he relish being allocated with the liberals who want to cast loose from the Church; he believes in the Church and does not think a man can do much for Christ's cause outside of the Church. Much would he prefer to belong to the rank of Martin Luther; for "Martin Luther was one of the kind that grew into a 'liberal' because he had to have more air," "He would have smothered if he did not have it."

What strange modes of thinking emanate from the brains of a liberalist! At the Presbyterian Assembly Dr. McCartney read a passage from Dr. Fosdick's sermon on the virgin birth of Christ, and then read what Tom Paine said about that doctrine in his *Age of Reason,* and the two sounded very much alike and contained the same idea. Now Dr. Fosdick comes out and wants it distinctly understood, "all ye people," that he does not train with the Paine ilk. He would rather be cataloged with Martin Luther. Strange companions Luther and Fosdick would make! Luther accepted the virgin birth of Christ; Fosdick does not. Luther accepted the Bible as the infallible rule of faith; not so Fosdick. Luther built all his hope on the blood atonement of Christ; Fosdick far from it. Luther looked for the apocalyptic (visible) second advent of Christ to judge the world; Fosdick flouts the doctrine. Luther was as far from being a "modern" liberal as the North is from the South. What historic and ecclesiastical sense a liberal must have who puts himself in Luther's class, it is difficult to say. If Fosdick does not know more than that, he is an unsafe and uninformed guide and so cannot be trusted. — *Bible Champion.*

WHEN MEMBERS DEFY THE CHURCH BY CLAIMING THEY "CANNOT SEE THE WRONG."

What was Luther's attitude toward those members of his Church who had heard the plain teachings of Scripture on some point of Christian practise, but for some reason continued in such false practise, claiming that they did not see its sinfulness?

The answer to this question may be taken from Luther's comment on 1 Cor. 10, 3. 4: "They did all eat the same spiritual meat and did all drink the same spiritual drink." He writes: "Among us one element (bread) alone is not to be offered to the communicant; he who wants the Lord's Supper should receive the whole of it. We have preached and practised this long enough and cannot assume that there should be any one unable to understand it; yet if there be one so dense or claiming to be so weak that he cannot grasp the true meaning of it, we will excuse him; it is just as well that he remain away. For any one to hear God's Word so long, to have himself coddled like a child and, after all, to continue saying, I do not understand, is not a good sign. For it is impossible for you to hear so long and still be unenlightened. Since, then, you remain blind, it is better for you not to receive the Lord's Supper. If you cannot grasp the Word, which is plain, clear, and certain, you cannot grasp the Sacrament; for the Sacrament would be nothing, if there were no Word.

"Moreover, this Word has now resounded again and again throughout the world, so that even those who oppose it know it. Such, however, are not weak, but obdurate and hardened; they set their heads against the doctrine which they hear us prove from the Scriptures with such clearness that they are unable to reply or establish the contrary. Therefore it is out of the question for us any longer to yield or endure them since they defy us and maintain as their right what they teach and practise. We wish to receive both elements in the Lord's Supper, just because they wish to prevent us from having them. The thought of causing offense no longer applies to them. The Roman bishops have forbidden both elements as contrary to God's ordinance and command. If, now, we wish to confess Christ, we must receive both elements, so that the people may know that we are Christians and abide by the Word of God. When we go to the Lord's Supper, people can see who they are that have heard the Gospel; they can observe whether we lead Christian lives. So this is a distinct mark whereby we are recognized, whereby we also confess the name of God and show that we are not ashamed of His Word."

From these words of that remarkable man we are forced to distinguish several marks of a strong, faithful Christian character over against an erring brother: —

1. When once a confession or doctrine is clearly proclaimed from the pulpit, it is then full time to follow up that confession by constant practise.

2. If Scripture shows clearly that any practise or indulgence is wrong, we have no excuse whatever for permitting it to continue even temporarily.

3. The most considerate behavior that a Christian can show toward his erring brother, after warning him, is to cut off all relations with him until he turns true to his Savior.

4. The Gospel makes the best progress where human wis-

dom and diplomacy are disregarded and God's will is fearlessly preached and practised.

5. It is better to be severed from Communion than to be allowed to continue in it while remaining in a state of false confession of the Savior.

O. W. LUECKE, in *Southern Lutheran.*

Lutheran Laymen's League.

THE ENDOWMENT FUND GROWING.

One of our most gratifying experiences is the steady flow of voluntary contributions to our Endowment Fund, which reach us without special appeal or endeavor to obtain a new member. These donations vary in size from $1 to $25 and more. Omitting names and places, as usual, we append a few recent letters, illustrating the spirit which prompts such gifts.

Letter from a young woman in the Eastern District: —

"I have had several letters from the L. L. L. I am very much interested in the Three Million Dollar Fund and have hoped so much it would soon be complete. Last year and this year I have given my membership fee to our pastor's family. They have had hard luck, and I felt they need it most *now.* I feel I can't make the money reach to all the places I would like it to reach. I am alone with my old parents on a small farm. My father is seventy-seven and, of course, cannot do much any more, so I am doing the best I can. Enclosed please find check for $2 as a donation. It's only a drop, but it may help."

Portion of a letter received from an L. L. L. member accompanying his membership fee for himself and his son for four years: —

"The L. L. L. has been a source of great and constant blessing to our dear Synod in the past, and God grant that its influence for good may grow in the years to come."

A letter from a Lutheran in the South living in a place where there is no "Missouri" church: —

"We are not blessed with a Missouri Synod church. The so-called Lutheran church here has gone away off from the strait and narrow path. The worst of it is, the members do not know it. We hoped to start a mission here, but people here are so very much opposed to strict Lutheranism as it is practised by the Missouri Synod that they will not listen. I want to become a member of your League and am enclosing a check for $6. Am also willing to contribute to the Building Fund of your Church. Hoping that you may be blessed in all your undertakings, I am, ——."

Words of encouragement from a pastor in the Western District: —

"Enclosed find my check for $10 for Mrs.——. Wishing you continued abundant success in your noble undertaking," etc.

Letter received from a pastor: —

"Enclosed please find my check covering January to May at $10 a month, or a total of $50. If the Lord will be with me in the future as He has been in the past, I shall keep on as I have started. Acknowledgment per postal card to me is sufficient.

Respectfully, —— ——."

(NOTE. — This pastor has made these contributions *since 1919!*)

Oh, if only we all would give "as God has prospered us," that is, according to our means! How quickly *all* our funds and treasuries would be filled to overflowing! And God promises to reward such offerings of gratitude to Him. Just think of it, God in His boundless kindness *rewards* us for doing what is our *duty!* Who can grasp this mystery and blessing? Ought we to grow *weary,* or ought we not rather to *give,* GIVE, GIVE, until our dying day?

What do you say? What are YOU GOING TO DO?

September 15, 1923. T. H. LAMPRECHT.

NEWS FROM THE WESTERN DISTRICT.

The L. L. L. circuit leaders of the Western District had a meeting at St. Louis on Sunday, September 16. Eight of the districts were represented. The program of the Ways and Means Committee was endorsed. The men present said that, as far as they were concerned, they would, with the help of God, make Synod's great effort a complete success. L. F. VOLKMAN.

New Publications.

Proceedings of the Evangelical Lutheran Synod in Australia, Queensland District. 1923. The Lutheran Publishing Co., Ltd., 201 Rundle St., Adelaide, S. A. 63 pages, 5½×8½.

Proceedings of the Evangelical Lutheran Synod in Australia, New South Wales District. 1923. The Lutheran Publishing Co., Ltd., 201 Rundle St., Adelaide, S. A. 52 pages, 5½×8½.

The synodical report of the Queensland District of our Australian brethren contains a paper on the relation between pastor and congregation by Rev. E. Darsow, setting forth the evangelical doctrine both regarding the pastor's duties and the duties of a congregation — an interesting, edifying essay. The New South Wales District discussed Christian church-schools in connection with a paper by Pastor Th. Nickel. The foundations of Christian school-training are again examined, and the blessings which come from the Christian day-school are eloquently and convincingly set forth. Both reports contain summaries of missionary work and finances. G.

On Being a Lutheran. By *J. C. Baur.* Published by American Luther League, Fort Wayne, Ind.

Only three pages on a great subject, but containing much fruitful thought which ought to be passed on to our people generally, especially to our youth. The American Luther League has done well in preparing for free distribution a pamphlet of such excellency. G.

Concordia-Kalender Anno Domini 1924. Concordia Mutual Benefit League, 106 N. La Salle St., Chicago, Ill. Edited by *G.* and *E. Fleischer.* 256 pages, 6×9.

The first of the 1924 Lutheran calendars on the market is this year-book of the Concordia Mutual Benefit League in Chicago. It contains, besides the usual calendarial matter, many interesting articles and stories, together with photographs of Northern Illinois officers, teachers, and laymen. G.

A Chart Showing the Parliamentary Rules of Order and Other Information for Conducting Meetings. Concordia Publishing House, St. Louis, Mo. 12×10. Price, 10 cts.

Every one who may be called upon to conduct a meeting should have a book of parliamentary rules. In addition to such a small book he should have this chart, which will at a glance give an oversight of all the important rulings that may be made during the meeting. A chairman who is well acquainted with these rules and insists upon their observance will prevent much confusion, irritation, injustice, and loss of time. All this means more than we can say in this limited space. Parliamentary rules may be abused, and the law of love is above them all, but just because of this a chairman should be at home in parliamentary law. This chart makes the whole matter very simple. The more our presiding officers and members have this chart and study it, the smoother will all our meetings be conducted, and the less there will be of disorder and discontent. S.

Year-Book of the Churches. 1923. Edited by *E. O. Watson.* Published for The Federal Council of the Churches of Christ in America, 105 E. 22d St., New York City. 483 pages, 6×9½. Price, $1.50 in cloth.

A work of reference which is quite indispensable to synodical officials, editors, and general church-workers. It contains a directory of the religious bodies in the United States together with a synopsis of their history and doctrine, lists of denominational and interdenominational organizations, a directory of United States chaplains, and the 1922 statistics for the various denominations both in America and in foreign countries. A good index is provided. G.

The New Geology. A text-book for Colleges, Normal Schools, and Training-schools; and for the General Reader. By *George McCready Price.* Pacific Press Publishing Association, Mountain View, Cal. 726 pages, 6×9. Price, $3.50.

Professor Price holds the chair of Geology in Union College, College View, Nebr., an institution of the Seventh-day Adventists. The publications of this Church are generally replete with propaganda material, but of this there is not a trace in Professor Price's book. It is simply and severely scientific, giving a complete survey of the study of geology, with large space given to the classification of the various rock strata as well as to the agencies which have been working upon the surface of the earth in the past. The author is out of harmony with prevailing scientific thought on this subject. He rejects the evolutionary scheme of classifying animal and plant remains, as well as the geological ages of millions of years necessary for that theory. Instead, Professor Price believes that the action of the Flood on the surface of the earth accounts for most of the sedimentary rock as well as for the greater amount of erosion. Without going into details in our discussion of this theory, we believe that it deserves the earnest attention of scientists and should not

be dismissed with a wave of the hand. In fact, Professor Price points out many phenomena which are to be explained by no other assumption than by a destruction of the world through water in the distant past. The book should be on the shelves of all our high school and college libraries. It is well printed and well bound and contains no less than 452 good illustrations. G.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents: —

On 13th Sunday after Trinity: *Cand. H. Wacker* in St. Paul's Church, Cincinnati, O., by Pastor W. Littmann. — *Cand. P. O. Schulze* in Immanuel Church, Danbury, Conn., by Pastor E. H. Fischer. — *Cand. C. A. Blasig* in St. Paul's Church, Serbin, Tex., by Pastor Herm. Schmidt. — *Cand. W. Weber* in Trinity Church, Zanesville, O., by Pastor C. H. Weber. — *Cand. E. Hensel*, called to Bridgeville, Pa., in Trinity First Lutheran Church, Buffalo, N. Y., by Pastor F. T. Ruhland.

Ordained and installed under authorization of the respective District Presidents: —

On 12th Sunday after Trinity: *Cand. H. T. Bernthal* as assistant pastor in the First Ev. Lutheran Church, Fort Smith, Ark., by Pastor H. D. Mensing.

On 13th Sunday after Trinity: *Cand. G. W. Hoffmann* in the Roseburg and Klamath Falls, Oreg., parish by Pastor W. F. Georg. — *Cand. L. Wittenburg* at Wrenshall, Minn., by Pastor T. D. Martens. — *Cand. T. Joeckel* in Redeemer Church, Presho, S. Dak., by Pastor W. Nitschke. — *Cand. E. L. Schoenheider* as missionary for Oneida, Earlville, and Central New York by Pastor F. E. Schumann.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 6th Sunday after Trinity: The *Rev. G. Hoelscher* at Rock Rapids, Iowa, by Pastor T. Goehle. — The *Rev. F. Freese* in Zion Church, Canistota, S. Dak., by Pastor W. Nitschke.

On 7th Sunday after Trinity: The *Rev. C. F. Wyppich* in Immanuel Church, Scranton, Pa., by Pastor J. Olszar.

On 12th Sunday after Trinity: The *Rev. R. Trautmann* at Eugene, Oreg., by Pastor W. F. Georg. — The *Rev. H. F. Soeldner* in St. Paul's Church, Waseca, Minn., by Pastor E. Trapp.

On 13th Sunday after Trinity: The *Rev. J. Schulz* in St. John's Church, Park Rapids, Minn., by Pastor C. S. Mundinger. — The *Rev. Jul. Huchthausen* as assistant pastor of Trinity Church, Minneapolis, Minn., by Pastor John Huchthausen.

B. *Teachers:*

On 10th Sunday after Trinity: *Teacher A. Hitzemann* in Immanuel Church, Crystal Lake, Ill., by Pastor F. G. Kuehnert. — *Teacher A. Pohland* in St. Paul's Church, Oconomowoc, Wis., by Pastor T. Kissling.

On 12th Sunday after Trinity: *Teacher G. L. Maschhoff* in St. Mark's Church, St. Louis, Mo., by Pastor H. Maack, Jr. — *Teacher L. Lueker* in St. John's Church, Forest Park, Ill., by Pastor M. Wagner. — *Teacher W. Schroeter* in Immanuel Church, St. Louis, Mo., by Pastor J. Oppliger. — *Cand. E. Wohler* in Immanuel Church, Milton Tp., Gosper Co., Nebr., by Pastor M. Schabacker. — *Cand. F. Loppnow* in St. Paul's Church, Williamsburg, Iowa, by Pastor G. P. Greif. — *Teacher P. E. Dorn* in St. Peter's Church, Moltke Tp., Minn., by Pastor C. G. Seltz. — *Cand. A. Ladwig* in Zion Church, Hinsdale, Ill., by Pastor T. W. Strieter.

On 13th Sunday after Trinity: *Cand. O. Blankschien* in St. Paul's Church, Laurium, Mich., by Pastor A. G. Sommer. — *Teacher W. F. Kolzow* in Bethlehem Church, Chicago, Ill., by Pastor A. L. Reinke. — *Teacher G. J. Schmidt* in Immanuel Church, Decatur, Ind., by Pastor J. H. Lindhorst. — *Cand. E. Rieckers* in St. Paul's Church, Bertha, Minn., by Pastor G. S. Mundinger. — *Teacher J. W. Feiertag* in St. Paul's Church, Aurora, Ill., by Pastor A. M. Loth. — *Cand. E. Schaefer* in St. John's Church, Laurel, Mont., by Pastor H. E. Vomhof. — *Cand. W. Siems* in Trinity Church, Evansville, Ind., by Pastor W. G. Polack.

On September 3: *Cand. P. Grotelueschen* in Carlinville, Ill., by Pastor G. Beiderwieden.

Corner-Stone Laying.

The following churches laid the corner-stone of their new church: —

On 5th Sunday after Trinity: Trinity Congregation, *Beulah*, N. Dak. (the Rev. C. E. Friedrichsen, pastor). — On 11th Sunday after Trinity: Immanuel Congregation, *Sweet Springs*, Mo. (the Rev. M. Senne, pastor). — On 12th Sunday after Trinity: The congregation at *Murphysboro*, Ill. (the Rev. F. Schneider, pastor). — On 13th Sunday after Trinity: The congregation at *Webster Groves*, Mo. (the Rev. G. Luecke, pastor). — On 14th Sunday after Trinity: St. Paul's Congregation, *Ironton*, Mo. (the Rev. E. C. Pardieck, pastor). — On 15th Sunday after Trinity: The congregation at *Macon*, Mo. (the Rev. V. H. Grimm, pastor).

Dedications.

Dedicated to the service of God: —

Churches. — On 3d Sunday after Trinity: St. John's Church, *Montmorency*, Mich. (the Rev. H. Potzger, pastor). — On 14th Sunday after Trinity: The new mission chapel at *Pana*, Ill. (the Rev. H. Hallerberg, pastor).

Anniversaries.

The following churches celebrated anniversaries: —

On 8th Sunday after Trinity: The congregation at *Windsor Park* (Chicago), Ill. (the Rev. A. H. Kaub, pastor), the 10th. St. John's Church, *Hastings*, Iowa (the Rev. O. L. Lang, pastor), the 50th. — On 11th Sunday after Trinity: Immanuel Church, *Amherst*, Nebr. (the Rev. H. Rottmann, pastor), the 40th. The congregation at *Rogers*, Mich. (the Rev. E. Ross, pastor), the 50th. — On 10th and 11th Sundays after Trinity: Trinity Church, *Persia*, Iowa (the Rev. R. Grote, pastor), the 25th. — On 12th Sunday after Trinity: The congregation at *Millington*, Mich. (the Rev. A. Hahn, pastor), the 25th anniversary of the dedication of their church. — On 13th Sunday after Trinity: Immanuel Church, *York Tp.*, Iowa Co., Iowa (the Rev. R. Uhlmann, pastor), the 25th. St. Paul's Church, *Ute*, Iowa (the Rev. C. A. Krog, pastor), the 25th. — On 14th Sunday after Trinity: St. Paul's Church, *Stover*, Mo. (the Rev. J. W. Lehr, pastor), the 50th.

Conference Notices.

The Dexter Local Conference will meet, *D. v.*, October 9 and 10 in Rev. F. W. Heinke's congregation at Wiota, Iowa. Rev. Heinke requests announcement of your intentions: how? when? and where?
J. M. Ansorge, *Sec.*

The Western Nebraska-Wyoming Local Conference will convene, *D. v.*, October 9 to 11 in Chappell, Nebr. (Rev. J. Heins' congregation). Papers by the Revs. Brenner, Brommer, Peters, Stoeppelwerth, Ludwig, Jr., Foelber, Sagehorn, Stengel, Roth. Confessional address: Rev. Droegemueller (Rev. Brenner). Sermon: Rev. Eckhardt (Rev. Guenther). Please be prompt in making your announcement! Trains will be met at Sidney. Those coming with auto are requested to notify the Rev. J. Heins in due time. H. M. Roth, *Sec.*

The Mixed Conference of Southwestern Minnesota meets, *D. v.*, October 9 to 11 at New Ulm, Minn. Sermon: Rev. J. Bade (Rev. E. Birkholz). Confessional address: Rev. Heilmann (Rev. Horn). Papers by the Revs. Koehler, Schmiede, C. Albrecht, Fritz.
V. Schroeder, *Sec.*

The Colorado Pastoral Conference will meet, *D. v.*, October 11 to 15 in Rev. F. Bierwagen's congregation at Flagler, Colo. Papers by the Revs. Heitfeld, Feiertag, Bekemeyer, Bierwagen, Kretzschmar. Confessional address: Rev. Fritsche (Rev. Heerwagen). Lectures on missions: Revs. Lankow, Schmid (Hensel). Sermons: Revs. Koch (Otto Hoyer), Mueller (Meyer). Please announce promptly!
G. A. Koch, *Sec.*

The Pastoral Conference of Southern Idaho will meet, *D. v.*, October 12 to 16 at Nampa, Idaho. Papers by the Revs. F. C. Braun, M. Zagel, H. A. Kahle, W. F. Dannenfeldt, J. A. Schlichting, J. Kempff. Preparatory address: Rev. A. H. Schmidt (Rev. M. Zagel). Pastoral sermon: Rev. H. C. Westendorf (Revs. F. C. Braun, W. F. Dannenfeldt). Please announce! J. Gihring, *Sec.*

The Southern Pastoral Conference of the Northern Illinois District meets, *D. v.*, October 16 to 18 in Rev. W. Martens's congregation (9027 Houston Ave., Sta. S) at Chicago, Ill. W. J. Kemnitz, *Sec.*

The Randolph and Monroe Counties Pastoral Conference will meet, *D. v.*, October 16 to 18 at Waterloo, Ill. Please notify the local pastor of your intentions to attend the sessions. H. C. Welp.

The United Pastoral Conference of Missouri will meet, *D. v.*, October 18 (noon) to 23 (noon) at Jefferson City, Mo. Notify, by October 1, the Rev. Wm. Richter, 416 Monroe St., of your intention to attend, stating, if possible, time of arrival. J. W. Schoech, *Sec.*

The Southern Park Region Local Conference will meet, *D. v.*, October 23 (A. M.) to 25 in Little Falls, Minn. (the Rev. W. L. Hass, pastor). Papers by the Revs. R. Koehler, Spruth, Klammer, P. Walther, Stein. Sermon: Rev. C. Eifert (Rev. P. Walther). Confessional address: Rev. Young (Rev. Aug. Mueller). Kindly announce promptly, please! W. L. Hass, *Sec.*

The Southeastern Local Conference of Iowa meets, *D. v.*, October 23 to 25 in Oskaloosa, Iowa. The local pastor requests all the brethren to come; also, to announce their coming early enough to enable him to procure lodging for all. R. W. Kabelitz, *Sec.*

The Eastern Iowa Teachers' Conference will meet, *D. v.*, October 24 to 26 at Victor, Iowa. Kindly bring *Sangerfreund*. Please announce promptly to F. Voigtmann, R. 3, Box 91, Victor, Iowa. Members will be met at Guernsey or Victor. P. W. Wassmann.

The Conference of Southern California meets, *D. v.*, November 6 (10 A. M.) to 8 in the congregation of Rev. Knippenberg at San Diego, Cal. Services on Wednesday evening. Kindly announce promptly to *pastor loci*. H. O. Kringel, *Sec. pro tem.*

Result of Elections.

Rev. F. Wenger has been elected to the new professorship at our Seminary in Springfield, Ill.

P. SCHULZ, *Secretary, Electoral College.*

Rev. P. F. Kochneke was elected to the chair of Languages and History and *Rev. F. A. Hertwig* to that of Mathematics, Science, and History, at Concordia College, Milwaukee, Wis.

H. A. STEEGE, *Secretary, Board of Control.*

Candidates for the Executive Secretaryship of the General Church Extension Board.

The following candidates have been nominated for this office: —

Rev. G. Kuehnert, by Christ Church, Chicago, Ill.
Rev. E. Nachtsheim, by Christ Church, Oak Park, Ill.
Rev. A. H. Poppe, by St. Paul's Church, Gillett, Ark.
Rev. P. Matuschka, by Zion Church, Ellis, Nebr.
Rev. W. Koepchen, by St. Matthew's Church, Newark, N. J.
Rev. P. Stolp, by Trinity Church, Hanover, Kans.
Rev. F. C. G. Schumm, by St. Andrew's Church, Detroit, Mich.
Mr. A. J. Horn, by Holy Cross Church, Yorkville, Ill.
Mr. C. H. Oldsen, by Immanuel Church, Charlotte, Iowa; by Immanuel Church, Greenfield, Iowa.
Rev. F. W. Weidmann, by St. Paul's Church, Sherwood, Oreg.; by St. Andrew's Church, Chicago, Ill.; by Grace Church, Portland, Oreg.; by Immanuel Church, Milwaukee, Wis.; by Immanuel Church, Grand Forks, N. Dak.; by Zion Church, Snohomish, Wash.; by Bethlehem Church, Kennewick, Wash.; by Immanuel Church, Portland, Oreg.; by Trinity Church, Shawneetown, Mo.; by Redeemer Church, New York, N. Y.; by Bethel Church, Chicago, Ill.; by Emmaus Church, St. Louis, Mo.; by St. Mark's Church, Waco, Tex.; by Immanuel Church, Wichita, Kans.; by Concordia Church, Maplewood, Mo.; by St. Matthew's Church, Stony Plain, Alta., Can.; by St. John's Church, Vancouver, Wash.; by St. Peter's Church, St. Louis, Mo.; by St. Paul's Church, Vanderbilt, Tex.; by the General Church Extension Board.

Any communications concerning these candidates should be sent within four weeks to REV. W. HALLERBERG,
3925 Sullivan Ave., St. Louis, Mo.

Call for Nominations.

The congregations of Synod are hereby requested to nominate candidates for the office of a *second immigrant missionary at New York.* The second missionary ought to have a good working knowledge of the German as well as of the English language, as well as some knowledge of business, and should be able to deal with people of all classes. All communications should be in the hands of the Immigrant Mission Board within three weeks of the publication of this notice.

J. N. H. JAHN,
Secretary, Board of Immigrant Mission,
37 Almira St., Bloomfield, N. J.

Change of Date of Election.

The election of the new professor for Concordia College, Portland, Oreg., will take place October 2.

F. SYLWESTER, *President of College.*

Announcement.

In place of the Rev. W. H. L. Schuetz, who accepted a call into another District, the *Rev. Paul Brammer* has been appointed visitor of the Dubuque Circuit.

Germantown, Iowa, September 18, 1923. TH. WOLFRAM,
President of the Iowa District.

Notices.

Any one knowing of Lutherans who live in Blaine, Wash., is kindly requested to send their names and addresses to

REV. TH. BRACKMANN, Blaine, Wash.

Lutherans contemplating visiting Florida, or spending the winter months there, should bear in mind that there are Lutheran churches of the Missouri Synod in West Palm Beach, Lake Worth, Delray, and Miami, Fla. Correspondence is welcomed.

REV. R. J. KEYL, Box 132, Delray, Fla.

Please send the names of Lutheran students of the Synodical Conference who will be registered at the University of Chicago during the coming year to the acting president of the U. of C. Walther League,

TH. A. MUELLER,
Box 20, Faculty Exchange,
University of Chicago, Chicago, Ill.

Subscribe Now under Our Special Offer.

In order to reduce or eliminate the congestion in our office resulting from the concentration of our subscription business in the few weeks before and after New Year's Day, we make the following offer: —

All those whose subscription for *Witness* or *Lutheraner* expires during December, 1923, as well as during January, February, and March, 1924, will be credited with a full-paid subscription for fourteen months. This offer also includes all orders for new subscriptions for *Witness* and *Lutheraner.*

Give your pastor or local agent the subscription price ($1.25; in St. Louis, Mo., or Canada, $1.50) NOW (before November 20, 1923).

If our offer interests you, please act promptly. It is not a price reduction. The offer is good absolutely only until November 20, 1923, and our agents must have their orders under this offer in our hands by November 30, 1923.

We sincerely hope that many of our subscribers will take advantage of this offer. It means a real saving (about 20 per cent.) to them, and we hope it may mean a much-to-be-desired relief and a saving of some expense to us.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

Mission-Festivals.

3d Sunday after Trinity: Cross, *Cary*, Ill.; $52.72. — 4th Sunday after Trinity: Zion, *Leigh*, Nebr.; $583.69. — 7th Sunday after Trinity: Immanuel, *Dundee*, Ill.; $510.00. *Elmore*, Minn.; $202.38. — 8th Sunday after Trinity: Zion, *Gardena*, N. Dak.; $98.34. Zion, *Wheatland*, Ill.; $166.75. — 9th Sunday after Trinity: Immanuel, *Springfield Tp.*, Wis.; $188.66. Trinity, *Madison*, Nebr.; $194.35. Grace, *Strasburg*, Ill.; $437.00. Salem, *Springville*, N. Y.; $211.73. — 10th Sunday after Trinity: Immanuel, *Tilden*, Nebr.; $219.00. St. Paul's, *Stover*, Mo.; $138.07. Zion, *Brighton*, Colo.; $448.89. Immanuel, *New Butler*, Wis.; $48.71. — 11th Sunday after Trinity: St. Peter's, *Monte Vista*, Colo.; $208.80. St. Paul's, *Riverdale-Dolton*, Ill.; $500.00. Matthew's, *Hazen*, N. Dak.; $128.30. *Crystal Lake*, Wis.; $28.85. *Newton*, Wis; $71.37. St. John's, *Hamlin*, N. Y.; $500.00. Trinity, *Roselle*, Ill.; $280.00. St. John's, *Nashville*, Kans.; $228.11. *Garber* and *Covington*, Okla.; $162.40. — 12th Sunday after Trinity: St. Paul's, *Sigel*, Ill.; $90.93. Trinity, *State Center*, Iowa; $100.00. Immanuel, *Decatur*, Ind.; $131.08. St. John's, *Fox Point*, Wis.; $210.30. Trinity, *Ordway*, Colo.; $28.85. St. John's, *Palmer*, Kans.; $512.87. St. Paul's, *Whittemore*, Iowa; $290.39. St. Paul's, *Clayton*, Ill.; $110.65. St. Paul's, *Harvard*, Ill.; $67.20. — 13th Sunday after Trinity: *Rapidan*, Minn.; $173.36. *Avilla*, Ind.; $94.73. *Olpe*, Kans.; $105.00. St. John's, *Pleasant Plains*, Ill.; $144.20. Trinity, *Roanoke*, Ill.; $243.00. St. John's, *Cove*, Md.; $184.00. Zion, *Clay Center*, Kans.; $92.00. Immanuel, *Arapahoe*, Nebr.; $263.74. Zion, *Bedford*, O.; $147.68. *Rodenberg*, Ill.; $305.46. Immanuel, *Courtland*, Minn.; $221.64. St. Paul's, *Falls City*, Nebr.; $301.35. Immanuel, *Lydda*, Ill.; $772.68. Christ, *Abbotsford*, Wis.; $58.09. Zion, *Litchfield*, Ill.; $167.15. Immanuel, *Deerfield*, Kans.; $109.00. St. John's, *Lena*, Ill.; $162.45. Immanuel, *Crystal Lake*, Ill.; $138.56. *Honey Creek*, Iowa; $130.56. *Lincolnville*, Kans.; $437.07. — 14th Sunday after Trinity: *Seward*, Nebr.; $239.21. Zion, *West Fairfield*, Ind.; $195.00. *Bigspring*, Nebr.; $154.24. Zion, *Ridgeville Corners*, O.; $341.10. *Sylvan Grove*, Kans.; $456.00. St. Paul's, *Tenhassen Tp.*, Minn.; $586.79. St. Paul's, *Yorktown*, Iowa; $207.60. *Otis* and *Westville*, Ind.; $126.23. Immanuel, *Chase*, Kans.; $143.60. Immanuel, *Wentzville*, Mo.; $175.17.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Mount Calvary, St. Louis, $10.40; Trinity, East St. Louis, 5.50; Our Savior, Port Huron, Mich., 5.00. ($20.90.) *Budget Treasury:* Sherman Park, Milwaukee, 63.57; Our Savior, St. Louis, 11.22; Hope, Grand Rapids, Mich., 20.00; Redeemer, North Tonawanda, 35.00; Our Savior, Cincinnati, 71.90; Grace, Jersey City, N. J., 30.00; Pilgrim, Kenmore, N. Y., 7.70; Redeemer, Detroit, 150.00; Our Savior, Brooklyn, 54.18; St. Stephen's, Catawba Co., N. C., 14.12. ($457.78.) *Church Extension — District:* Mount Calvary, St. Louis, 5.20; Trinity, East St. Louis, 2.75. ($7.95.) *Budgeted Missions:* Coyner's, Waynesboro, Va., 42.09. *Deaf-mute Missions:* Rev. O. W. H. Lindemeyer, St. Louis, 10.00; Mount Calvary, St. Louis, 2.34; Trinity, East St. Louis, .91; Grace Sunday-school, Elyria, O., 7.00. ($20.25.) *District Budget Treasury:* Sherman Park, Milwaukee, 52.01; Our Savior, St. Louis, 9.18; Grace, Jersey City, N. J., 16.85; Pilgrim, Kenmore, N. Y., 6.39; Redeemer, Detroit, 123.00; Our Savior, Chicago, 23.20; Our Savior, Brooklyn, 73.51. ($304.14.) *District Treasury:* Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, 1.37. ($3.97.) *European Missions:* Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, .69. ($3.29.) *Foreign Missions:* Mount Calvary, St. Louis, 10.40; Trinity, East St. Louis, 4.95; Grace Sunday-school, Elyria, O., 8.30. ($23.65.) *Immigrant and Seamen's Missions:* Trinity, East St. Louis, .28. *Foreign-*

tongue Missions: Rev. O. W. H. Lindemeyer, St. Louis, 10.00; Trinity, East St. Louis, .55; Our Savior, Port Huron, Mich., 4.00. ($14.55.) *General Home Missions:* Mount Calvary, St. Louis, 10.40; Trinity, East St. Louis, 4.68. ($15.08.) *Indian Mission:* Trinity, East St. Louis, .68. *Industrial School in Addison:* Redeemer, Chicago, 75.48. *Ministerial Education Fund:* Trinity, East St. Louis, 1.38; Windsor Park Y. P. S., Chicago, 14.25. ($15.63.) *Missions — District:* Coyner's, Waynesboro, Va., 60.60; Hope, Grand Rapids, Mich., 20.00; Mount Calvary, St. Louis, 52.00; Messiah, Detroit, 176.08; Faith Sunday-school, Cleveland, 4.79; Trinity, East St. Louis, 27.50; Grace Sunday-school, Elyria, O., 21.04. ($362.01.) *Colored Missions:* Mount Calvary, St. Louis, 9.36; Trinity, East St. Louis, 4.49; Our Savior, Port Huron, Mich., 5.00. ($18.85.) *General Relief:* Trinity, East St. Louis, .27. *South American Missions:* Mount Calvary, St. Louis, 5.20; Trinity, East St. Louis, 1.79. ($6.99.) *Synodical Building Fund:* Our Savior, Port Huron, Mich., 5.00. *Synodical Treasury:* Mount Calvary, St. Louis, 24.18; Trinity, East St. Louis, 17.26; Redeemer, Chicago, 30.00; Our Savior, Port Huron, Mich., 5.00. ($76.44.) *Buffalo Institutional Missions:* Redeemer, North Tonawanda, 25.00. *City Mission in Detroit:* Redeemer, Detroit, 200.00. *Church Extension — General:* Our Savior, Chicago, 21.44. *Certificates — Church of Our Redeemer in New York:* Redeemer, St. Paul, 15.00. *Deaf-mute Institute:* Trinity Ruth Circle, East St. Louis, 5.00. *Residence for Jewish Missionary Friedmann:* Rev. O. W. H. Lindemeyer, St. Louis, 10.00. *Immanuel College in Greensboro:* Rev. O. W. H. Lindemeyer, St. Louis, 10.00. *Luther College in New Orleans:* Rev. O. W. H. Lindemeyer, St. Louis, 10.00. *Italian Mission Building Fund:* Rev. O. W. H. Lindemeyer, St. Louis, 10.00. *Lutheran Aid Society in Milwaukee:* Sherman Park L. A. S., Milwaukee, 6.00. *Home for Feeble-minded in Watertown:* Trinity Ruth Circle, East St. Louis, 5.00. *Orphanage in Des Peres:* Trinity Sunday-school, East St. Louis, 12.00. *Memorial Hospital in Addison:* Mount Olive, Chicago, 73.15. *Sanitarium in Wheat Ridge — Appeal:* Pilgrim Berea Bible Class, St. Louis, 220.00; Our Savior Concordia Y. P. S., Perth Amboy, N. J., 40.00; Windsor Park Y. P. S., Chicago, 68.05. ($328.05.) *Designated Student in St. Louis:* W. K., Pilgrim, St. Louis, 125.00. *Orphanage in Hupeh, China:* Mount Olive, Chicago, 12.00. *Walther League Mission Fund:* Redeemer Philathea Y. P. S., Fords, N. J., 14.00. — GRAND TOTAL: $2,356.92.

September 15, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT. — August: Synodical Treasury, $712.90; Synodical Building Fund, 228.50; Seminary Building Fund, 45.00; Missions, 1,790.64; Miscellaneous, 1,780.91.—*Total*, $4,557.95.
H. E. SIEKER, *Treas.*

EASTERN DISTRICT. — August: Synodical Treasury, $433.10; Budget Treasury, 92.36; New Seminary Building, St. Louis, 20.00; Missions, 2,151.11; Miscellaneous, 610.37.— *Total*, $3,306.94.
J. P. SCHAFFER, *Treas.*

ONTARIO DISTRICT. — May, June, July, and August: Missions, $4,592.51; Board of Support, 56.36; Seminary Building Fund, 2,522.06; Relief in Germany, 59.00; Negro chapels, 15.00; chapel benches, 6.50; aged minister, 15.00; Deaf-mutes, 19.00; District Church Extension, 233.50. — *Total*, $7,518.93. W. H. SCHMALZ, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — August: Synodical Budget, $1,613.80; Synodical Building Fund, 202.55; Miscellaneous, 1,016.25. — *Total*, $2,832.60. G. A. WEISS, *Treas.*

Contributions Sent Direct to Treasurer of Synod.

Per Fr. Brand, for freight on Christmas-boxes for India: From Mrs. Wm. Baske, Chicago, Ill., $3.00; Miss Erna Bohl, Chicago, Ill., 5.00; St. John's Ev. Luth. Ladies' Society, Forest Park, Ill., 10.00; Rev. H. Voss, Frankenmuth, Mich., 5.00; Mrs. G. H. Koch, Red Bud, Ill., 3.00. From "A Friend" for St. Louis Seminary Broadcasting Station, 10.00. Per J. T. Mueller, from John Budach for widows, orphans, and suffering children in Germany, 10.00. Per C. P. H., from Lizzie Wellmann, Carrollton, Mo., for synodical purposes, 8.00; Anna Dautman, Clay Center, Kans., for Colored Missions, .50; Rev. G. Huebener, Shawano, Wis., St. John's Church, for Synodical Building Fund, 75.70. Per Fr. Brand, for freight charges on Christmas-boxes to India: From Ladies' Society of Christ English Ev. Luth. Church, Chicago, 10.00; Mrs. Nellie E. Brauer, Washington, D. C., 5.00. Per Oscar H. Battenberg from London congregations for St. Louis Seminary, 131.17. E. G. Sihler, for Synodical Treasury, 2.00. Per Wm. Lehr, Treas., from H. Hackstedde for Missionary Gebhardt, 200.00. H. F. Oelschlager, Treas., per Aug. Lange, for Banning, Cal., 9.00. Amanda Hahn, Treas., per Wm. Lehr, Treas., for Christian children in our India Mission for Christmas, 25.00.
THEO. W. ECKHART, *Acting Treas.*

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H. S. Zwintscher, 715 Hoffmeister Ave., Carondelet Sta., St. Louis, Mo.

Our Educational Institutions

ANOTHER LARGE ENROLMENT.

The Lord has again favored our colleges and seminaries with a large enrolment. The first figure in the following table gives the new enrolment; the second figure, the total enrolment: —

St. Louis	114	375	Concordia	37	117
Springfield	50	221	Bronxville	38	153
River Forest	83	346	Winfield	60	190
Seward	54	195	Conover	22	64
Fort Wayne	102	343	Oakland	35	75
Milwaukee	53	239	Portland	14	42
St. Paul	56	217	Edmonton	18	50

New Enrolment, 736. Total Enrolment, 2,627.

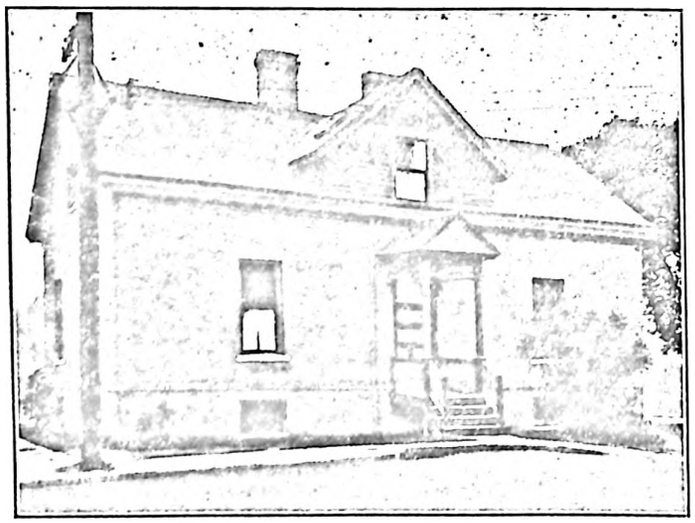
The Lord be praised for His blessing! Although the *new* enrolment this fall is not quite as heavy as it was last year, yet 736 is a large number. The difference in the enrolment can easily be explained. President Jesse of Seward writes that the crowded conditions of his institution prevented some parents from sending their boys. President Barth told us some time ago that parents who had personally visited his institution and seen conditions absolutely refused to send their boy.

The crowded conditions at our colleges have not been relieved, for the *total* enrolment is not only as high as last year, *but even higher*. The figures given above may have to be revised to show even a larger enrolment. Winfield, for instance, writes us that the enrolment has already gone up to 200.

We must make haste to erect our new buildings. If we do not, our work at the colleges will continue to suffer, we shall endanger the health of our students, and parents will not be inclined to send us their boys. *The situation is really a serious one.* Let us not make light of it!

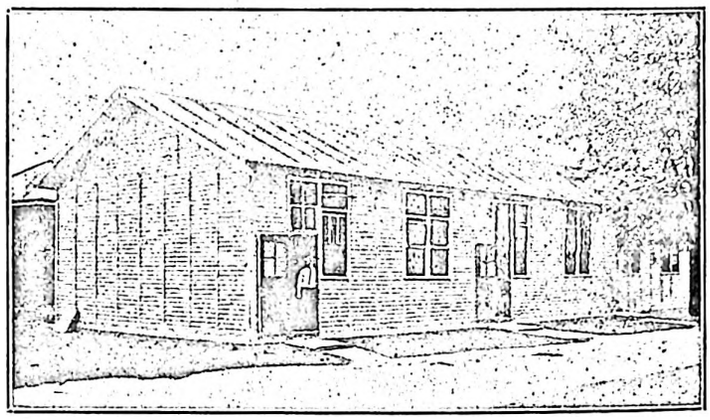
MILWAUKEE AND FORT WAYNE.

The crowded conditions at our colleges would make a long story. We can, in the space at our disposal, give only a few instances now and then. One of the worst conditions as to crowding is to be found at our Milwaukee college. The buildings are much too small to take care of the large enrolment. Many of the boys must sleep in attic rooms, where there is little light and ventilation.



Hospital at Milwaukee.

This small building, the hospital at Milwaukee, must now take care of 239 students. It goes without saying that an institution as large as Milwaukee ought to have increased hospital facilities. We must take good care of our students when they are ill, and we must also try to prevent the spread of disease.



Portable Building at Fort Wayne.

The other picture on this page is that of the portable building at Fort Wayne. This building was erected last year to take care of the overflow. *It did not even serve its purpose well as a makeshift.* Our readers will see at a glance that we cannot house our students in such flimsy buildings.

OTHER REPORTS.

President Buenger, of St. Paul, writes: "We are still in a crowded condition. We need our new dormitory."

President Sylwester, of Portland, writes: "It seems we shall be crowded to the limit. We shall have difficulty in housing all our students."

At our St. Louis Seminary we have a larger number of students present than ever before. The buildings at St. Louis, which can comfortably take care of only 200, are now made to house over 300. The large enrolment also makes the work much heavier for the instructors. This year's Middle Class has 130 students present, and the enrolment in one single class in the elective courses is almost 160.

MUCH INTEREST SHOWN.

Reports from meetings of visitors and circuits from various parts of Synod are very encouraging. Synod's building program is being approved and the plan of the Ways and Means Committee adopted. As time goes on, our people everywhere are learning to understand that our Synod must without delay increase its educational facilities if our work shall not suffer even more than now.

A visitor, Pastor K. Kretzschmar, Knoxville, Tenn., writes: "Our little meeting was a success. Two of the men who came to the meeting traveled ninety miles of mountain road in a Ford runabout. Four were present from Knoxville. A goodly number of the Chattanooga people attended both sessions. The discussions were participated in to a very general extent by the laymen.

"I am sure that those of our people who were present at the circuit meeting know what is wanted of them, and why. And if the congregations as a whole will respond as readily as did those who attended the meeting, I have no misgivings as to the outcome of the concerted effort as far as we are concerned.

"By a rising vote, and unanimously, we pledged ourselves to pray and work for the success of the undertaking."

MORE GOOD NEWS.

After the items above had been written, we heard from one of our pastors that one of his members has already given him a check for $500 for Synod's building fund. May there be many more!

'To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance. Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

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In His Image.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. — *2 Cor. 3, 18.*

We all as in a glass beholding
The glory of our sovereign Lord,
Into His image are unfolding
E'en by the Spirit's mighty Word.

As the refiner, when refining
His gold and silver in the fire,
And his own likeness there descrying,
Knows that his metals then are pure,

So our Lord, the great Refiner,
With crosses and afflictions frees
His children from the great Defiler
Till He in them His image sees.

On the Great Day of His appearing, —
Whom in His glory we shall see,
His welcome and His plaudit hearing, —
We, too, shall also like Him be.

Confirmed in never-ending glory,
We shall our heavenly mansions gain
And sing the everlasting story
Of Christ, the Lamb for sinners slain.

Cascade, Mo. L. M. WAGNER.

What Is Legalism, and What Is It Not?

Being the First Part of an Address Delivered by Prof. Th. Graebner at the Lutheran Laymen's League Convention in Fort Wayne, Ind., June 19, 1923. Now Reprinted at the Request of the Randolph and Monroe Co. (Ill.) Mixed Conference.

The task performed by our laymen is in itself a notable one, since it produced the largest sum ever collected in the Lutheran Church in four hundred years. It is even greater, however, in the indirect fruits that it has borne.

For the first time in the history of our Church laymen have spoken up and have publicly confessed the debt they owe their spiritual shepherds. Many a man and woman, boy or maiden, have in private wrung their pastor's hand and have confessed their deathless gratitude, but never before have hundreds of our laymen risen in public meeting and made their self-sacrificing pastors hear words of appreciation of their labor. For the first time have the needs of the Veterans of the Cross been set concretely and with emphasis before our people. And by meditating upon their duties toward the worn-out pastor or his widow, our people have been reminded of their duties towards the ministry, so that there is hardly a parish in our Church which has not made better provision for its pastors and teachers. The underpaid servant is no longer, to the shame and confusion of our Church, in the majority as he was in the past. And so the educational work done through the L. L. L. campaign has been productive of higher standards of giving and of a more adequate provision for the temporal needs of our clergy. Thank God for that! If the L. L. L. went out of business now, its members would have reason to thank God for the work which they have been privileged to do.

But the main task is still in the future. And by this I do not mean the completion of the Fund; that is a minor effort, when once attacked. I mean the Educational Work that lies in the future, the education of our people to a better comprehension of the term Christian Stewardship. True, our pastors have also this task devolving upon them. But they feel themselves hampered in it because they know that they are the first beneficiaries from any improvement in the grace of giving. And so, under the impulse of that Christian admonition and instruction, received from their spiritual shepherds, it behooves our Christian laymen to carry into practise what is enjoined upon them as a duty of discipleship — that of admonishing one another and inspiring one another, if necessary, shaming one another unto larger service.

Shaming one another. The phrase is suggestive of legalism. And here at once we have a point on which it has become the duty of Christian laymen to instruct and educate each other: *What is, and what is not, legalism — gesetzliches Wesen, gesetzlicher Zwang?* Permit me to indicate in broad outlines the argument according to which, in my opinion, this work of education is to be done.

That we are to depend on the Gospel for Christian sanctification, of which Christian giving is a part, goes without saying. But when we have preached the Gospel to a man for forty years and out of an income of $5,000 he gives $25 towards his minister's salary and $10 to missions, what then? Or when a young man earns $150 a month and spends $25 of that on his girl and 50 cents on his church, what then? Or when a Christian business man sews himself up so tight with half-developed financial undertakings that he has nothing but spare change left, of which the Church gets a grudging two per cent., what then? Does preaching the Gospel to such a one constitute the whole duty of the ministry and of the Christian lay brother? Nay, indeed! Shall the Gospel of

THE LUTHERAN WITNESS

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ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.
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free forgiveness and pardon be preached to those who are so evidently servants of Mammon, holding on to the Church merely through the forms of worship and membership?

There is, indeed, such a thing as legalism. It would be legalism to make church-membership, the Sacraments, Christian burial, etc., dependent upon payment of a tax assessed upon a person. It would be legalism, too, to make pleas for money in such a manner as to impose a burden of conscience. This is called "moral compulsion." Those in our midst who refer to legalistic compulsion have such "moral constraint" in mind. In what does it consist? It consists in this, that one is made to feel that he is disobeying a *divine command* by not performing what we ask of him. Conscience is absolutely concerned with nothing but the divine Law, and only if one is made to feel that he would *sin* by not paying a certain amount, is he a victim of *moralischer Zwang*. No one would assert that "legalism" in this (the only proper) sense is practised, or could be practised, in our Synod. Our danger is not at all that we become enslaved to legalism; our danger is that we commit abuses of Christian liberty.

What, then, is *not* legalism?

Legalism is *not* —

1) To induce others through example. By bringing the knowledge of what others are doing to our membership, we exercise no constraint. We are, on the contrary, exercising an elementary Christian duty. We are applying the apostolic method. Jesus shamed His disciples into humility by washing their feet. When a Christian, under the influence of example, mends his own ways, it is the Spirit of God that has conquered in him, and the Spirit never works through compulsion.

2) It is not legalism to exercise the duty which we have through our Christian fellowship. As fellow-Christians we can by no means regard it as a matter of indifference whether a brother shows in his life the fruits meet for repentance, and such a fruit is indeed the devotion of temporal substance to the Lord's work. To meet with others in order to admonish them, yes, to seek an accounting for what they are lacking in benevolence, who would dare call that applying unchristian constraint? *Not* so to do would be acting out Cain's thought: "Am I my brother's keeper?" All our discussion of giving has been obscured by ignoring the fact that giving is a grace of the Spirit, something to be striven for in our conflict with flesh and world.

3) It is not legalism to apportion quotas based on a sound budget. The budget is our way of employing our common sense to ascertain what the Church needs in order to collect it before it is needed, and not after. To distribute this budget on congregations will never be accomplished with scientific precision. *The quota is not a law, but a goal.* If a congregation, with honest effort, fails to reach it, no reproach is implied. By urging the completion of quotas, we merely set averages which must be met if the Gospel is to be preached where the Lord has called us to preach it. We can establish obligations only as they result from the need of the Church's work; to *accept* that obligation rests with the congregation and the individual. Yet even to bring to the knowledge of congregations the need, as it figures out in averages, has been called legalistic. Not by any stretch of definition can the term "legalism" bear that interpretation.

4) It is not legalism to ask Christians to undertake an obligation in the form of a pledge. A pledge means this, and only this: "So much I am willing to give." In form it may be collectable by process of law. It could be discounted for cash at the bank. But under the Law of Love, the highest in the Church, all possibility of collecting ceases when the willingness is not there to pay. That our Church should employ any constraint to collect pledges is impossible, even unthinkable. The purpose of pledges is to make possible the planning ahead of larger undertakings. No church would let contracts for a building and only then find what members are willing to give.

5) It is not legalism to apply the divine Law in the matter of educating minds and consciences towards larger giving. The Law is to be applied in the correction and reproval of sinners. Also the Christian needs the preaching of the Law, needs it badly. By preaching Law, we explain the nature and consequence of sin. And so by virtue of their spiritual priesthood every Christian is to admonish when needed. He is to remind the brother of the divine Law when he neglect's God Word, when he injures a neighbor in body or property, when he slanders and defames; hence, surely, too, when he becomes attached to money and the getting of money, which is idolatry, as the Scripture says.

To deny that the Law should be applied to Christians is an error in doctrine which once arose in the Lutheran Church, but against which our Confessions protest. "It is needful that the Law of the Lord always shine before them," says the *Form of Concord* (p. 807), "that the Old Adam may not employ his own will, but be subdued against his will, so that he may follow and surrender himself captive to the Spirit," the difference between believer and unbeliever being that the former, under the influence of the Holy Spirit, obeys willingly when taught the Law. The Confessions reject as false doctrine the teaching that the Law is intended only for the unbelievers and the unchristian (*ibid.*), as well as the error of those who want to "abolish the preaching of the Law from the Church and wish sins to be reproved and repentance and sorrow to be taught, not from the Law, but from the Gospel." Hence it is not unchristian legalism, but a proper and necessary use of the Law when we exhibit to our people the commands which God has laid upon us, the duties which He has enjoined, with respect to Christian giving.

Unquestionably, the task which is confronting our laymen is in large part one of educating their brethren to a higher conception of Christian Stewardship and therefore to remove that unthinking prejudice, based on a false definition of "legalism," which obstructs the path to reform in our benevolences. G.

Can a Christian Consistently Say, "So Mote It Be!"?

Oh, bid now every prejudice be gone,
Before your God weigh duly *pro* and *con*,
Then take your stand and say, "Thy will be done!"

Our neighbor was a Jew and no Christian. He also was a Freemason. And you know that many Jews and other people who are opposed to the Christian religion are considered members in good standing by the Masonic Order.

As a Jew our neighbor, with whom, by the way, we always had very pleasant neighborly relations, tried to work his way to heaven according to his Jewish religion, as a Freemason, however, according to his Masonic religion. And both as a Jew and as a Mason he expected to be saved on the merits of his character, his conduct, his works.

One night we heard terrible groans emanating from the neighbor's house. The poor man was in the pains and agony of death. The next day we were informed that he was dead.

As a Jew he was buried according to the rites of his Jewish religion. Rabbi H. conducted the funeral service, spoke a prayer, and tried to show that the deceased had passed into a better and happier life on the merits of his character, his conduct, his works; for he had been a good Jew.

As a Mason he was buried according to the rites of his Masonic religion. The chaplain of the lodge conducted the service, spoke a prayer, read the ritual, and tried to show that the deceased had entered a better and happier life on the merits of his character, his conduct, his works, that he had been admitted to the "Grand Lodge Above," where all fellow-Masons hope some day to be reunited with him; for he had been a good Mason.

Fellow-Jews listened to the words of the Rabbi with silent consent.

Fellow-Masons, some Jews, some Christians, listened to the words of the lodge chaplain, not with silent consent, but with a consent given vent to in words, saying time and again, "So mote it be! So mote it be!".

Let us now consider for a moment the discordant situation of the Masonic Christian.

As a Mason he stands at the grave of a Jewish or any other fellow-Mason who never believed in the Christian religion. He hears the chaplain of the order say the prayers and read the ritual adopted by all Masons. The deceased is said to have entered a better, a happier life on the merits of his character, his conduct, his works; because of his having been a good Mason, he was admitted to the "Grand Lodge Above," where all Masons hope to be reunited with him some day. And he, the Masonic Christian, will say, "So mote it be!" For that is his Masonic belief, the Masonic way of salvation.

As a Christian, however, he is bound to accept the infallible words of the Bible and of the Savior: "No man cometh unto the Father but by Me." John 14, 6. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3, 36. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4, 12. "All have sinned, . . . being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3, 23. 24. "Through faith, and that not of yourselves, . . . not of works, lest any man should boast." Eph. 2, 9. That is every true Christian's belief, the only Christian — the Biblical way of salvation.

How in the world can these two beliefs, the Masonic belief and the Christian belief, be harmonized? How can both be found in the same heart? They are as irreconcilable as darkness and light, as death and life. To be a conscious, conscientious, and consistent Christian makes it absolutely impossible to be at the same time an intelligent, loyal, and consistent Freemason. *If you want to be consistent, you must choose one or the other, Christ or the Lodge.*

Suppose you would attempt the impossible and, as a Freemason, still want to cling to Christianity, to salvation through Christ, then there is no getting away for you from the clear and definite injunction: "Be not unequally yoked together with unbelievers; . . . for what communion hath light with darkness? . . . What part hath he that believeth with an infidel? . . . *Wherefore come out from among them and be ye separate, saith the Lord.*" 2 Cor. 6, 14—17.

If, as a Christian, for some supposed gain and advantage, you still want to hold to the lodge, the Masonic belief of a salvation without Christ, how can you expect to escape your verdict, Matt. 12, 30: "He that is not for Me is against me"? "What is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16, 26.

Moreover, we might also inquire, How can a Christian consistently say, "So mote it be!" when he realizes that the Masonic worship is directed to an imaginary, fictitious deity, which is made to be acceptable to Jewish and other non-Christian lodge-members, who would never think of praying in the name of Jesus, of accepting and worshiping the Son of God, or the Father of our Lord Jesus Christ, or the Spirit proceeding from the Father and the Son, while every Christian knows that this is the one true God, who revealed Himself in the Bible, and who earnestly enjoins us: "Thou shalt have no other gods before Me. My glory will I not give to another. Whosoever denieth the Son, the same hath not the Father"? Ex. 20, 3; Is. 42, 8; 1 John 2, 23. Christians always want to pray only to this true God, and they desire to do so in the name of Jesus, as He told them to do, John 16, 23; for they always remember that they and their prayers are acceptable to their Father in heaven not because of any merits of their own, but solely through the merits of Jesus Christ, their Savior.

Oh, let us entreat all sinners, whether they are members of the lodge or not, Come, worship the living and loving God of the Bible! Listen to the Gospel of your salvation: Christ died for all; He is the only and all-sufficient Savior. 2 Cor. 5, 15. His blood cleanseth us from all sin. 1 John 1, 7. Neither is there salvation in any other. Acts 4, 12. Therefore repent and believe in Jesus Christ, and you will be saved. Acts 16, 31.

May no Christian, therefore, take the conflicting and contradicting stand with those who are denying Christ by teaching a Masonic god and Masonic way of salvation on the merits of character, conduct, and works!

Hence we must conclude that for a Christian to say with the lodge, "So mote it be! So mote it be!" is not only a disastrous inconsistency, but above all is decidedly a denial of his faith and his Savior.

St. Louis, Mo. RICH. KRETZSCHMAR.

The Sick Child.

That parent whose heart is daily wrung by the sight of a deformed child suffers no small affliction. If it is a great joy for parents to watch a healthy child increase in stature and in wisdom, how sad and distressing, on the other hand, it must be for father and mother to behold daily a son or a daughter who is afflicted with an incurable deformation or disease! Instead of the glad expectancy of the future, sorrow fills their heart as they think upon the sad outlook. Their child cannot take part in the joyous games of youth, it cannot look forward to happy and useful activity, it can be of little or no assistance to its parents, it will be a care and a ward and a charge as long as God leaves it here upon earth. Every morning these people face that which wounds and saddens their hearts and proves a daily humiliation and pain. Satan, moreover, will take advantage of their plight and will shoot at them the fiery darts of his temptations.

The Christian who must pass through a fiery trial of this kind should remember that God has His special purpose in having one of His children bear such a burden. In the first place, such a deformed, weak child is to impress upon us the awfulness of sin and to keep us conscious of the horrible curse which sin has brought upon this earth. We all need such reminders. Satan and the world are continually using all the art at their command to picture sin as a perfectly innocent, harmless, and even delightful pastime. Thus the devil succeeded in persuading Eve that sin is to be preferred to all else. The more she listened to the deceiver, the more she was convinced that the forbidden fruit was pleasant and to be desired to make one wise. In order, therefore, to reinforce His warning against disobedience, God gives us sights that reveal the cruelty of sin and disclose the misery which it brings upon man, and the bitterness which it forces upon those who yield to temptation.

We do not say this to accuse those who are in distress of having committed some peculiar sin by which they have brought their sorrow upon themselves. Let one who entertains such thoughts read John 9, 1—3 and Luke 13, 1—5. But this remains true, that through sin all this suffering and misery and lack of health in body and mind have come into the world. All human suffering should be to every one an earnest warning against sin.

In the second place, such Christian parents should also remember that earthly health is not the greatest blessing, but that faith in the Lord Jesus Christ, the expectation of the resurrection from the dead, and the hope of everlasting life with God in heaven are the greatest of blessings. St. Paul suffered distress of the body. We do not know exactly what painful ailment afflicted him, but this we know, that God made him strong enough to count all things but dung that he might be made partaker of Christ's resurrection, Phil. 3, 8—11.

It is with health as it is with other goods and blessings of the body and of this present life, such as money, brilliancy of mental gifts, good fortune in business, etc. All these are gifts of God which are not to be despised. But unless they are, one and all, used for the glory of God, they are a snare to men's souls. How many have been misled to seek their heaven in the mere enjoyment of such gifts and have thus lost the real heaven! It is far better never to have possessed health than to allow it to make you a self-satisfied Pharisee.

If Christian parents believe that their child, weak and defective though it be, is the beloved child of the almighty God, will they not also believe that, in possessing such a Father, the child is beyond all comparison rich and fortunate? The healthiest and richest child of this earth which is not a child of God is a wretched pauper compared with such a deformed Christian child. What intentions has God with this His child? Is it possible that He lacks love, or that He has no plan, or that He lacks power? All this is impossible. "With God nothing shall be impossible." God has created this world out of nothing; He can take the most unfortunate child and make of it the most happy and the most blessed being throughout all eternity. And has He the good will to do something for those who call upon Him in their distress? What a question! God is Love itself. No person has ever shown such favor to any human being, not even to his own beloved child, as the heavenly Father is showing towards those who are miserable and wretched and who cry to Him in their need. That is God's favorite work, to make something out of nothing, to make the low high, to bless unfortunate persons, to hear prayers for Jesus' sake, to lift up those who have fallen, and to bestow riches upon those who are poor.

Let the Christian therefore who is troubled because of a sick child remember that God has in store for that child a wonderful gift. As sure as the child is His child, He will see to it that some day it shall have a perfect body and a perfect character and perfect happiness. After all, the healthiest body on this earth must finally become weak and helpless, must become so vile that those who loved it best will bury it in the ground. Real lasting health and happiness can come only after the resurrection from the dead, and of this we Christians are assured. Every Christian has this fervent hope: "I shall be satisfied when I awake with Thy likeness." Let Christian parents often consider this: Why should they and their child, who have such a glorious outlook, be troubled because for the present they have a burden to bear and a sorrow to share? They certainly do not wish to have what no Christian has, a life free from cross, free from all tribulation. Now, the Wisest of the wise and the Kindest of the kind has apportioned them their burden and their cross and their sorrow. Let them bear that patiently and let them look forward to the day when all will be eternally well with them and their child.

It is but a little while, and this brief life will come to an end, and when the day of resurrection comes, then the vile bodies of those who have been the children of God and have patiently here on earth borne the cross and followed the guidance of the Captain of their salvation, shall be made like unto His glorious body, like unto the body of Christ. What was sown in dishonor will be raised in glory; what was sown in weakness will be raised in power; what was sown in corruption will be raised incorruptible. Parents with a deformed child have a great glory awaiting them, the day when the heavenly Physician will not partially restore their sick child, but will give that child a glorious body, free from all defects, not to be used in the service of sin, but to glorify Him who has saved it and delivered it from the ills of this life.

What a prospect! What an end to be prayed for and to look forward to! And why, looking forward to such riches

and happiness, should one spend his time in dreariness and weariness and misery and complaining here on this earth. No, let us now, while in this vale of tears, sing the songs of Zion, let us deny ourselves what the best of fathers keeps from us, and let us rejoice that for us and for that sick child the best days are yet to come; for God cannot lie. S.

Hindu Christians at the Parting of the Ways.

In the June number of the *Citadel of Truth,* the organ of the Bible League of India, Burma, and Ceylon, which claims a membership of 700, I find the report that the pastors and leaders of the Christian churches of Madras held a series of meetings in Madras for six days "to educate the Christians on the fundamentals of Christianity and to warn them against higher critical heresies." The meetings were addressed by pastors and laymen, nearly all of whom are natives of India. The report continues: "As a result of these [meetings] a public meeting of the Indian Christians of Madras was held . . . on Monday, the 12th of March, 1923, in which the following resolution, among others, was passed: —

"We respectfully request the various missionary societies to send to India those missionaries who hold that the Bible is the Word of God, that the miracles and the prophecies of the Bible are credible."

We sympathize with these good Christians. And, no doubt, there are many persons in all Christian denominations and missionary societies who sympathize with them. To such men, of course, the appeal is addressed, that is, to men who still, in the proper sense of the word, believe in the Bible.

We believe that this appeal expresses the attitude of many other native Christians of India. But the Madras Christians and others will do well to ask themselves this question: *Have we reason to hope that such an appeal will find a response?*

This is an age when the apostasy of the Church is increasing at a fearful rate. Modernism and higher criticism are quite generally and steadily gaining ground in the present-day Church. That the Bible is not the inspired and infallible Word of God, that Jesus is not God, that He did not prepare salvation for men by His blood, that men are not justified by grace through faith in Him, that men, on the contrary, are naturally and essentially good and able to earn salvation by their own merits, that there is no hell and eternal punishment, — these are only a few of the unscriptural doctrines freely taught by word of mouth and pen in nearly all denominations of the Church Visible. Will such denominations give ear to the appeal of the Madras Christians? It is hardly to be expected that they will.

But are there not men in these denominations who do not in their hearts approve of, in a manner even oppose, the blasphemous doctrines otherwise taught and tolerated in their denominations? There undoubtedly are. But it is evident that they also cannot be relied on to secure a hearing in their respective denominations for such appeals as that of the Madras Christians. For years they have been "broad-minded" enough to tolerate all manner of false doctrine in their Church. Will they be "narrow-minded" enough not to tolerate the same thing in India? They have been too weak to abolish such false doctrine from their home Church. Will they be strong enough to keep it out of their mission-fields, strong enough to prevent their mission boards from sending missionaries to India who have not been affected by modernism and the higher criticism? Their love and charity toward the false teachers exceeds their love and charity toward the hundreds and thousands whose souls are being poisoned and destroyed by the pernicious doctrines of those false teachers. Will their love and charity toward the souls of the millions in India exceed their love and charity toward those false teachers? For are they not dear and lovable men, learned and respectable, to be in church-fellowship with whom is an honor, though they deny that the Bible is God's Word, and that Jesus has saved men by His blood?

"Come out from among them and be ye separate!" — if this injunction of the Lord has any meaning at all, it is that those who still believe in the Bible must not continue in fellowship with denominations that openly and, at present, to a continually increasing extent tolerate and propagate all manner of teaching opposed to the Bible. In vain will the Madras Christians address their appeal to men to whom such an injunction of the Lord means nothing. There remains for them the only alternative that they themselves heed the injunction. At the same time, that would be the most effective means of witnessing for the Truth and strengthening the Church of Christ on earth.

Every man is entitled to believe and teach the doctrine which he holds. We will not persecute him nor put him to death. But we cannot remain in spiritual fellowship with one who believes and teaches otherwise than the Bible teaches. And we cannot permit such a one to destroy the faith of our children in *our* schools, colleges, and seminaries.

Dear Christians of the Missouri Synod and all bodies of the same faith, let the appeal of the Madras Christians be a reminder and an incentive for us to remain firm and unmoved in our stand on *the Word* and, since we have the men who firmly stand on that Word, to send them out into the world in ever-increasing numbers. There is work for them to do. The world needs them. If we but realize our duty in this matter, we can, by the grace of God, send them. May the appeal of the Madras Christians not have been made in vain!

Nagercoil, India. A. J. Lutz.

Editorial.

What about That Building Program? — The reader has observed that a certain amount of space in our paper has been given to the Ways and Means Committee, appointed by the Synodical Board of Directors. Under the heading "Our Educational Institutions" this committee is regularly furnishing us with a necessary and well-written budget of news bearing on the collection. The Ways and Means Committee, however, does not entirely depend on our church-papers for the publicity which must be part of their program if they are to succeed in the task which has been committed to them. Indeed, from what we have seen of the committee's work we would conclude that for the spreading of information regarding the needs of our institutions the committee will very largely depend upon the orders to be received for the special material prepared for this concerted effort.

We have had opportunity to look into these pamphlets and booklets as they were being prepared for the press and will say

that if full use is made of this material, the hopes of those in charge of this work will be realized to a large extent. We have seen the literature gotten out by Wittenberg College at Springfield, O., by Augustana Seminary, Rock Island, by Upsala College, by Carlton College, by Wellesley College, and by other institutions, and will say that the material prepared by our Ways and Means Committee far surpasses in adequateness of text and in beauty of picturization the special literature of all the institutions mentioned.

We have never seen a more beautiful college booklet than *For Christ and His Kingdom* (German, *Um Christi willen*). We are sure that our people, as they turn the pages of this exquisite pamphlet, will say that they have never seen anything finer. Each institution is given adequate space, and in text and picture the needs of each are so instructively set forth that no one will fail to read and study, — read all of it and study it through. This book *ought to be ordered now,* says the Ways and Means Committee. Then there is a leaflet called *Centurion.* Taking a hint from a text in Luke's Gospel, the designer of this tract has embodied ideas of direct appeal which, we believe, cannot possibly fail of its effect. We shall not spoil the reader's surprise by telling him more about this ingenious leaflet. Again, the Ways and Means Committee says, order now by addressing a postal card: Ways and Means Committee, 3558 S. Jefferson Ave., St. Louis, Mo.

Not originally included in the list of the committee's material, but a booklet which should be distributed wherever questions are still being asked, "Why so much money?" "Must we spend so much to get a new seminary at St. Louis?" — is a pamphlet entitled *Information.* Those of our members who still have misgivings about the plans adopted by Synod for St. Louis should order this booklet, which, we believe, will convince those who have not yet been convinced.

Pastors are being supplied with order blanks by their circuit visitors, but the committee asks us to say that "all should order early and not become impatient about shipments. We are running a close race with time and hope to win out."

G.

Well Known in Chicago. — One of the large dailies of Chicago carries a whole-page advertisement of a large department store. In 1922 this store did a business of twenty-six million dollars. After the advertiser has called attention to the convenience of his location in the loop of Chicago and spoken of other advantages and desirable features to recommend his business to the inhabitants of the city as well as to strangers and visitors, he gives a brief history of the firm, in which he informs us that the grandfather of the present owners came to Chicago fifty years ago, bringing with him "Teutonic thrift and Lutheran honesty of purpose." He speaks of this "Lutheran honesty of purpose" as a matter of universal knowledge. Now, we are not going to discuss all possible motives that may prompt one to mention the outstanding virtues of any class of people, but this certainly is true, that the names "Christian" and "Lutheran" have so good a sound and carry with them so valuable a recommendation that many will assume these names though they do not deserve them.

Some years ago the writer tried to rent a hall for religious services. The proprietor demanded high rent and would not reduce his price till he was told that it was to be used for Lutheran services. When we spoke of holding Lutheran services there, he declared that for Lutheran services he would gladly make better terms, stating that he had a Lutheran servant who by her life and service had convinced him that the Lutheran religion makes for the betterment of the people.

It is true, the highest purpose of our religion is not simply to produce well-behaved men and women here on this earth, but when people through the true religion have been brought to peace with God and in the following of the Good Shepherd, the fruits of such inward faith and communion will also be seen in their lives.

Our fathers are sometimes accused of being insufficiently progressive, but they did their share to leave us a good name, and "a good name is rather to be chosen than great riches." Prov. 22, 1. Such publicity may not reach all, but it is very effective with those whom it does reach. S.

The "why" of the Christian day-school is, we venture to say, better understood by our people to-day than has been the case in a generation. The credit for this belongs, not so much to the frequent emphasis on this matter in our official organs, which, alas, reach only a fraction of our membership, as to the great campaign of education which has been going on in the congregations through sermons and lectures by our pastors. This is not detracting from the work of the District school boards, which have inspired much purposeful activity, nor from the work of the General School Board, which received such well-deserved commendation from parish-school workers at the convention in Fort Wayne. But school boards and church-papers can do little if the pastors do not teach their people the need of a Christian school. This, we are glad to say, has been done in a measure never even approached in the past. In evidence we might submit the parish-papers which come to us by mail. Formerly there used to be a perfunctory announcement that school would "take up" on a certain day in September. This year most of the parish-papers which we have seen have contained articles on the *why?* — articles with a punch, speaking of a determination that this shall be a great year for Christian education. These articles went thoroughly into the reasons why parents should recognize the Christian day-school as the school for *their* children; weighing doubts, objections, and exceptions, going into obstacles that locally interfere with a clear comprehension of parental duty, etc. Some of these papers appeared in extra editions, others added a number of pages, some had continued articles running through the summer months, and in all such as we were able to read the great, fundamental reasons for the parish-school were brought out with great force. We note, too, that the tracts gotten out by the General School Board and by the American Luther League were widely distributed, the pastors directing the attention of their people to this literature. Such work, if kept up through the years, must be productive of splendid results.

Thus we have happily gotten away from the notion that our schools may continue to exist by their own momentum. "The best goods need advertising," and the Christian day-school has surely received advertisement during the past summer. Possibly the *advertisement* they got in 1918 was something our Church needed to become aware of the treasure which it has. G.

Is Clear Testimony Effective? — Even before Wm. J. Bryan uttered his protest against the teaching of evolution and unbelief in the public schools and colleges of our country, the LUTHERAN WITNESS called attention to this state of affairs and testified to the fact that, while we do not expect the State to teach the Christian religion, we certainly protest against the State teaching unbelief. Our opponents retorted that there must be academic freedom, and that a teacher must have the right to draw his conclusions without interference from any one. These men were told that those who support the schools have a right to express their wishes as to what is taught in these schools. This bold and clear testimony was heeded. When even in certain religious institutions the Bible was criticized, condemned, ridiculed, and opposed, some of the

trustees finally took courage and demanded the resignation of certain refractory members of the faculty. In one State the Legislature considered passing a law forbidding the teaching of evolution in the schools of the State. Hereupon the Rationalists and Liberalists became more careful in their utterances. They became alarmed about the "bread-and-butter" outlook. For while they have little regard for their own souls or the souls of others, most of these materialists are in the same class as that man of whom James Russell Lowell many years ago said: —

> Not a deed would he do,
> Nor a word would he utter,
> Till he weighed its relations
> To plain bread and butter.

In consequence of this the Liberals are more chary of their loud vociferations. They are still at work — but underground and secretly. The believers in the Word of God have taken courage and are now boldly defending the integrity and truth of the whole Bible. All of which is another proof that God's Word does not return void, but will accomplish that which pleases God. What an encouragement to speak the Word of God with all boldness and confidence! S.

Faith and Scholarship. — It is still true what St. Paul says, 1 Cor. 1, 26, that "not many wise men after the flesh, not many mighty, not many noble, are called." The "wise," the "noble," and the "mighty" of this world generally become intoxicated with their little "wisdom," "might," and "nobility" and lift themselves not only above their fellow-men, but even above God Himself. This fact is so well known that we have the proverbial saying about men getting the big head.

Occasionally some of these worldly-wise ones wish to create the impression that no mentally brilliant man has simple, childlike faith in the Scriptures. But that, after all, is an overstatement of actual conditions, things are not quite as bad as that. While *not many* wise men after the flesh have been called, there always are some very brilliant, learned men who are devout Christians, willing to confess their childlike faith. Dr. Kelley, of the Johns Hopkins University, stands at the very head of his profession in this country, and he has repeatedly confessed his humble acceptance of all that God has spoken. Dr. R. D. Wilson, who has given his life to the study of ancient languages, especially the Hebrew, together with its Semitic cousins, and pursued his studies for many years at European universities, acquiring an exact knowledge even of the Ethiopic, Phenician, Coptic, and Persian languages, has declared his entire confidence in every word of the Old Testament. Dr. Wilson has supplied proof to show that the higher critics are in error. He takes up their arguments one by one and demonstrates their absurdity. It is refreshing to follow this learned man as he exposes the shams of self-styled critics of the Bible.

Let no one, however, imagine that it is necessary for all of us Christians to gain such intimate knowledge of antiquity, archeology, and modern science in order to be sure of what we believe. The plainest Christian may be sure of his faith and may boldly condemn all unbelievers; for it is still true what Christ said to the Jews: "If any man *will* do His will, he shall know of the doctrine whether it be of God, or whether I speak of Myself." John 7, 17. And "Wisdom is justified of all her children." Luke 7, 35. That is to say, no unbeliever who knows the Bible and the Christ of the Bible has the least excuse for his unbelief. If he were only *willing* to do God's will, he would know that the Bible is from God. The truth of the Bible is so well attested by its own power unto salvation "to every one that believeth" that no one has any just ground whatsoever to reject it. It is not a question of scholarship, it is a question of knowing the voice of God when we hear it. He that is of the truth, be he scholar or not, will hear His voice. John 18, 37.

We have been convinced of the truth of the Christian religion, not by an apparent healing which occurred yesterday, nor by some physical miracle which is supposed to have occurred a week ago; we have been convinced, and are being more and more confirmed in our conviction, by what the Christian religion has done for thousands of years for all who sincerely accept it, and by what it has and is still doing for us. One of the last words of the Lord Jesus was: "He that believeth not shall be damned." Damnation is not God's punishment for either learning or lack of learning, but for unbelief, the unbelief of the wise and the unbelief of the ignorant. S.

Blasting at the Foundations of Government. — As Lutheran Christians we are taught that government is a divine institution. "The powers that be are ordained of God," says the inspired apostle; "whosoever therefore resisteth the power resisteth the ordinance of God." From two sources there is to-day organized resistance to the powers of government. Two movements are gaining force in the United States, which, if permitted to work unchecked, will bring on a reign of lawlessness and violence. The organizations which we have in mind are the Communist Party of America and the Ku Klux Klan.

As long as the "revelations" of Communist activities in the United States had no better authority than the "capitalistic" press, many of us did not treat this menace as a very serious one. Now that a labor organization, the United Mine Workers of America, has come out with a statement regarding Communist party aims and purposes, no one should continue to treat this peril lightly. The Communist program aims at the destruction of all private property. All property, and this includes houses and furniture, is to be the property of the state. This program, as a moment's thought will convince you, can be accomplished only by destroying the Government of the United States. Communism means revolution. In a series of articles on the Communist Party, given out by the miners' organization, an amazing view of the ramifications of the radical movement in the United States is presented. Working through the American labor unions, which they are attempting to control, the Communist leaders are even now laboring hard towards the overthrow of the American system of government.

The Ku Klux Klan would deny most emphatically any charge which would classify it with Communism. But the very title "Invisible Government" is a treason to our American institutions. The American people, in township, county, state, and nation, has a duly constituted form of government. Besides this government there is being established a secret "Invisible Empire." In its activities, the Klan places itself above every law, as has become alarmingly clear in the evidence which the courageous governor of Oklahoma has brought to light. Evidence has been gathered by the Oklahoma military tribunals which proves that a lawless secret organization has set itself up as a supergovernment, operating even in the capital of the State and establishing a reign of masked terrorism in the very shadow of the Capitol. It is hardly possible to conceive a more appalling condition. Men spy upon the homes of citizens, then proceed to abduct and whip those against whom evidence (?) of misconduct has been obtained. There was an official "whipping squad" and also an official surgeon for mutilation. When the Ardmore chapter of the Klan murdered a citizen in that town, the Oklahoma City Klan raised money for the defense. The murderers went free. The Klan's ritual made perjury practicable. By the terms of its elastic oath

a Klansman, when summoned as a witness or to jury duty, was automatically dismissed from the Klan and could make oath that he was not a Klansman. When his service as witness or juror terminated, he was automatically reinstated to membership. In some places the county attorney, the sheriff, and the judge were all Klansmen, and the Klan was able to act as judge, jury, and executioner!

"Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation," says the Holy Spirit, speaking through Paul. On no account may Christians have anything to do with organizations which are, directly or indirectly, assailing the foundations of government. They must, on the contrary, aid the lawful authorities in their efforts to eliminate from our public life revolutionary and lawless organizations. G.

One advantage derived from Ku Klux Klan activities might be found in the attention which thoughtful citizens are now giving to the entire question of secretism. It is being realized more and more that there is no place for secret societies in a republic.

The *Wisconsin News,* published at Milwaukee and owned, we believe, by Arthur Brisbane, recently published on its editorial page a picture of women who had just joined "The Loties," a female order affiliated with the Ku Klux Klan. The editor made the following comment: —

"These young ladies are very much like children that dress up in their mothers' clothes and parade the streets, feeling important. The only trouble is that, like those children, these ladies, without knowing it or planning it, may get into mischief or be the cause of mischief in others.

"All secret societies have this in common: They want to DO and BE and POSSESS something that others cannot be and cannot possess.

"They develop secrecy in a republic, where everything, as far as possible, should be open and above board.

"A good-enough society, NOT secret, open to everybody, is the great society of the United States and of its united cities. Why is that society not enough?" G.

Must Christianity be Made Scientific?—That is a point which the Rev. Kenneth Wyche, of Birmingham, England, discusses in the *Hibbert Journal* for July. Some of his sentences have a ring so different from the one with which popular journals and newspapers habitually torment us that our readers will be glad to see them. He writes: —

"The argument is that we shall never make Christianity popular unless we are scientific. It is a pathetic thing that, though we cut ourselves with knives and leap around the laboratories crying, 'O Science, hear us!' there is such a poor response. The fact is that we have got our two shibboleths of popularity and science so hopelessly confused that we talk of 'popular science,' forgetting that science is rarely, if ever, popular, — it is too truthful, — and with this understanding of the scientific temper we think we are going to convert the world with and to a Christianity which shall be both popular and scientific. The fear is lest it should prove to be too hybrid a thing to last and like the centaur, rapidly succeed in becoming extinct. . . . It is sometimes salutary for the would-be scientific theologian to ask himself whether he is not unduly influenced by a desire to be up to date at all costs, even that of truth."

Scientific Christianity — that is the dream of the present generation of unbelievers who still delight in calling themselves Christians. What they place before us as the product of their ingenuity is neither Christian nor scientific; it is a shadowy something without warmth, without life, without the divine Spirit, the very opposite of the Gospel, which is the power of God unto salvation to every one that believeth. 1 Tim. 6, 20 fits it exactly. A.

False Comfort for the Jew. — The Jew knows that the New Testament condemns him. It tells him of the doom of all who reject Jesus of Nazareth. That is not a bright prospect for the Jews, and say what they will, many of these Jews are just sufficiently worried to cause them to look about for consolation which may give them some comfort. They find some consolation in the fact that there are so-called Christian ministers who no longer believe in the atonement of Jesus, in the resurrection of the dead, or in eternal damnation. All preachers who give themselves to social service, to the preaching of evolution, and to the mere betterment of men's condition here upon earth are a balm to the troubled conscience of the Jew. It is for this reason that Jewish money and Jewish propaganda are aiding rationalism and modernism in the churches. The *Literary Digest* is always ready to lend its columns to this kind of propaganda. Lately it has reviewed at length the writings of Mrs. C. P. Gilman, who declares that the Christian religion is simply the product of man's fear of hell. She writes: "The Christian belief has been taught all over the world, but it has not established connection with life. Its revivalists still make their passionate appeal on a basis of what is to happen to you after death." She tells us, when religion "ceases to concentrate its attention on death and turns it upon life and the improvement of life, there will be no difficulty in inducing people to accept religion." And this she states although we are confronted with the fact that the Liberals and Modernists, who make social service and improvement of life here upon this earth their main object, are the very ones who gain least members and lose most. Another claim of hers for her this-world religion is this: —

"It will be of such visible and joyous use that no rational being can reject it. With such help we can soon outgrow such disgraceful diseases as war and poverty; we shall blush at the memory of intemperance and the social evil; our children will grow up in the assured hope of a better world of their own making and the daily glory of making it."

And this in face of the fact that it is just the religion of this earth which has brought upon us all the evils of which she speaks, whereas Jesus expressly said: "My kingdom is not of this world." In the same issue in which all this unbelief is uttered and presented in plausible language, under the heading of "Religion and Social Service," the *Literary Digest* pictures the happiness and contentment of Jewish families upon American farms, and the progress they are making, thus creating the impression that some of these Jews have found as much heaven as any person is ever going to find right here on this earth on the farms of America.

All this will certainly strengthen a Jew in his unbelief and may soothe his worried conscience for a while, but it will also take him to eternal ruin with so much the more certainty, for, though all the world shout its unbelief, God's Word is true: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." S.

The Baptists and Gustavus Adolphus of Sweden. — During their International Convention in Stockholm, Sweden, the Baptist Congress took an adjournment one morning and in a body marched out to the ancient church where rests the body of the great hero of the Thirty Years' War, Gustavus Adolphus. There, one of the Baptists present writes, they placed upon his tomb the most beautiful floral wreath that this Baptist preacher had ever seen, and he had seen many and beautiful ones. He describes it as gigantic in size and made of

red and white roses and white lilies. On a red streamer were the words: "In gratitude to God for the service rendered to humanity by King Gustavus Adolphus of Sweden, who gave his life for the preservation of Protestantism on the continent of Europe and in the world at large." The President of the Northern Baptist Convention delivered an address, praising Gustavus Adolphus as the human preserver of Protestantism and as a leader and an example for all Christians.

It is gratifying to note that these Baptists in a manner recognized the Christian character, the nobility, the faith, and the leadership of this great Lutheran. Certainly they did not celebrate his extraordinary mental or physical gifts nor his valor or success as a warrior. If they had wished to celebrate these, they might have paid equal or greater honor to Caesar Augustus, to Napoleon, or to Bismarck. It was the religion of Gustavus Adolphus and his work for religion which they honored. But Gustavus Adolphus was not immersed by a Baptist. In infancy he received the Sacrament as every Lutheran child receives it, and still even these Baptists recognize that he was a very prince among Christians. And yet these people go about telling other Lutherans that they must be immersed. And although they cannot tell exactly at what age this immersion ought to take place, they insist, without any warrant in Scripture, that it dare not be administered to an infant. Where does inconsistency end and hypocrisy begin in this matter?

How many poor souls have these Baptists worried with their argumentation in favor of putting a person under the water instead of having the water put over him! It seems that, after all, this large representative body of immersionists is beginning to realize that immersion is not of great importance, and that a Lutheran who has been baptized according to the manner usual in Lutheran churches may be a very ideal Christian. But if they know that, why go about any longer with that nonsense of insisting on putting a person under the water instead of putting the water over him? S.

Liberalism in the Anglican Church. — Dean Inge, one of the most prominent men in the Established Church of England, is altogether opposed to the plan, advocated in some quarters of his Church, of having the Anglican bishops elected by the members of the Church, and not appointed, as is the case at present. Very significant is the reason why he opposes the proposed innovation. According to the *Churchman* he writes: "We know only too well the type of bishops whom we should get under a system of election. They would be safe men, narrow men, small men. . . . A self-governing Church, in the present state of organized opinion, would find us in fetters forged in the Middle Ages, fetters from which we have been free for three hundred years."

It is evident that Dean Inge is afraid of the rank and file in his Church. He regards the laity as more conservative than the prominent clergy. It strikes us that this is a very good reason for insisting on the election of the bishops by the members of the Church. What we see nowadays is that the leaders of the Church trample the Bible under foot, while the common people are still faithful to the old Scriptures. Dean Inge prefers to let the common people be bound in fetters forged by an infidel clergy. Let us be thankful that with us both pastors and hearers respect the authority of Holy Scriptures! A.

THE nature of Christ's kingdom is such that all the world opposes it, especially men who are looked up to by others because of their high station, power, great learning, civic rectitude, or great wealth. For the world gladly does the will of the devil, who is filled with a most bitter hatred against the Word.

Luther.

Outlook and Review.

Correspondence.

AUSTRALIAN NEWS LETTER.

The most important question submitted to our General Convention last March was that of extending the scope of Concordia College, our combined college and seminary. And here again the most pressing question was that of relieving the teaching staff of a part of the great burden resting upon it. All the instruction required by the nine years' course has so far been given by the small staff of four professors. In recent years the burden has been greatly increased. The standard of the public examinations which are conducted by the State University of South Australia has been raised, and the standard of education among the boys entering our college is now considerably lower than it was before so many of our church-schools were closed. Synod recognized the urgent need of appointing a fifth professor and gave the College Board the necessary authority. A temporary appointment to the teaching staff was made forthwith. Mrs. Dorsch, a university tutor, was secured for this position. On account of the shortage of pastors in our Synod the appointment of a fifth professor, who would probably have to come from the ranks of our ministry, will most likely be postponed till next year.

Under the present arrangement a new class of students is received into our college only once in three years, after the Senior class has graduated. In this way there are never more than three classes at the college at the same time. Synod considered the question of extending the scope of the college in the direction of having an annual enrolment of students. This goal is to be kept in sight, but for the present no alteration is to be made.

It is now twenty years since our esteemed Director, Prof. C. F. Graebner, took over the management of the college, and all this time he has resided within the college buildings. Synod decided that a Director's residence should be built, and this building is now well under way. A gymnasium, with an assembly-hall on the upper floor, is to be built as soon as the funds are available.

Pastor W. Janzow, of Adelaide, who is our new General President, was given a call to the newly created office of editor and publicity director, but has declined the position. In view of the shortage of pastors it is unlikely that this position will be filled before the next General Convention.

An earnest effort is being made to induce the Government of South Australia to repeal the law which closed our church-schools in that state. The officers of Synod have had many interviews with public men, but so far their efforts to convince them of the injustice of this law have not been successful. If an attempt to pass a repealing bill through Parliament should fail, our cause might be prejudiced for many years to come. It is therefore necessary to secure Government support for the repeal. The greatest danger, however, seems to lie in the apathy of some members of our Church. The longer the schools remain closed, the more indifferent our members are likely to become. The persons in authority seem to be aware of this, and therefore their efforts will naturally be directed towards keeping the schools closed as long as they possibly can. Here there is cause for earnest and unceasing prayer to the Lord, who fashions men's hearts.

An effort is being made to introduce the Ku Klux Klan into Australia. Members of Parliament have directed questions to the Government on this matter; hence it seems that there is more behind it than rumor. What objects would this obnoxious secret society pursue in our country? One is likely to be the elimination of the church-schools, which we still retain in Victoria. An American evangelist of the Church of Christ, one Dr. Kellems, who is touring Australia, publicly boasted that the government of his State — Oregon — with the assistance of the Ku Klux Klan had passed a law compelling all children between the ages of six and fourteen years to attend the public schools of the State. The methods of this secret society have hitherto found no favor with British people, but there is a danger that a determined effort to establish the society here may meet with some measure of success. May

the Lord in His mercy protect our country from this agency of the devil!

In our Synod considerable activity is shown at present with regard to the erection of new churches. During the war as well as during the unsettled condition of affairs in the years immediately following it many congregations scarcely ventured to undertake any work of that kind. Now church-building operations are being resumed. In Victoria two churches were recently completed, and a third one is being built. In the case of the one, the church at Warracknabeal, the stone was carried by rail a distance of 245 miles. There is no stone of any description within many miles of this town. The purity of the white stone of which this church is built is peculiarly appropriate for the purpose.

At the time of writing the first reports on your synodical convention at Fort Wayne have just come to hand. Although there is no organic connection between the Missouri Synod and our own, we are nevertheless deeply interested in the activities of our American brethren and in the progress achieved by them. The problems facing them are similar to our own. Their triumphs cause us to rejoice and to join them in their praise to the Lord. It has been possible on various occasions for Australian visitors to attend conventions of Districts or of your General Body, but it is about sixteen years since an American has visited us. Our next General Convention is to meet in 1926. Could not some American make arrangements to be present at that gathering?

Minyip, Vic., August 25, 1923. J. Darsow.

AN APPEAL FOR DEACONESSES.

Deaconess work offers the young women of our Church a splendid opportunity for service to their Church in the ministry of mercy, in caring for the sick and the poor. It dates back to the early history of the Christian Church, where, under the guidance of the apostles, its work of mercy was performed in the service of Eternal Love. In the sixteenth chapter of Romans we read of Phoebe, a servant of the church at Cenchrea, who was a deaconess, as were also Priscilla and Mary.

There is a great need of such deaconesses in our Lutheran Church to-day. Many large congregations, our city missions, charitable institutions, home-finding societies, hospitals, hospices, and last, but not least, our foreign missions, — all these are fields of labor for deaconesses.

Deaconesses must be well trained in order to be prepared for their glorious calling. Our Church is actively engaged in this work, a deaconess association having been organized in 1918. The purpose of this association, as expressed in its constitution, is to educate and train Lutheran deaconesses for the work of caring for the sick and the needy and administering charity and mercy in the charitable institutions, as well as in the home and foreign mission work of the Synodical Conference, and to erect and maintain Lutheran deaconess schools, motherhouses, and other institutions of like character.

The first class of deaconesses, four in number, entered our school at Fort Wayne in 1920, where the association has its headquarters. The course comprises three years' training in the Fort Wayne Lutheran Hospital Training-school for Nurses, and during those three years a course in diaconics, consisting of religious branches, is offered. In 1921 the Lutheran Deaconess Association succeeded in gaining possession of a deaconess home on the Lutheran Hospital grounds at Fort Wayne. Last year our society also acquired its own deaconess hospital at Beaver Dam, Wis., a free gift made to us by Beaver Dam Lutherans. This hospital, with its deaconess school, is in a flourishing condition.

For the information of those who are thinking of becoming deaconesses (and we hope there are a goodly number among the young ladies who will read this) I wish to say that the applicants for enrolment in our schools must be members of a congregation belonging to the Synodical Conference, must have reached the age of nineteen, and, above all, must be filled with a fervent love and an ardent desire to serve their Savior in His Church. To enter our school at Fort Wayne one year of high school is required; the Beaver Dam school requires a good common school education.

During three years at school the pupils receive, free of charge, tuition, room and board, laundry, books, uniforms, and a yearly allowance of $100 for personal expenses. In this way the association takes care of the training of its deaconesses from the beginning. After completing their course, our deaconesses enjoy the following privileges: —

First, an appropriate salary whenever they are engaged in the service of the association.

Secondly, privileges of home in the motherhouse whenever they are out of work.

Thirdly, free medical attention in case of sickness.

Fourthly, maintenance during life.

Now, my dear sisters in Christ, what do you think of the matter? Would you not like to become a deaconess and dedicate your life to this noble cause? Those of you who are not so inclined have the opportunity of joining the Lutheran Deaconess Association by contributing one dollar a year or more to support this undertaking.

Those of you in whom the above appeal has awakened a desire to become deaconesses are invited to communicate with Rev. Ph. Wambsganss, President, Lutheran Deaconess Association, 2916 Fairfield Ave., Fort Wayne, Ind.

May the Lord bless your societies, and may He fill you all with His love!

Fort Wayne, Ind. Ph. Wambsganss.

TENT-SERVICES AT HOUSTON, TEX.

Tent-services were conducted by the Mission Society of Houston, Tex., during the first two weeks in September. These services were conducted in the West End mission-field. Candidate Hobart Meyer, of this year's graduation class, was assigned to this field. He was installed September 2, and during the two weeks following services were conducted every night in a tent, with the exception of the first Monday and on Saturday nights.

Why did the Mission Society of Houston conduct these services? Are the members of this society drifting away from the conservative methods of Lutheranism and resorting to sensational methods in spreading our doctrines? This question all members will answer with a decided *no*. The members of that society are Lutherans and intend to remain so. They are also conservative Lutherans. They know that the Lutheran Church, standing, as she does, firmly and squarely upon the Word of God, must not change the old methods of conducting its services. But why these tent-services?

The Mission Society of Houston conducted these services because the members were convinced that by means of them they would be able to reach people whom otherwise they would be unable to reach. These tent-services also were to be a means of publicity for the West End mission. The services did serve these purposes. People who never would have found their way into our churches heard the sermons preached in that tent. People who never knew that we have a mission in the West End learned of it by means of these tent-services.

The methods employed at these services were strictly Lutheran. Lutheran hymns were sung, and Lutheran sermons were preached. The sermons dealt mainly with fundamental issues. The following are some of the subjects that were discussed: "God and I," "The Preaching Needed To-day," "Can I be Saved?" "Churchgoing," "Not Yet," "One Sinner," "How Should I Regard the Bible?" "The Sinner before the Throne of God," "Church-membership." The sermons were preached by Pastor A. Michalk, of Galveston, and by Pastors Behnken, Hinge, and Meyer, of Houston. They were excellent, and they had the proper effect on the audience. The sentiment was voiced, "This is the preaching we want." Was there evident success? We are not passing judgment in regard to success; we are leaving that to the Lord. We know that our people were inspired by these services. We know that some people found their way back to the Lutheran Church by means of them.

Houston, Tex. G. H. Hillmer.

LUTHERAN SUNDAY-SCHOOL TEACHERS' INSTITUTE, ST. LOUIS, MO.

In the fall of 1921 the Lutheran Sunday-school Association of St. Louis and vicinity opened an institute for the training of Sunday-school teachers. The course comprised Bible Study (four terms of eight lessons each), Child Study, Religious Pedagogy, Church History, and Missions. Parallel classes were conducted in North and South St. Louis throughout the two-year course. Sunday-school teachers and workers readily embraced the opportunity offered to equip themselves for more

efficient service. The average enrolment was about two hundred. The instructors were men eminently qualified for this work, viz., Dr. Paul Kretzmann, Prof. J. H. C. Fritz, Prof. J. T. Mueller, Prof. M. S. Sommer, Prof. W. Arndt, and Teacher W. O. Kraeft, principal of Zion Lutheran School.

April 25, 1923, the first commencement exercises of the Lutheran Sunday-school Teachers' Institute were held at Holy Cross Hall. Eighty-three students of the institute received their diplomas. All the graduates gratefully acknowledged that they had benefited very much by attending the institute, and many expressed the hope that a post-graduate course would be offered.

October 10, 1923, the above-named institute enters upon its second course, which is, in effect, a repetition of the first course. The instructors for the first term will be Vice-President Frederick Brand and Dr. Paul E. Kretzmann. Instruction will be given at Emmaus Hall.

Our Church is beginning to realize that she must have trained Sunday-school teachers in order successfully to carry out her work. Would it not be a great blessing to the cause of the Gospel if Lutheran Sunday-schools everywhere, especially in the larger cities, could unite in conducting institutes for the training of intelligent and consecrated workers in the Church? God speed the day!

St. Louis, Mo. PAUL KOENIG.

APPOINTMENT OF PROFESSOR AROUSES SWEDISH WRATH.

Religious circles in Sweden are aroused over the recent appointment of a rationalistic theologian to an important position at the University of Upsala. Prof. G. P. Wetter has been given the Chair of New Testament at the University in spite of the protest from the Lutheran university faculty that Prof. Lindblom was the more pedagogical and more conservative theologian.

The appointment has caused a storm of protest from conservative church-people in particular. In Gothenburg, Rev. Pehrsson has appealed through the newspapers to theological students to enter the university at Lund instead of the Upsala institution, and Prof. Kolmodin, former occupant of the chair of New Testament at Upsala is sponsoring an appeal for funds throughout the Lutheran churches of the nation to establish two new professorships at the university to be chosen by the Church rather than the State.

Already more than 100,000 kronor have been raised for this purpose, and it is reported that the appeal is already a success. It is predicted that this move will lead to the establishment in Sweden of a free theological seminary supported by the Church on the plan of a similar institution in Norway. If this is accomplished, say the Lutheran leaders of Sweden, it will be a long step toward the much-desired separation of Church and State. — *Lutheran Standard.*

NOTES AND NEWS.

Madam Tingley, the high priestess of the Theosophist sect, has now paid her judgment of $100,000 plus interest and costs awarded to another woman for alienation of her husband's affections.

The latest church to identify itself is Trinity at Gardnerville, Nebr., Rev. Paul H. Felten, pastor. Tourists on the way to famous Lake Tahoe now read a sign at the entrance to the property: "Trinity Lutheran Church, Missouri Synod."

The Klan's deal for the control of Valparaiso University has fallen through. While the reports went through the press, the Klan was enjoying much new publicity. The Ku Klux Klan as an edukator of youth komes klose to being a klimax of something or other.

Rev. C. E. Macartney writes in the *Presbyterian* of September 20: "A minister of the Congregational Church wrote to me some time ago: 'The Protestant pulpit, with rare and fine exceptions, has ceased to preach the absolute need of redemption through the cross of Christ.'"

One Rev. F. E. Hopkins at Michigan City, Ind., has created a little eddy in the waters by praising the Dempsey-Firpo bruising contest. In commendation of his attitude a New York boxing promoter sent him a check for $100. Hopkins — Hopkins, Michigan City, isn't that the chap who dedicated a theater last spring?

The *New Age*, official organ of the Scottish Rite Masons, reports May, 1923, that the Grand Lodge of the State of Oklahoma recently passed a resolution favoring the compulsory education of all children through the eighth grade in a public school in which the instruction shall be entirely by means of the English language.

The State of Pennsylvania in June passed fifty-six bills appropriating a total of $1,693,900 to sectarian institutions. It is very significant that of this amount Roman Catholic institutions would receive $1,388,500, Jewish institutions get $80,000, and Protestant institutions — nothing! Happily the Governor vetoed bills totaling $1,325,400.

The Legislature of New Jersey at its last session passed a law which declares that "a fraternity, sorority, or secret society of public school pupils is inimical to the good of the school system and to the democratic principles and ideals of public education and to the public good; and from, and after, the passage of this act no secret fraternity or sorority shall be formed or maintained in any public school in the State."

A Methodist convention at Springfield, Mo., is considering the establishment of a college in connection with the State Teachers' College at Carthage. The idea is to erect only enough buildings to take care of instruction in religious subjects, while in the academic subjects the students would enroll at the Teachers' College, thus getting their instruction in these branches furnished by the tax-payers of the State. "Some people have nerve," says our correspondent.

Mr. Stellhorn, General Secretary of Schools, reports that the Ku Klux Klan has organized an order for boys. The Junior Klan will be secret, and Protestant boys between the ages of twelve and eighteen years will be eligible for membership. Girls will be enrolled in a separate division. In the official Klan announcement the hope is expressed that in a year and a half more than three million boys and girls will pay $10 each for a night-shirt. (It was not put that way.)

The House of David and its head, King Benjamin Purnell, now a fugitive from justice, are being sued by a number of former members, who ask for a receivership. One Mrs. Meldrim charges that the "work of Purnell was not devout and useful, but that Benjamin Franklin Purnell is an impostor; that both daughters of the plaintiff were at a very early age treated improperly by Purnell, and that one daughter, Edith Meldrim, has been used by him to get other girls into his power."

The Church of England has taken up a fight against Mormonism. Scores of missionaries from Salt Lake City have flooded the country in search of converts, and this has aroused the wrath of church officials. Archdeacon Monmouth, one of the most prominent Welsh churchmen, preaching at Newport, said: "The Mormons are openly preaching immorality of the worst kind. Polygamy is one of the great basic principles of Mormonism. It is a strange and pernicious religious system of moral leprosy."

When one of our pastors in Houson, Tex., declined a call to another city, the *Houston Post* published an editorial entitled "An Exemplary Pastorate," of which we like the closing sentence: "Always avoiding the spectacular and emphasizing the fundamentals of the old Christian faith, Pastor Behnken and his great Lutheran congregation are making a distinct contribution to the religious life of the city." Avoiding the spectacular, emphasizing the fundamentals, — all the success worth having is spoken in these words.

Dr. A. D. Watson, a well-known physician of Toronto, who gained considerable newspaper publicity some time ago by a book he wrote on Spiritualism entitled, *The Twentieth Plane*, and who has been one of the most prominent Spiritualists in Toronto, has broken away from his belief in Spiritualism. Dr. Watson is now warning people against Spiritualism in any shape or form. He declared that messages from mediums are usually unreliable or faked, and dabbling in Spiritualism is positively dangerous to health. Dr. A. H. Abbott, formerly head of the Department of Philosophy at the University of Toronto, also has renounced the belief he held then.

The *Hannibal Lutheran,* Rev. Theo. Walz, pastor, lately contained the following interesting item: "The pastor and the board of elders have studied with great seriousness the local situation. Our plan is to reach the unchurched of our city through the efforts of the members of our congregation. You have been asked to arouse yourselves to the blessed task of securing the name and address of every unchurched man, woman, and child in the block in which you live and send it to the church elder in your city ward or forward it to the pastor. Some of you have responded unhesitatingly, and as a result we now have a mailing-list of 76 names. With these 76 unchurched people we have opened correspondence, each one receiving a printed pulpit program and one letter a week for three weeks. This correspondence will be followed by personal calls and prayerful efforts to win for the church the churchless and for Christ the Christless."

Concerning the "New Theologians" Chas. Spurgeon wrote in 1860: "I have often thought the best answer to the new theology is that the true Gospel was always preached to the poor: 'The poor have the Gospel preached to them.' I am sure the poor will never learn the gospel of these new divines, for they cannot make head or tail of it; nor will the rich either. After you have read one of their volumes, you have not the least idea what the book is about until you have gone through it eight or nine times, then you begin to think you are very stupid for ever having read such inflated heresy, for it sours your temper and makes you feel angry to see the precious things of God trodden under foot. Some of us must stand out against these attacks on truth, although we love not controversy. We rejoice in the liberty of our fellow-men, and would have them proclaim their convictions; but if they touch these precious truths, they touch the apple of our eye. We can allow a thousand opinions in the world, but that which infringes upon the doctrine of a covenant salvation, through the imputed righteousness of our Lord Jesus Christ, — against that we must, and will, enter our hearty and solemn protest as long as God spares us." G.

Obituary.

† REV. J. H. H. SCHULZ. †

Rev. John Herman Henry Schulz was born at Berlin, Germany, on the 26th of November, 1875. His parents desired to have him study for the ministry. But they did not live to see their fond hope realized. When the deceased was but nine years old, he stood at the grave of his beloved mother, and when but thirteen he knelt at the coffin of his father. What was now to become of the poor orphan? The Lord knew; His plans were laid. He moved the heart of Rev. Herm. Dorn, of Rhineland, Can., one of the sponsors of the boy, to fulfil the promise he gave at his baptism. He took him into his house, treated him with kindness, and permitted him to enter our Fort Wayne College in 1890. Four years later he entered the seminary at Springfield and graduated in 1898. His first call was to Orland, Ill. He was ordained there on August 31 by Rev. Krebs. He served this congregation till April, 1921, when he took charge of St. John's Church at Ash Grove, Ill. His health began to fail the next winter, but he was still able to perform his duties till February, 1923, when he suffered an attack of influenza, which weakened him to such an extent that his constitution was unable to overcome the disease that was gnawing at his vitals, cancer of the stomach. Bravely and even cheerfully, however, he bore the cross his Master had laid upon him, confident that his Lord would help him carry it and soon take it from him forever. He was thankful for having been able to serve the Lord for almost twenty-five years and rejoiced to know that he would behold the fruit of his labors above. When he closed his eyes on August 27, only four days were missing to complete the twenty-five years of service.

After a short service in the home of the deceased Rev. Chr. Braeunig delivered the funeral sermon in the church. Thereupon we carried his remains to Bethany Cemetery, Chicago. Here Rev. A. Pfotenhauer spoke words of comfort to the large gathering of members from Orland, and the undersigned read the obituary and officiated at the grave.

Our dear brother leaves to mourn him his wife Martha, *née* Veit, who was his faithful spouse for almost twenty-five years, thirteen children, one son-in-law, two grandchildren, one sister in Germany, and five foster-brothers and -sisters who always regarded him as a brother. The days of his earthly pilgrimage were 47 years, 9 months, and one day. Well done, thou good and faithful servant!

Milford, Ill. F. A. C. MEYER.

Lutheran Laymen's League.

RESOLUTIONS ADOPTED BY THE L. L. L. MEMBERS OF THE WESTERN DISTRICT.

At a meeting held at St. Louis, September 16, 1923, the L. L. L. representatives of the Western District adopted the following resolutions: —

"Since it was learned during this meeting that the L. L. L., for some cause or other, is not represented in some congregations of the District, therefore, be it

"*Resolved,* That every circuit leader communicate with all pastors and congregations of his circuit as to whether a representative has been appointed, and whether the congregation is being properly represented;

"That the circuit leader request that such representative render a report on the work done in the congregation in behalf of the L. L. L., and that such reports in future, as a rule, be rendered semiannually.

"Your committee further recommends that a form letter be printed for the circuit leaders for the purpose of making the necessary inquiries; furthermore, that a proper form be issued for the report to be made by the representative of the congregation. Where pastors and congregations have not selected their representative and do not wish to do so, the circuit leader is requested to secure the consent of such pastors and congregations to make his own selection."

New Publications.

A Complete Guide to Church Building. By *P. E. Burroughs.* George H. Doran Company, Publishers, New York, N. Y. 218 pages, 5¾×9. Price, $2.50.

The author of this discussion of church architecture is the Architectural Secretary employed by the Sunday-school Board of the Southern Baptists. Many illustrations of modern church-buildings are given, and the book contains many interesting technical data for committees engaged in erecting or remodeling a church- or Sunday-school-building. The emphasis is on the provision which modern Reformed churches are making for Christian education. Especially the problem of providing for the various departments of the Sunday-school, from cradle roll to adult Bible class, receives full and, one is prompted to say, adequate discussion. The buildings illustrated both in ground-plans and elevations are distinctly of the Reformed (sectarian) type. Regarding certain architectural aberrations the author has hard words, as when he quotes from Dr. Vogt regarding the "combination type" of church-building: "By some terrible invasion of a desire for a practical building, a combination building, there appeared in this style the device of a square church, having the pulpit in one corner, so that the opening of great folding-doors could combine a Sunday-school hall with the church auditorium. No invention was ever more frightful. No artist would dream of focusing attention to the corner of a square room. Sitting askew of the cardinal points puts a slant into your very morals. And the circular pews make one feel as though he were in a clinical laboratory. The prominence of organ-pipes on one side and the dreary, barren waste of folding-doors on the other constitute a composition in disharmony and impropriety almost positively demoralizing. The buildings of this style stand on one side of a deep and wide gulf from anything that could remotely be connected with the world of fine arts." G.

Chronicles of the Schoenberg-Cotta Family. By *Mrs. Andrew Charles.* Augustana Book Concern, Rock Island, Ill. 490 pages, 5×7¾. Price, boards, net, 60 cts.; cloth, net, 75 cts.

A new edition of the story which is deservedly popular among all Lutherans, as it deals with the fortunes of the family at Erfurt with whom Luther became so closely associated. It is a stirring narrative of life in the early days of the Lutheran Reformation. G.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents: —

On 10th Sunday after Trinity: *Cand. E. M. Keller* in Trinity Church, Milwaukee, Wis., by Pastor H. F. Sprengeler.

On 14th Sunday after Trinity: *Cand. H. Bielenberg* in St. John's Church, Bayonne, N. J., by Pastor J. F. Boehling.

Ordained and installed under authorization of the respective District Presidents: —

On 13th Sunday after Trinity: *Cand. G. J. Jilg* in Zion Church, Kingman, Kans., and, in the evening, in Emmaus Church, Cunningham, Kans., by Pastor F. J. Duecker. — The *Rev. H. Roepe* in Zion Church, Judson, N. Dak., and in Immanuel Church, Rosebud, N. Dak., by Pastor R. T. Schuricht. — *Cand. Th. Hinck* in Immanuel Church, Burns, Wyo., by Pastor H. L. W. Schuetz.

On August 31: *Cand. C. Glock* in the congregation at Federal Dam, Minn., and on 14th Sunday after Trinity in Swatara and Remer, Minn., by Pastor C. S. Mundinger.

On 14th Sunday after Trinity: *Cand. C. Rutz* in the congregation at West Frankfort, Ill., by Pastor A. Fuehler. — *Cand. E. E. Streufert* in the congregation at Richland, Wash., by Pastor H. C. Messerli. — *Cand. H. Meyer* in Messiah Church, Houston, Tex., by Pastor O. P. Hinge. — *Cand. K. H. Wild* in the congregations at Rockham, Menanda, and Orient, S. Dak., by Pastor W. J. Israel. — *Cand. J. H. Meichsner* in Zion Church, Hilda, Alta., Can., and, in the afternoon, in Zion Church, Buffalo Head, Sask., Can., by Pastor W. Lohmann. — *Cand. H. Dueker* in St. Matthew's Church, Hazen, N. Dak., by Pastor C. E. Friedrichsen. — *Cand. O. Volz* as assistant pastor of St. Paul's Church, Rost, Minn., and as missionary for Round Lake and Sioux Valley, Minn., by Pastor H. Meyer. — *Cand. L. Keinath* in the congregation at Greenbush, Minn., by Pastor E. H. Kreidt. — *Cand. H. Hartenberger* in the congregation at Follett, Tex., by Pastor T. H. Evers. — *Cand. H. Kothe* in the congregation at Dooley, Mont., and, in the afternoon, in Fortuna, N. Dak., by Pastor E. A. Roettger.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 13th Sunday after Trinity: The *Rev. E. M. Keller* in the congregations at Germania and Mecan, Wis., by Pastor M. Huebner. — The *Rev. O. W. C. Boettcher* in the Indian congregation at Red Springs, Wis., by Pastor O. Neumann. — The *Rev. E. W. Weber* in the congregations at Independence and Parma, O., by Pastor M. Ilse, Sr.

On 14th Sunday after Trinity: The *Rev. K. M. E. Niermann* in Zion Church, Omaha, Nebr., by Pastor M. Adam. — The *Rev. G. Baumgart* in St. John's Church, Lanesville, Ind., by Pastor F. W. Pohlmann. — The *Rev. W. Wolter* in Grace Church, Hamilton, Mont., by Pastor G. Mertz. — The *Rev. G. F. Mueller* in Trinity Church, Clarks Fork, Mo., by Pastor J. W. Schoech. — The *Rev. J. Elser* in the congregation at Sweet Springs, Mo., by Prof. O. Krueger. — *Cand. K. Hofmann* in St. Paul's Church, Albany, Ala., by Pastor H. Meyer. — The *Rev. F. E. Schumann* at Syracuse, N. Y., by Pastor T. J. Gesswein. — The *Rev. F. W. Hein* in Zion Church, Chestnut, Ill., by Prof. L. Wessel. — The *Rev. K. E. Juengel* in the congregation at Stuttgart, Kans., by Pastor E. H. Kreutz. — The *Rev. L. Bollefer* as missionary for Minneapolis in Immanuel Church by Pastor F. Randt. — The *Rev. R. G. Kurz* in the congregation at Carpenter, Ill., by Pastor H. C. Kothe.

B. *Teachers:*

On 12th Sunday after Trinity: *Teacher E. B. Schaefer* in St. John's Church, Fox Point, Wis., by Pastor L. M. Mahnke.

On 13th Sunday after Trinity: *Cand. C. A. Luhmann* in St. Mark's Church, Symco, Wis., by Pastor G. H. Kitzmann. — *Teacher G. Brockhaus* in Holy Ghost Church, Milwaukee, Wis., by Pastor P. H. G. Schmidt. — *Cand. O. Mueller* in Trinity Church, Sacramento, Cal., by Pastor C. Fickenscher. — *Teacher P. E. Firnhaber* in St. Paul's Church, Strasburg, Ill., by Pastor E. F. Mueller. — *Teacher E. Bewie* in Christ Church, Cleveland, O., by Pastor F. J. Keller.

On 14th Sunday after Trinity: *Teacher R. C. Walz* in Immanuel Church, Courtland, Minn., by Pastor H. Strasen. — *Cand. H. A. Voll* in Zion Church, Corder, Mo., by Pastor F. Worthmann. — *Cand. O. Hellwege* in Concordia Church, Cleveland, O., by Pastor W. F. Docter. — *Teacher R. C. Persigehl* in St. John's Church, Beardstown, Ill., by Pastor C. E. Gallman. — *Cand. W. Wittmer* in St. Paul's Church, Brookfield, Ill., by Pastor O. A. Rockhoff. — *Teacher J. F. Stach* in Nazareth Church, Detroit, Mich., by Pastor W. A. Dobberfuhl. — *Cand. H. Zwintscher* in Gethsemane Church, St. Louis, Mo., by Pastor E. C. Hofius. — *Kand. W. Oldehoeft* in St. John's Church, Ottertail, Minn., by Pastor W. Eifert. — *Cand. A. Schoech* in St. Matthew's Church, New Britain, Conn., by Pastor A. C. T. Steege. — *Cand. W. Tonn* in Trinity Church, Janesville, Minn., by Pastor W. Winter. — *Teacher W. Firnhaber* in St. John's Church, Keystone, Iowa, by Pastor G. Francke. — *Teacher A. Heinemann* in Concordia Church, Kirkwood, Mo., by Pastor W. Maschoff.

Corner-Stone Laying.

On 15th Sunday after Trinity Redeemer Church, *Bayside*, N. Y. (the Rev. H. C. Wolk, pastor), laid the corner-stone of their new church.

Dedications.

Dedicated to the service of God: —

Schools. — On 12th Sunday after Trinity: Trinity Church, *Crete*, Ill. (the Rev. C. A. Waech, pastor). — On 14th Sunday after Trinity: Trinity Church, *Nashville*, Ill. (the Rev. C. P. Rohloff, pastor).

Anniversaries.

The following churches celebrated anniversaries: —

On Trinity Sunday: St. John's Church, *Nashville*, Kans. (the Rev. F. J. Duecker, pastor), the 30th. — On 10th Sunday after Trinity: St. Paul's Church, *Preble*, Ind. (the Rev. R. G. Gaiser, pastor), the 50th. — On 11th Sunday after Trinity: Immanuel Church, *Giddings*, Tex. (the Rev. G. W. Fischer, pastor), the 40th (also dedication of organ). Zion Church, *Dashwood*, Ont., Can. (the Rev. P. Graupner, pastor), the 50th. — On 12th Sunday after Trinity: Trinity Church, *Fergus Falls*, Minn., St. John's Church, *Elizabeth*, and Immanuel Church, *Town Friberg* (the Rev. W. Friedrich, pastor), the 50th. — On 13th Sunday after Trinity: Immanuel Church, *Pevely*, Mo. (the Rev. W. Gieselmann, pastor), the 50th. — On 14th Sunday after Trinity: St. John's Church, *Elk Grove*, Ill. (the Rev. F. L. Gehrs, pastor), the 75th. — On 15th Sunday after Trinity: St. Paul's Church, *Wegan*, Ind. (the Rev. W. H. Dau, pastor), the 25th anniversary of the dedication of their church. — On 16th Sunday after Trinity: The congregation at *Iuka*, Ill. (the Rev. A. Guebert, pastor), the 50th. St. John's Church, *Homestead*, Iowa (the Rev. F. Wolter, pastor), the 50th anniversary of the dedication of their church.

Conference Notices.

The Mixed Conference of Sheboygan and Manitowoc Counties meets, *D. v.*, October 22 to 24 at Batavia, Wis. (the Rev. R. Heschke, R. 1, Adell, Wis., pastor). Papers are to be read by the following: Rev. H. Koch: Phil. 1, 3—6 (exegetical). Rev. Ed. Krause: Heb. 6, 4 b—10. Rev. Ed. Schmidt: The Pastor's Position in Gathering Funds for Synodical Purposes. Rev. Th. Gieschen: Is Sanctification in the Narrower Sense Law or Gospel? Sermon: Rev. W. Haase (Rev. L. Avé-Lallemant). Confessional address: Rev. Ed. Krause (Rev. Th. Gieschen). Timely announcement to local pastor requested.

K. F. Toepel, *Sec.*

The Northeastern Nebraska Local Conference will meet, *D. v.*, October 29 to November 1 (noon till noon) at Papillion, Nebr. Sermon: Rev. Peters (Rev. Pflug). Confessional address: Rev. Kruse (Rev. Lambrecht). Notify the pastor of your intended presence or absence.

R. E. Kruse, *Sec.*

The Northwestern Local Conference of Iowa will meet, *D. v.*, October 30 and 31 in Mallard, Iowa (the Rev. A. Cagann, pastor). Papers by the Revs. Friedrich, Cagann, Horn, Grummer, Braner, Boye. Services in English. Sermon: Rev. M. Seltz (Rev. H. Wagner). Confessional address: Rev. L. Walper (Rev. W. Wolfram). If necessary, your train will be met in Emmetsburg. In announcing, state when and how you expect to come.

M. E. Seltz, *Sec.*

The Western Iowa Teachers' Conference will meet, *D. v.*, October 31 to November 2 at Whittemore, Iowa. Please announce to Teacher H. W. Behnke your intended presence or absence.

F. E. Eggerding, *Sec.*

The Northern Alberta Pastoral Conference will meet, *D. v.*, November 6 to 8 at Bruederheim, Alta. Papers: The Means of Grace: Rev. R. Hildebrandt. Christian Stewardship: Rev. W. C. Eifert. Work among the Confirmed Youth: Rev. C. Pfotenhauer. Sermonic Study on Mark 8, 34—38: Rev. J. C. Mueller. Sermon: Rev. G. Roehrs (Rev. E. Eberhardt). Confessional address: Rev. Chr. A. Schmidt (Rev. A. Deichmann). Please notify Rev. E. H. Krieger.

Chr. A. Schmidt, *Sec.*

The Southern Indiana Teachers' Conference will meet, *D. v.*, November 7 to 9 at Louisville, Ky. Teachers will kindly announce their coming to Teacher L. H. Rullmann, 1809 Sils Ave., and state whether they intend to come by auto, train, or interurban. All announcements should be made before October 25.

H. W. Heller, *Sec.*

The Teachers' Conference of the Southern Wisconsin District will convene, *D. v.*, November 8 (9 A. M.) and 9 at Sheboygan, Wis., in Bethlehem Hall, cor. Georgia Ave. and 12th St., S. S. All colleagues, ladies as well as gentlemen, desiring quarters must notify Mr. Walter Capelle, 1009 Broadway Ave., Sheboygan, Wis., not later than November 1, 1923.

E. P. Hueschen, *Sec.*

Appointments of the President of Synod.

Pursuant to resolutions of Synod the undersigned appoints the following committees: —

A. *For Students' Welfare and State Institutions:* Revs. A. Haentzschel, Madison, Wis.; G. Stiegemeyer, Champaign, Ill.; Prof. L. F. Heimlich, West La Fayette, Ind.

B. *Standing Committee on Constitutional Matters:* Professors L. Fuerbringer, J. H. C. Fritz; Mr. J. W. Boehne.

C. *Committee on Church Architecture:* Rev. F. R. Webber; Messrs. A. F. Bernhard, J. C. Krietenstein, J. A. Fichter, A. J. Stiemke.

D. *Auditing Boards:* —

1. *For Home Missions in North America:* Rev. O. F. Engelbrecht; Messrs. C. Tegge, H. Burmeister.

2. *For Missions in South America:* Rev. A. Reinke; Messrs. L. Boedecker, John Mau.

3. *For European Missions:* Rev. F. Lindemann; Messrs. Hartjen, Henry Siebern.

4. *For Foreign Missions:* Rev. W. Hallerberg; Messrs. C. Voge, O. Beumer.

5. *For Deaf-mute Missions:* Prof. A. Schlueter; Messrs. A. Frommer, Th. Kuhn.

6. *For Jewish Mission:* Rev. F. Schumm; Messrs. J. Lucker, Dr. F. Heckel.

7. *For Indian Mission:* Rev. G. Schroedel; Messrs. O. Lemke, J. Heinrichs.

8. *For Immigrant and Seamen's Missions:* Rev. A. Brunn; Messrs. G. Zimmermann, H. Wahlers.

9. *For Foreign-tongue Missions:* Rev. W. C. Meinzen; Messrs. F. Behrent, G. Lichtsinn.

10. *For General Relief Board:* Rev. J. Graebner; Messrs. C. Strassburg, W. Wiebke.

11. *For Board of Church Extension:* Rev. Th. Laetsch; Messrs. B. Thiemer, W. Bernthal.

12. *For Board of Support:* Rev. H. W. Prange; Messrs. L. Thiele, A. J. Lehmkuhl.

13. *For Moneys Passing through the Hands of the President of Synod:* The General Auditing Board (appointed by the First Vice-President of Synod).

The Boards of Control must audit the books of the treasurer of the Indigent Students' Fund of their respective college.

Prof. L. Fuerbringer is herewith appointed member of the Survey Committee in place of Rev. O. L. Hohenstein, deceased.

Chicago, Ill., September 27, 1923.

F. Pfotenhauer, *President of Synod.*

Appointments.

In place of the Rev. M. F. Scheips, who resigned as visitor, the *Rev. A. H. Lange* has been appointed.

Bancroft, Nebr., September 29, 1923. W. Harms,
President of Northern Nebraska District.

The Rev. J. Wefel does not find it possible any longer to serve as member of the Advisory Mission Board for Ohio. In his place the *Rev. Th. Dannenfeldt* has been appointed.

Indianapolis, Ind., September 20, 1923. J. D. Matthius,
President of Central District.

Rev. W. Schmoock has been appointed visitor and *Rev. G. Smukal* member of the subcommittee of the Mission Board in place of Rev. N. F. Jensen. J. W. Theiss,
President of California and Nevada District.

Result of Elections.

Assistant Prof. M. L. Stoeppelwerth was elected to the chair of Science and Mathematics, *Rev. Ernest Lewerenz* to that of German and Latin, and *Rev. H. D. Mensing* to that of English and Latin, at Concordia College, Fort Wayne, Ind.

H. C. Luehr, *Chairman, Electoral College.*

Rev. A. Hardt has been elected to the chair of German and *Rev. J. N. H. Jahn, Ph. D.*, to the chair of Latin at St. John's College, Winfield, Kans. R. Miessler, *Secretary, Electoral College.*

Rev. B. W. J. Lange has been elected to the new professorship at our California Concordia College in Oakland, Cal.

Geo. C. Jacobsen, *Secretary, Electoral College.*

Call for Nominations.

President F. W. C. Jesse having accepted a call to the ministry, the office of President of our seminary at Seward, Nebr., has become vacant. The congregations of Synod are herewith requested to nominate suitable candidates for this important position. Nominations must be in the hands of the undersigned on or before October 31.

H. Miessler, *Secretary, Board of Trustees,*
2410 14th St., Columbus, Nebr.

Notice of Suspension.

Rev. N. F. Jensen, of Orange, Cal., is herewith suspended from the membership of the Missouri Synod.

J. W. Theiss,
President of California and Nevada District.
Geo. Mieger,
First Vice-President of California and Nevada District.
Arth. E. Michel,
Second Vice-President of California and Nevada District.

Important!

To avoid delay and possible confusion, do *not* combine orders for the Concordia Publishing House, the Financial Secretary, and the Ways and Means Committee. Each of these has a separate office and organization. P. E. Kretzmann,
Acting Manager, Concordia Publishing House.
J. C. Baur,
Secretary, Ways and Means Committee.
Theo. W. Eckhart, *Financial Secretary.*

Notice.

The undersigned has accepted another call and expects to leave Seward in the near future. All official correspondence concerning the Teachers' Seminary at Seward, Nebr., should therefore, until further notice, be addressed to Prof. Aug. Schuelke, 144 Faculty Lane, Seward, Nebr. F. W. C. Jesse.

A Call for Help.

The brethren are reminded of the resolution passed by Synod at its recent convention at Fort Wayne to continue our *relief work in Europe.* There is an increasing need of it; but your board has not received many contributions of late. Let us not forget the poor and suffering!

Kindly send all contributions to your District treasurer, also such as are given in response to some special appeal or for certain persons or institutions.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19, 17.

American Lutheran Board for Relief in Europe.
J. N. H. Jahn, *Secretary.*

Mission-Festivals.

2d Sunday after Trinity: Trinity, *Seattle,* Wash.; $347.00. — 7th Sunday after Trinity: Trinity, *Fergus Falls,* Minn.; $124.96. — 8th Sunday after Trinity: St. John's, *Newfane,* N. Y.; $66.00. — 9th Sunday after Trinity: *Hayestown,* Nebr.; $207.11. Immanuel, *Albany,* Oreg.; $155.94. — 10th Sunday after Trinity: Immanuel, *Clarinda,* Iowa; $138.38. St. John's, *Pierce,* Nebr.; $335.00. Trinity, *Hazard,* Nebr.; $113.00. St. John's, *Union,* Ill.; $210.99. — 11th Sunday after Trinity: St. Paul's, *Frankenlust,* Mich.; $430.56. St. John's, *Osage City,* Mo.; $188.00. — 12th Sunday after Trinity: St. John's, *Villard,* Minn.; $69.89. St. Paul's, *Ricketts,* Iowa; $321.00. Trinity, *Gardnerville,* Nev.; $300.75. Immanuel, *Ridge Road,* N. Y.; $111.78. *Browns Valley* and *Beardsley,* Minn.; $58.50. — 13th Sunday after Trinity: St. Paul's, *Lincoln,* Kans.; $272.64. Immanuel, *Greenfield,* Iowa; $201.17. *Darmstadt,* Ill.; $87.79. St. Peter's, *Clayton,* S. Dak.; $206.09. Immanuel, *New-Braunschweig,* Ill.; $148.83. *Britton,* Mich.; $200.00. — 14th Sunday after Trinity: Immanuel, *Stratmann,* Mo.; $215.09. Immanuel, *Arcadia,* Ind.; $215.00. Emmaus, *Dorsey,* Ill.; $114.26. *Beaufort,* Mo.; $128.00. Christ, *Loebau,* Tex.; $205.11. Immanuel, *Plainview,* Minn.; $319.00. *Windom* and *Rosholt,* Minn.; $76.03. Zion, *Canistota,* S. Dak.; $206.35. Trinity, *Onekama,* Mich.; $175.00. St. Paul's, *Bertrand,* Nebr.; $262.76. — 15th Sunday after Trinity: Immanuel, *Elmdale,* Kans.; $52.76. St. Paul's, *Brimfield,* Ill.; $50.00. St. Peter's, *Davenport,* Nebr.; $87.50. Immanuel, *Waldenburg,* Mich.; $345.93. — St. Paul's, *Moorefield,* and *Well Canyon,* Nebr.; $90.00. St. John's, *Kimball,* Minn.; $57.30. Messiah, *Emporia,* Kans.; $78.50. Trinity, *Persia,* Iowa; $172.52. *Reinbeck,* Iowa; $106.00. St. Paul's, *Allen Center,* N. Y.; $114.33. St. Peter's, *Halfway,* Mich.; $277.00. St. Matthew's, *New Britain,* Conn.; $532.50. *Mayville,* Wis.; $370.00. St. Paul's, *Strasburg,* Ill.; $635.47. St. Paul's, *Wine Hill,* Ill.; $506.15. St. Peter's, *Elk Creek,* Nebr.; $214.00. Trinity, *Garden City,* Kans.; $63.52. Immanuel, *Youngstown,* O.; $304.30. Immanuel, *Altamont,* Ill.; $430.00. Ebenezer, *St. Louis,* Mo.; $170.00. St. John's, *Lowemont,* Kans.; $160.00. St. Paul's, *Park City,* Mont.; $86.05. Peace, *Antigo,* Wis.; $184.76. St. John's, *Brunswick,* Mo.; $150.70. — 16th Sunday after Trinity: St. Paul's, *Stanwood,* Iowa; $236.00. Immanuel, *Alexandria,* Va.; $75.00. Bethlehem, *Crete,* Nebr.; $225.48. *Mexico,* Mo.; $55.00. *Holyoke,* Mass.; $1,006.47. St. John's, *Orange,* Cal., $853.00. Concordia, *Kirkwood,* Mo.; $208.00. St. Paul's, *Sidney,* Nebr.; $75.11.

Financial Report.

GENERAL BALANCE.

Deficit, August 31, 1923	$231,362.85
Disbursed during September	104,676.15
Total debits	$336,039.00
Receipts during September	55,559.66
Deficit, September 29, 1923	$280,479.34

SYNODICAL BUDGET.

Total budget for 1923	$1,050,000.00
Total disbursements to September 29, 1923	$770,309.12
Total receipts to September 29, 1923	$503,021.89

Theo. W. Eckhart, *Financial Secretary.*

Treasurers' Reports.

ENGLISH DISTRICT. — *Budget Treasury:* Faith, Cleveland, $177.83; Grace, San Diego, 22.00; Our Savior, Chicago, 22.50; Grace Sunday-school, Cleveland, 102.17; Grace, St. Louis, 137.50; Trinity, Bedford, O., 16.70; Pilgrim, St. Louis, 126.66. ($605.36.) *District Budget:* Grace, San Diego, 18.04; Grace, St. Louis, 112.50; Trinity, Bedford, O., 20.00; Pilgrim, St. Louis, 82.91. ($233.45.) *Foreign Missions:* Our Redeemer, Lincoln, Nebr., 21.74. *Industrial Schools in Addison:* Our Savior, Chicago, 20.00; Pilgrim, Chicago, 15.00. ($35.00.) *Japanese Earthquake Relief:* Mount Olive, Milwaukee, 68.52. *Ministerial Education Fund:* Grace Sunday-school, Cleveland, 14.99. *Missions — District:* Our Redeemer, Lincoln, Nebr., 21.74; Misses Laura and Louise Peters, Grace, St. Louis, 50.00. ($71.74.) *Colored Missions:* Grace, San Diego, 10.00. *Pension Fund:* Lake Erie Conference, 6.00. *Synodical Building Fund:* Faith, Cleveland, 155.95; Emmanuel, Asheville, N. C., 94.00. ($249.95.) *Arcadia Summer Camp:* Christ Y. P. S., Chicago, 20.00. *City Mission in Chicago:* Our Savior, Chicago, 8.25. *City Mission in St. Louis:* Grace Ladies' Aid Society, St. Louis, 3.00; Pilgrim, St. Louis, 23.75 ($26.75.) *Home for Feeble-minded in Watertown:* Pilgrim, Chicago, 10.00. *Orphanage in Addison:* Pilgrim, Chicago, 15.00. *Orphanage in West Roxbury, Mass.:* Bethlehem, Roslindale, Mass., 132.91. *Designated Chinese Orphan:* Mount Olive Girls' Club, Minneapolis, Minn., 10.00. *Sanitarium in Wheat Ridge:* Christ Y. P. S., Chicago, for children's ward, 5.00; Christ Y. P. S., Chicago, 95.00; Pilgrim, Chicago, 30.00; St. Mark's Walther League, Sheboygan, Wis., 80.00. ($210.00.) *Walther League Mission Fund:* Oakmont, Pa., 13.00; Grace Luther League, Dormont, Pa., 25.00. ($38.00.) — GRAND TOTAL: $1,787.66.

Beginning with the publication of this report, receipts will *not* be sent by the undersigned except on special request, such request to be made with each remittance for which a receipt is desired.

September 29, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT. — August: *Budget:* Congregations in New Orleans: Salem, $15.00; Mount Calvary, 4.00; St. Paul's, 53.35; St. John's, 39.58. Congregations: Birmingham, 55.24; Tampa, 16.50; Mobile, 26.65; Gulfport, 24.00; Atlanta, 6.35. ($240.67.) *Synodical Budget:* Zion, New Orleans, 5.23. *District Budget:* Zion, New Orleans, 19.17. *Synodical Building Fund:* Congregations: Clinton, 1.00; in New Orleans: Salem, 5.00; Mount Calvary, 1.00. ($7.00.) *Synodical Church Extension Fund:* Congregations: Elberta, 54.65; Pensacola, 42.07. ($96.72.) *District Church Extension Fund:* Interest of 600.00: 24.48. *Home Missions:* Congregations in New Orleans: St. John's, 7.25; Zion, .32; Mount Calvary, 1.00. ($8.57.) *Deaf-mute Missions:* St. Paul's, New Orleans, 21.50. *Seamen's Missions:* Ladies' Aid Society, First English Church, New Orleans, 105.00. *Sanitarium in Wheat Ridge:* W. L. Soc., Bogalusa, 7.00. *City Mission:* St. John's, New Orleans, 2.50. *Bethlehem Orphan Home:* Congregations in New Orleans: Salem, 43.80; Trinity, 28.10; Mount Calvary, 31.50. Congregations: Birmingham, W. L. Soc., 70.45; Gulfport, 3.45; Cullman, 45.40; Orlando, 5.65. ($228.35) *Students' Fund, Louisiana Conference:* St. John's, New Orleans, 3.00. *Students' Fund, Gulf States Conference:* W. L. Soc., Birmingham, 41.00. *German Relief:* Congregation in Cullman, 5.00. — GRAND TOTAL: $815.19.

New Orleans, La., September 15, 1923. A. C. REISIG, *Treas.*, 315 S. Jefferson Davis Parkway.

CENTRAL DISTRICT. — September: Synodical Treasury, $3,234.39; Synodical Building Fund, 111.00; Budget Treasury, 918.01; Missions, 13,797.24; Miscellaneous, 2,158.73. — *Total,* $20,219.37.
P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT. — July and August: Budgeted Treasuries, $7,374.60; Synodical Building Fund, 388.62; Miscellaneous, 943.91. — *Total,* $8,707.13. E. C. BECK, *Treas.*

MINNESOTA DISTRICT. — August: Home Missions, $4,221.77; General Home Missions, 150.01; Synodical Treasury, 341.49; Synodical Building Fund, 949.53; Board of Support, 106.91; Home Building Fund, 40.05; other missions, 1,837.60; Miscellaneous, 1,025.71. — *Total,* $8,673.07. J. H. MEIER, *Treas.*

NORTHERN NEBRASKA DISTRICT. — September: Budget Treasury: General, $1,170.51, District, 1,703.37; Synodical Building Fund, 59.08; Seward addition, 227.00; sundries, 895.59. — *Total,* $4,055.55. W. G. BROMMER, *Treas.*

NORTH WISCONSIN DISTRICT. — August 16 to September 15: *Group I,* $9,405.14; *Group II,* 294.76; *Group III,* 1,293.69. — *Total,* $10,993.59. W. H. DICKE, *Treas.*

SOUTH WISCONSIN DISTRICT. — September: Synodical Budget, $130.00; Synodical Treasury, 1,000.79; Missions, 6,103.65; Miscellaneous, 1,487.82. — *Total,* $8,722.26. A. ROSS, *Treas.*

WESTERN DISTRICT. — August 16 to September 15: Synodical Treasury, $1,044.54; Synodical Building Fund, 961.40; Missions, 3,725.60; Synodical Budget, 3,579.62; District Budget, 2,565.91; Miscellaneous, 5,527.03. — *Total,* $17,116.51. G. HOEBBER, *Treas.*

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IN THE NAME OF THE LORD!

The collecting of the $3,850,000 for our educational institutions is the biggest single task which our Missouri Synod has undertaken. We have undertaken it in the name of the Lord. We thereby seek to glorify the Lord. We look to the Lord to make the hearts of all His people in our Synod willing to supply the needs of the Lord's Church.

We know that, as the Lord has heard our prayers for laborers in His harvest-field and has given us many boys and young men for our colleges, even so He will now hear our prayers for the money we need to be able to take care of the large number of students we have at our colleges and seminaries. We believe that we shall not be disappointed when the returns come in.

WIDE-SPREAD CHRISTIAN ENTHUSIASM.

The reports which we are receiving breathe the spirit of Christian enthusiasm. They are coming to us from all parts of Synod. No one, it seems, is going to stand back. All our congregations, it appears, are falling into line. As our people are hearing of the needs, their interest is aroused and their enthusiasm grows. They realize that the Lord is calling them to the colors. They know that it is His cause, and that they dare not shirk their duty. Nor do they think of doing so. We shall reprint some remarks from letters received. Our readers can then judge for themselves.

WHAT OUR PEOPLE THINK AND SAY AND DO.

Pastor Arndt, of Moberly, Mo., writes: "Although we are going to build a new church here, we shall carry out the entire building program of Synod."

Pastor Krach writes: "The Sunday-school of Zion Lutheran Church at Kokomo, Ind., is conducted immediately after the regular morning service, while the entire congregation remains for the lesson. On Sunday, September 16, we studied the contents of the pamphlet prepared by Synod, *The Lord Hath Need of It.* In this way our people had occasion to learn something of the Lord's needs with regard to our educational institutions. Everybody was encouraged to take his pamphlet home for further study."

Pastor Bartling, of Chicago, writes: "My church board met to-night and resolved to follow your plan. We are going to call a voters' meeting and hope that our congregation will also adopt the proposed plan. Enclosed you will find our order for material. God bless your faithful work and the entire movement!"

Pastor Burgdorf, of Chicago, writes: "Our circuit held its meeting, was convinced of the necessity of carrying out the building program, and promised that they would work energetically to reach the goal. Yours in the work to the full extent of my ability."

Mr. John T. Lucker, the secretary of the Manhattan and Bronx district, and Pastor Geo. Schmidt, the visitor, write: "Our district adopted the following resolution: That we wholeheartedly approve of the suggestions of your committee and fully endorse your plans as both evangelical and businesslike; that we all pledge ourselves to carry out all your suggestions with all the whole-heartedness and energy that can be enlisted for the cause. Yours in the cause of Christ."

The Peru circuit of the Central District adopted the following resolution: "Resolved that it be the sense of this meeting that the Peru circuit use its every effort to induce its component congregations and their membership to participate fully, even one hundred per cent., in Synod's building program, in order that by this example other circuits may be encouraged to do likewise."

Circuit "J" of the South Wisconsin District adopted the following resolutions: "Resolved that we whole-heartedly endorse the building program of Synod; that we singly and collectively are willing to lend our efforts with God's help to carry out this program; that we pledge ourselves to induce our congregations to endorse Synod's building program; and finally, that we agree and promise to induce our congregations to follow the plans as submitted by Synod's Committee on Ways and Means."

Pastor Paul Koenig, of Holy Cross Church, St. Louis, writes: "We have an apology to make. Our congregation is ahead of its schedule in organizing the greatest effort in the history of our Missouri Synod. You may safely interpret our attitude, not as officiousness, but as genuine enthusiasm for the cause of our Savior. Although our congregation has done much more than its share for the Building Fund in the past, our committee has set for itself the sum of $20,000 as the goal to be striven for in this gigantic undertaking. We are backing up the Ways and Means Committee with our prayers."

Mr. Th. Lamprecht, of New York City, writes: "Our District Executive Committee met. It should be pointed out that any one, especially unmarried young people, who earns from $100 to $150 per month could well afford to pledge $2 a month as a minimum for two years in addition to their usual contribution for church-work for this vitally important *special* undertaking. Any one who earns from $200 to $300 a month should be encouraged to pledge $5 a month. Still higher incomes should pledge a still higher percentage." After having referred to the income taxes which we are paying, he adds: "How much more should we give liberally for the present cause, prompted by faith and gratitude!"

A pastor from the far West writes: "My congregation has already resolved to collect $1,000 for the liquidation of its church debt on Sunday, November 25, and $900 for the Building Fund of Synod."

Another pastor writes that his congregation was willing to call a teacher for the school, but that he promised to teach school himself in order that the money which would have been needed for the teacher's salary could be given to the Building Fund of Synod. His congregation resolved to do this.

MAILING THE LITERATURE.

Orders for our literature are coming in fast. The Ways and Means Committe is filling these orders just as quickly as the printed sheets come off the press. It requests that our people do not become impatient if they must wait a few days for their literature. The committee has a big task on its hands, but with the Lord's help it will do its part of the great undertaking. The work will be facilitated and expense saved if all orders are sent in promptly, so that the committee may know how much literature it must print.

The supply of our first pamphlets gotten out for our congregations, *Der Herr bedarf's* and *The Lord Hath Need of It,* is exhausted, and we can fill no more orders for these.

Every District visitor has received materials and instructions. Pastors not yet having done so should get in touch with them for their supply of booklets and order blanks.

Our General Folder, which is now leaving the presses, deserves to be put into every family of our Synod. In order that there be no waste, however, only one German and one English copy, where both may be needed, should be ordered for a family.

IF 600,000 PRAY —.

In His Word God has given great and precious promises to the prayer of faith in Jesus' name. Says the Savior: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." If the 600,000 members of our Synod send their prayers to the throne of God for the success of Synod's building program, there can be no doubt that the Lord will hear those prayers. He has given us His promise. Let us pray.

J. H. C. F.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.

It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance.
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All Men in Sin Are Dead, O Lord.

(Wir Menschen sind zu dem, o Gott.)

All men in sin are dead, O Lord,
And lost in vile transgression;
Thy will they know not nor Thy Word,
Nor Thee, God of salvation.
Forever lost the world should be
Hadst Thou not given graciously
Thy Word, Thy Light, to guide us.

In mercy Thou hast sent of old
Thy prophets and Thy preachers,
That by their tongue Thy Law be told,
Thy Gospel by Thy teachers;
At last Thine own beloved Son
Came down, O Father, from Thy throne
Thy saving truth to teach us.

For this Thy love we thank Thee, Lord,
And ask Thy Spirit's blessing,
That we in faith accept Thy Word,
Thy holy name professing.
Grant that with meekness, love, and joy
To Thy praise we Thy Word employ,
As Thine alone, not ours.

Lord, open Thou our hearts and ears
That rightly we receive it,
In days of joy and hours of tears
We heed it and believe it.
Grant that we hear it not alone,
But do it as it should be done
And bear Thee fruit abundant.

Yea, let Thy Word forever be
A light to true salvation;
Preserve it clear and pure that we
May have its consolation,
Its grace and power, through lively faith,
Its promises in life and death,
In steadfast trust abiding.

Dear heavenly Father, let Thy Word
Spread everywhere Thy glory;
Let it illume and lead us, Lord,
That through it we adore Thee.
O Holy Ghost, so let it shine
That we may show its fruits divine,
Faith, hope, and love, and patience.

St. Louis, Mo. JOHN THEODORE MUELLER.

The Joy of Christian Stewardship.

Being the Second Part of an Address Delivered by Prof. Th. Graebner at the Lutheran Laymen's League Convention in Fort Wayne, Ind., June 19, 1923. Now Reprinted at the Request of the Randolph and Monroe Counties (Ill.) Mixed Conference.

There is a shining and inspiring Scriptural ideal of Stewardship which must be held in view as our goal. It still remains the most serious drawback to our work that the notion of Stewardship is so poorly understood. When it is considered that we have here no choice at all, that in our explanation of the Creed we confess that we have been redeemed — for what purpose? — to live in Christ's kingdom and to *serve* Him, what greater task can be ours than to place our influence as church-members behind the movement for intelligent Christian Stewardship?

What does that imply?

"The kingdom of heaven is like unto a merchant man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it." What a deep and mysterious parable! The Pearl. And the man who sold all. The man who was happy that he had money, and houses, and real estate, and stocks and bonds, because through all this he was able to purchase the Pearl. Does this means that to obtain salvation we must give away all our property? That would not be legalism. That would be Roman Catholic salvation by works. Listen again.

"Again, the kingdom of heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The joy thereof, the joy thereof! All that he had was worth aught only because he could purchase that field! The joy of the merchant — all that he had was of value only because he could buy that Pearl!

Oh, the joy thereof, the joy of Christian Stewardship! To consider all that we have of value only because we can therewith serve the Lord in His kingdom! All is His, not a tenth of the income only, all, to be placed at His service as He indicates to us the need of it!

When I traveled in Switzerland in 1906, our train was making a sharp incline down into the Chamounix Valley. A traveling companion suddenly rose and invited me out on to the platform. He peered into the clouds, and pointing

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upward at what looked like an impossible angle, he exclaimed, "There it is, there it is!" And there, almost over our heads, through an opening in the clouds, there was lifted up against the blue of heaven the dazzling white top of that monarch of mountains, Mont Blanc. To such heights the Savior points us in His parables of the Treasure Hid and the Pearl, — goals of our striving, goals of Discipleship and Stewardship to be approached by much self-discipline, yet never reached. But oh, that we could catch some of this fire of enthusiasm for the Work of His Church, of this devotion, which places only such value on earthly goods as they have for the Kingdom!

What a far distance we have traveled! We are wondering whether it might not be unevangelical to distribute a budget-sheet, and we find that in the perfect liberty of the children of God even the giving of all would be joy — "for joy thereof, for joy thereof!"

And so we must try to educate ourselves and others in Stewardship. It is a beginning to know *what* the Church needs; that means a budget. It is progress to hear what my share pro rata would be if the work is to prosper. It is a great advance when we admonish one another, as Christians, to supply at least the bare needs, so that the unspeakable reproach of deficits may be lifted. It is a much greater thing to take Jesus into our *income*, setting aside for His work what we believe should be, aside and above budgets and quotas, our share in His redemption of mankind.

And thank God, there are those among us who have done more, who have taken Jesus into their *investments* and never fail when the Lord says: I have need of thee! And oh, the joy thereof! Oh, how I envy the rich man who can by a drop of ink at the end of his pen rear stone and brick and mortar or send a messenger of the Gospel to the far ends of the earth!

How I envy them, — not on account of the treasures which they have, but on account of those which they have eternalized by giving them away, treasures laid up where neither moths nor rust can corrupt. What thoughts may be theirs as they look out of their office windows and cease their labors over cost-sheets and graphs for a moment and think of the boys at college whom they are helping train for the Lord's great army, of the dormitories they have built for them, of the land they have provided for their exercise! What thoughts at night as they think of the young missionary whom they have trained, whom they now support, as the morning sun rises over India and finds him at the edge of a village green to break the Gospel-news to those sitting in heathen superstition and vice, or as evening falls over the forests in Brazil, where their representative is resting his horse under the trees, gathering strength for the last lap of the journey to a colony! And so to think that so wondrously the heavenly Father has blessed them in merchandise, or in farm, or mine, that now of the Mammon of this world they can make friends in the eternal habitations, that through much tribulation and toil and sowing in tears they may once reap in joy, — oh, the joy thereof, the joy thereof!

Backsliding.

"Backsliding" is a term applied to the act where a man, having been reformed, returns to his former wrong and vicious ways or opinions. It — or its equivalent, "to turn from God" — very frequently occurs in the Bible relative to those who, after embracing Christianity, revert to their pre-conversion state of spiritual bankruptcy or, in other words, lapse back into heathenism.

Needless to say, such backsliding is sin. To characterize the abomination of it, the Lord employs strong terms and figures of speech, such as "wickedness," "treachery," "adultery," "fornication." Jer. 3, 2. 8. 9. Backsliders are described as being "entangled in the pollutions of the world." 2 Pet. 2, 20. Especially of backsliding prophets, of teachers who have "forsaken the right way," it is said: "Spots they are and blemishes, sporting themselves with their own deceivings; . . . having eyes full of adultery and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practises; cursed children, . . . who love the wages of unrighteousness." 2 Pet. 2, 13—15.

Backsliding is not only a great, but also a very common sin. Not only individuals, but also congregations, church-bodies, whole nations, may become, and at times have become, guilty of it. Naturally, therefore, we would inquire into its cause. Only a few things need be mentioned here. There are the evil tendencies within us, the flesh lusting against the Spirit, our human nature inclined towards that which is bad, as St. Paul says of himself: "I know that in me, that is, in my flesh, dwelleth no good thing." There are the temptations from without, adding fuel to our sinful inclinations. Does the world hate the Christian? You can escape this hatred, the scorn, ridicule, persecution going with it, by conforming to the world. Great temptation! But what appeals even more to the flesh is the joy, the pleasures, the world has to offer. The man behind the gun, however, is he whose cunning and craftiness has long since become proverbial — Satan, who at times appears as an angel of light while his true nature is that of a devouring lion. An artist he is who understands to picture the yoke of Christ as unbearable and the things of this world — the lust of the flesh, the lust of the eyes, and the pride of life — as something very highly to be prized and greatly to be desired. Alas! many are brought to see it in this light.

And the results? God's anger is aroused in a high degree; His favors are withdrawn. Of idolatrous and backsliding Israel it is written: "They provoked Him to anger with their high places and moved Him to jealousy with their graven images. When the Lord heard this, He was wroth and greatly abhorred Israel." Ps. 78, 58. 59. Because of Israel's backsliding the prophet says: "Showers have been

withholden, and there hath been no latter rain." Jer. 3, 3. That is one result. Here is another: Men become entangled again in the pollutions of the world, from which they had escaped through the knowledge of the Lord Jesus Christ, *"and the latter end is worse than the beginning."* 2 Pet. 2, 20. Oh, the curse of backsliding! "The backslider's heart shall be filled with his own ways." Prov. 14, 14. "Thy backslidings shall reprove thee. Know therefore and see that it is *an evil thing and bitter* that thou hast forsaken the Lord, thy God, and that My fear is not in thee." Jer. 2, 19. "It had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandments delivered unto them." 2 Pet. 2, 21. The Lord announces His backsliding children's doom in this figurative, yet forceful language: "They have known the way of the Lord and the judgment of their God; but these have altogether broken the yoke and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their cities; every one that goeth out thence shall be torn in pieces, because their transgressions are many, and their backslidings are increased." Jer. 5, 5. 6.

Let him who thinks that the Lord is too severe in denouncing the backslider consider the gravity of the offense. Backsliders usually develop into hardened sinners. Like a lewd woman, they refuse to be ashamed. Jer. 3, 3. But how shameful is their behavior! "It has happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire." 2 Pet. 2, 22.

Despite it all there is hope for the backslider. The Lord takes no pleasure in the death of the wicked, but would have all men repent and come to the knowledge of the Truth. Where sin abounds, grace does much more abound. "Return, thou backsliding Israel, saith the Lord, and I will not cause Mine anger to fall upon you; for I am merciful, . . . and I will not keep anger forever." Jer. 3, 12. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Is. 1, 18. Thus pardon and peace is offered to the vilest sinner in case he repents.

Nor is that all. The divine promise includes restoration and healing. "Return, ye backsliding children, and I will heal your backslidings." Jer. 3, 22. "I will heal their backsliding, I will love them freely, saith the Lord." Hos. 14, 4.

Beware of backsliding. This warning cannot be too strongly urged. The danger of becoming guilty of it is very great for us all. Many who made a covenant with God at their baptism and reaffirmed their vow of faithfulness unto death at our altars on confirmation day, are no more with us; they have turned their backs on Christ, have become backsliders. To them comes the call to return, to repent, ere it is too late. The Lord stands waiting with open arms to receive and heal them. To the rest of us comes the warning to beware. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10, 12. Demas is one warning example; Peter is another. By the grace of God, Peter returned.

Are we guilty of backsliding, individually? congregationally? synodically? Here we have the nature of it, the cause and results, the curse, the shame, and the danger of it. Should our conscience accuse us, then let this be our prayer: "Turn us, O God of our salvation, and cause Thine anger towards us to cease. Turn us again, O God, and cause Thy face to shine, and we will be saved. Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old." Ps. 85, 4; 80, 3; Lam. 5, 21.

Stewardson, Ill. C. THOMAS SPITZ.

Food for Thought.

The Rev. C. F. Drewes, Superintendent of our Colored Missions, several months ago published the following tables in the *Pioneer*, which show what the various bodies comprising our Lutheran Synodical Conference did in 1921 for missions, benevolences, and congregational expenses: —

Church Body.	*Average Contribution per Member.*
Our Colored Missions	$16.30
Missouri Synod	14.70
Slovak Synod	14.18
Wisconsin Synod	10.94

Our colored Lutherans head the list. Think that over. Our colored Christians surely are not to be classed among those whose income is large, and yet they actually surpassed all our white synods of the Synodical Conference in their average contributions. If all our white congregations were to increase their average contributions to equal those of our Colored Christians, it would mean an increase of $2,000,000 within our Synodical Conference. This, in turn, would mean that we could double our present missionary efforts.

W. H. H., in *Southern Lutheran.*

Editorial.

Touching a Sore Spot.

In *Trinity Topics,* published by our church at Long Island City (pastor's name not given), a very earnest article directs the attention of parishioners to the need of thorough indoctrination before children are received into communicant membership. The writer of this article suggests that all children attend instruction for two seasons, and that the minimum age for confirmation be fourteen years.

This article touches a sore spot. Undoubtedly we have lost many of our young people because of insufficient preparation for full church-membership. The pastor of Trinity is entirely right when he says: —

"The best kind of church-membership is built up through the thorough indoctrination of the young. Naturally a two-season course before confirmation tends to fasten the divine truths more firmly upon the hearts and minds of the children than a one-year course."

On the age of confirmation he says: —

"To our mind fourteen years is the minimum age. Fifteen would be better. Thirteen has, alas, become quite customary in our midst. But when people insist that their children be confirmed at the age of twelve, the matter becomes serious. Children at that age, as a rule, are not sufficiently matured to appreciate the seriousness which the rite of confirmation involves. They may be mentally sufficiently bright to keep pace with the class in the memory work, but they are too immature to assume the duties and privileges of church-membership. It is very difficult to imbue children who are still in the doll playing and marble-shooting stage of life with a sense of responsibility toward the Church."

The pastor of St. Paul's, New York City, Rev. George C. Koenig, in his parish-paper emphasizes the same points and mentions a third as important as the others: —

"Members of the class are expected to attend the church services. Confirmation instruction prepares for church-membership. The first duty of church-members is regular worship in the Lord's house. Failure to do this during the period of preparation makes exceedingly doubtful a later performance of this duty. Children careless in this respect cannot and will not be confirmed."

Naturally the lengthening of preparatory instruction to two years, instead of one, is more necessary when children have not had the benefit of Christian day-school training. A term of summer-school is good, but a full two-year course of instruction is better. The statistics will tell the story. G.

Nathan Soederblom's Visit.

That American Swedes and American Lutherans generally should regard with some interest the visit of the archbishop of Sweden to our shores is only natural. Nathan Soederblom is a name familiar these many years to students of modern theology, and since he was made archbishop of Sweden, Swedish-Americans have taken no little interest in his administration of church affairs. Being a man of the highest culture and of unusual charm of manner, it is only to be expected that he will be the recipient of many honors during his sojourn.

As we look upon the preparations being made in the Swedish (Augustana) Synod for the reception of their guest, who comes by formal invitation issued by the 1922 convention of that body, we are reminded of certain fears expressed by the *Lutheran,* then the General Council organ and now of the United Lutheran Church, when the Augustana Synod, in 1914, was requested by Rev. Soederblom to send a representative to his consecration. The *Lutheran* then expressed the hope that the Swedes would think twice before acting on this request. The *Lutheran* said: —

"Several years ago his work, entitled *Religionsproblemet,* appeared, and was reviewed by Pastor Adolf Hult in *Augustana* in a series of three articles. He there made it entirely clear that Dr. Soederblom has arrayed himself among the radical liberals in Sweden, already sadly afflicted with a most dangerous rationalism, and cannot be recognized as an advocate of the faith to which he professes loyalty in this letter by any Lutheran synod which means to hold fast to the Confessions. We regard this letter as thrusting upon the Augustana Synod its first confessional test."

These were weighty words, but the warning which the General Council paper uttered was not heeded by the Swedes. The president of the Augustana Synod sent a representative to the consecration of Dr. Soederblom at Upsala.

Dr. Soederblom is one of the chief representatives of a group of religionists called the "History of Religion School." The representatives of this school of thought hold that religion is a product of natural evolution, which has attained its highest developments, so far, in Christianity. Soederblom has been praised by Dr. Troeltsch, a radical German theologian, for eliminating the distinction of "pagan" and "Christian" from the study of religions. In other words, according to the teachings of this school there is nothing entirely unique about the Christian religion. Soederblom regards the Jehovah of the Old Testament as a tribal deity. He believes that all religions, also that of the Old Testament, have developed out of animism (spirit worship). In a sermon delivered during the war he specifically distinguished the God of the Old Testament from the God revealed by Jesus Christ. These ideas and teachings are generally summed up under the term "advanced liberalism." They cut away the very ground from our religion. All religion certainly disappears if what we have in the Bible is merely a product of evolution.

In a letter which we have before us, addressed by the archbishop to certain Hindu Christians in 1922, the un-Lutheran, to say the least, teachings of Soederblom are plainly set forth. The Church of Sweden had taken over certain missions formerly conducted by German Lutherans. When the natives were informed of the fact that the Swedish Church had entered into altar- and pulpit-fellowship with the Anglicans (Church of England, Episcopalian), they asked, "How can this be?" Replying to a letter of protest from Hindu laymen, Soederblom defended this change of Lutheran policy, made under his administration. In this letter he expressed views regarding the Lord's Supper and other doctrines which have caused these native Christians to organize a separate body. They have only this summer, as was announced at our convention at Fort Wayne, joined the Missouri Synod group of congregations in India. In the *Theological Monthly* of August, 1923, Professor Dau, under the caption "Soederblom and Harnack in a Swedish Estimate," reports that on the visit of the German infidel to Sweden, Soederblom heralded him as "the greatest theologian of our time." In the same article Professor Dau quotes a conservative Swedish paper as saying that when a religious radical becomes archbishop, he is not thereby converted from error, but at best becomes "a little more critical about his speech"; also, that in spite of a storm of protest from good Lutherans in Sweden, Soederblom lent official influence to the appointment of Professor Wetter, a modern Sadducean, to the theological faculty at Upsala. This Professor Wetter, according to a statement in the *Lutheran Companion,* organ of the Augustana Synod, looks upon the New Testament as a pious fraud, the result of autosuggestion. On the other hand, we note that, when the defender of Lutheran orthodoxy in Norway, Dr. Hallesby, was in Upsala, he was denied the pulpit in Soederblom's church.

The *Lutheran,* August 17, 1922, said that Soederblom "is a great believer in hitching churches together, irrespective of creeds, and in one way or another." In a more recent editorial this paper utters a column of warnings to our distinguished guest, expressing the hope that he will see that in America Lutherans are not apt to take kindly to the teaching that our Church should form a general fruit-salad with the Calvinistic sects.

The stand of the Missouri Synod ought to be clear. Our sympathies are with faithful Bible Christians everywhere, even if they are a minority. Our sympathies are with the minorities in Sweden and in India, who repudiate this representative of a radicalism which drills at the foundation of Christian faith. That the Eisenach World Conference had such leadership gives food for gloomy thought. G.

Our Relation to the Swedish Augustana Synod.—This question is touched upon in an editorial which appeared in *Augustana,* the official organ of that body, September 6. Under the heading: "Some Information about the Missouri Synod, Our Greatest Synod in This Country," the editor produces many facts and figures concerning our body. What interests us especially is the introductory paragraph, from which we translate: —

"At the request of one of our Districts we herewith present some information regarding this synod. The complaint is well founded that, while keeping our people informed as to other parts of our Church, we say nothing about this greatest part of all. We submit that this synod and our own have stood at a respectable distance from each other and have had very little contact. The blame for this is not exclusively our own. Leading men of the Missouri Synod and its pastors generally have looked upon our Synod with suspicion. They have suspected us as not being sound

in doctrine. This we regard as an undeserved accusation, since we are as orthodox as our Missourian friends. We have fought as manfully as they for our Lutheran faith. This opposition has been felt in many ways and cannot be justified by the remark that our synod was united with the General Council. They could not point out a single teaching in which we have departed from the Lutheran Confessions."

The editor then expresses his admiration for the "great work" of our Synod, especially for our maintenance of Christian day-schools and for the avoidance of political and reform subjects in our preaching.

That there will be local unpleasantness between representatives of church-bodies not united by bonds of fellowship is unavoidable. Nor do we believe that Editor Abrahamson will maintain that relations of fellowship were possible so long as the Augustana Synod was a member of the General Council. However, it ought to be said at this time that when the Swedes parted company with the (projected) Merger, efforts were not lacking from our side to bring about fraternal relations. In 1918 Rev. J. P. Peterson, under the heading "An Unexpected Invitation," reported in the *Lutheran Companion* (Swedish) that he had met Vice-President Frederick Brand, who in conversation expressed the hope that the Swedes would now join the Synodical Conference, and who had added: "I can assure you that we will reach out both hands to meet you!"

When, about the same time, we happened to be in St. Paul, we called on Dr. Frank Nelson, president of Minnesota College, and asked him to lend his influence towards the establishing of fraternal relations with the Missouri Synod.

A year later, having read in the *Companion* that the next Augustana convention would discuss fraternal relations with other Lutherans, we wrote the editor, Rev. Bengston, what we thought a very cordial letter, suggesting that joint committees discuss the relations between Missouri and Augustana. We informed him of the fact that Professor Mezger is chairman of our committee. In reply, Editor Bengston promised to submit our request to President Brandelle. That is the last we heard of it.

Editor Abrahamson, in his otherwise very friendly article, refers to the "exclusiveness" of the Missouri Synod. In view of what has just been related, the charge is not really justifiable. While the approaches from our side in 1918 and 1919 were unofficial, they were whole-hearted, and there was an official committee which would have been more than willing to enter into discussions looking toward fellowship. That committee is in existence to-day and is empowered by a synodical resolution to discuss the possible establishment of fellowship with representatives of any other Lutheran body.

Editorial expression in the LUTHERAN WITNESS and our other papers must touch upon the things that go on in other Lutheran bodies, and it would be very unfair to say that we always fault and never praise. But editorial articles or even personal correspondence, while they may lead up to personal conference, cannot be a substitute for it. This applies also to such questions as membership in the National Lutheran Council and Dr. Soederblom's visit. G.

"Ohio," "Iowa," and "Missouri." — For several years an Intersynodical Committee has labored to arrive at a doctrinal basis of union for several Lutheran synods which at present stand apart, to wit, the Ohio Synod, the Iowa Synod, and the synods of the Synodical Conference. Entire agreement has not yet been achieved, because all the points of the controversy have not been fully discussed, but progress has been made, and the efforts will be continued. This is not a unionistic undertaking based upon indifference to doctrine. The teaching of these synods in the past, both as to its matter as well as to some of the expressions used, are to be examined carefully, measured by the teachings and words of Holy Writ, and where discrepancies between divine truth and human presentation are found, these are to be corrected, not by changing divine truth, but by correcting human expressions.

The representatives of the different synods who served upon this Intersynodical Committee, after meeting together for years, have again and again expressed their esteem for one another.

Missouri — when you meet a genuine Missourian — is not so "distant," unapproachable, and exclusive as some would have us believe. Why not learn to know these Missourians better? Is Missouri's loyalty to every Word of God unbearable? Come and let us reason together! God forbid that we Missourians should not be able to see the truth when taught by others! Missouri to-day stands where Moses stood when he was told by Joshua to forbid Eldad and Medad to prophesy. At that time Moses said to Joshua: "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" Num. 11, 29. S.

Mission-Festival, Mission-Sermon, Mission-Collection, Mission-Work. — Is there a congregation in our Synod which does not celebrate a mission-festival? We never heard of one.

What blessed days they are when Christians gather in their church and pray for their enemies, the unbelievers! Upon these days Christians contribute their money for the welfare of their foes who have persecuted them. Our pastors admonish us to love our enemies and to reward good for evil by seeking the eternal welfare of our persecutors. What prayers have risen from the hearts and lips of our Christians up to the throne of God's mercy for those who curse us, hate us, and speak all manner of evil against us falsely! God be praised for this beautiful fruit of righteousness produced in the hearts of His saints through His blessed Word!

But it is with this work as it is with other work of Christians — we have not reached perfection. "Not as though I had already attained, either were already perfect; but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3, 12. We would suggest as a step of progress in the proper direction that congregations do as our congregation in Dayton Bluff, Minn., has done. On mission-festival Sunday the congregation is organized, not only to listen to the sermons and to contribute to the collection, but also to make a house-to-house visitation of the entire neighborhood and to invite the unchurched people to come and to participate in the riches and blessings which we Christians enjoy. This need not necessarily be done on the Sunday of the mission-festival, but such mission-work should be brought into connection with the mission-festival. Let us not grow weary of doing mission-work in foreign lands, among the negroes, among the Indians. Let us send our men out to those who are scattered and live in sparsely settled districts of our country, but let us never forget that we have mission material right in our own neighborhoods, in our own cities, and let us make the most of our opportunity to gather the lost souls who are all about us.

Down in Houston, Tex., our brethren have been holding services in a tent. Some brother thought that it was necessary to defend this action and to show that there was nothing un-Lutheran in such an undertaking. Whether a man is to begin preaching in the street, in a tent, storeroom, lodge-hall, in a church of another denomination, or a schoolhouse, is all a matter to be settled by local conditions. This one thing we are to avoid in all such mission-undertakings: we are not to compete with ourselves, and we are not to be busybodies in other men's matters. 1 Pet. 4, 15. S.

The Attitude of the Present Generation toward Blasphemous Unbelief. — It is a hundred years ago that J. E. Renan, author of a notorious book on the life of Jesus, was born. In this work he poses as an admirer of the great Prophet of Nazareth, but in reality he blasphemes the Holy One of God, not only denying His deity, but describing Him as a person who will resort to tricks and deception if a difficult situation seems to require extraordinary measures. When the book appeared (in 1863), the Christian press was almost unanimous in denouncing it. Can an equally universal outburst of indignation be looked for to-day whenever the holy of holies of the Christian faith is being defiled? Mr. Davies, an English lawyer, who evidently is much in sympathy with the religious position of Renan, says in an article in which he discusses the centenary of the French author: —

"It is difficult for the rising generation to understand why Renan was regarded, by the vast majority of Christian people of his own day, as a hopeless heretic or even as a bad man. Even the most implacable of his enemies were forced to admit that his character was without stain, that his heart was tender and his spirit gentle. In spite of that he was regarded as something unclean. His books were condemned from hundreds of pulpits, frequently by men who had not read a single word of them. One amiable and devout lady made it an annual practise to send him a letter containing the single phrase: 'Remember that there is a hell.' Now, however, the narrowest of divines reads his books without offense, if not with admiration. Year after year books come from the press bearing the names of Christian ministers and high ecclesiastical dignitaries, containing views quite as unorthodox as anything that Renan ever taught; yet no one points a condemning finger at them. Almost unconsciously a revolution has taken place, within the last half-century, in our mode of treating theological questions. The change is not so much in the articles of our Creed as in the general attitude of our minds. We have lost faith in authority and have come to believe firmly in development."

Several of Mr. Davies's statements are open to question. The fact, however, which we wish to point out especially is that, while he means to bestow praise, he is in reality presenting a withering indictment against the present generation. Yes, a change has come, but it is not a change for the better. Faith in authority has largely been discarded; but what has taken its place? The belief in development of which he speaks is merely a disguise for licentiousness and disregard of strict principles of truth and righteousness. We have here the implied admission that the present generation no longer recognizes any standards of right and wrong, of truth and error, excepting those which its own passing whims and fancies create. No wonder that men no longer are shocked by blasphemous frivolities and the bold advocacy of unbelief, whether inside or outside the Church. It is simply a case of the world "loving its own." A.

The Teaching Pulpit. — Mr. J. W. Hamilton, of St. Paul, Minn., is inaugurating a crusade to change the Sunday evening service of the churches from a preaching service to a teaching service. He points to the fact that in spite of the Herculean efforts of many preachers to preach at their best on Sunday evenings, the attendance is small, the interest seems waning, and *the results are negligible.* He also calls attention to the fact that men are sadly in need of Christian instruction. Again and again it has been noted that children learn very little of the Bible in Sunday-school. The West Virginia Sunday-school Association recently completed an inquiry conducted through the courtesy of the teachers and members of a number of representative junior high schools in various parts of the State for the purpose of ascertaining how much the pupils know about the main facts of Bible history. One thousand boys and girls were given ten easy questions. Out of one thousand only 270 could name five books of the Old Testament. Only 29 could mention five books of the New Testament, and only 90 out of the one thousand knew who spoke the Beatitudes. Only 320 out of the thousand could quote correctly the first ten words of the Lord's Prayer. Rev. I. Cochrane Hunt has this to say concerning the need of more instruction: "I am convinced that the failure of the pulpit to be a teaching pulpit is directly responsible for a great part of the growing liberalism within the Church."

There is no question about it that the sectarian pulpit has failed to teach. These teachers confess as much. But what did the Master command? He said: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28, 19. 20. The preacher who fails to *teach* Jesus' truth is a complete failure. Whether the Sunday evening services remain preaching services, or whether they are changed into a Bible class meeting, they ought to be preeminently instructive.

Teaching churches have succeeded. Christian Science has made such fearful inroads upon the sects because Christian Scientists teach. They do very little preaching, but they do much teaching (teaching of false doctrine, it is true, but nevertheless teaching).

Mere oratory will not build a congregation; God's truths alone can and will build God's Church. And God's truth must be taught. The pulpit that is to be effective and a blessing must be a *teaching* pulpit. S.

Methodist Laymen Asking for More Freedom. — When the St. Louis conference (district) of the Methodist Church met at Springfield, Mo., a motion to change the status of lay delegates at the annual convention was brought before the meeting. The report before us says: —

"On two occasions a recommendation has been sent to the general conference of the Church, which meets once in four years, to amend the constitution to allow lay delegates at annual conferences to be present on the same footing and power as are the ministers. Lay delegates, in attendance at this conference, say that at the present time they do not have the same rights in a meeting of this sort as do the ministers.

"Laymen are of the belief that, since the conference deals with affairs of the Church, they should be allowed a voice in them. As the situation is maintained now, the lay delegates are members of the lay Electoral College and are in session simultaneously with the conference proper, but have no voice in actual work done. Some of the delegates here to-day stated that it was their belief that they should be allowed an influence and right to aid in the selection of the ministers who are to be placed in the churches in their respective towns."

The report refers also to another, similar question coming from the Italian Conference. This as well as the other two have previously been turned down. In other words, the Methodist lay-members have no right to vote at synodical meetings. The ministers do the electing of officers and make appropriations of funds. Furthermore, the members have no right to aid in the selection of ministers. The church authorities appoint these as they see fit.

These things may be known to our readers, but are worth the emphasis which they receive in the above report. Under the broad Scriptural policy of the Lutheran Church, laymen have full representation in our District and national conventions. They, and they alone, elect and call ministers and teachers. What seems unaccountable is that Methodists, under their limitations of freedom, should be so enthusiastic for their Church and so liberal in its support, also in the matter of

preachers' salaries, while so many Lutherans take the attitude that they have ever the right to demand and the privilege to receive, with no obligation to support loyally the work of their Church and to pay their ministers a living salary. This is another one of the Seven Mysteries of the Missouri Synod.

G.

Shall the Preacher Wear a Gown? — On the whole, Lutheran congregations are accustomed to see their pastors officiate in the sanctuary robed in the clerical gowns. They understand that this is not a matter of doctrine. It does not even belong in the category of morality, but in that of propriety. It is a matter of church etiquette. There was a time when the denominations about us considered this robe, or gown, a remnant of Catholicism. But we hear very little of this to-day. In fact, we hear complaints in these very churches that their pastors, who wear no such gowns in the pulpits, assume an "undignified hand-in-pocket, free-and-easy posture and manner of address, which is to be observed in most pulpits on almost any Sunday in the year." The *Watchman-Examiner* (Baptist) calls upon all theological seminaries to teach their students this rule: "Keep your hands out of your pockets," and goes on to say that, if a minister cannot or will not do that, "let the minister's wife get busy with needle and thread, and, if necessary, let every church insert an item in its budget to provide her with sewing material." The *Watchman-Examiner* speaks the truth when it says: "This is a matter of no slight consequences. The manner of delivery of a sermon has much to do with its effectiveness." After all, these things of propriety in architecture, ceremony, and vestments are not to be neglected. The cure for all this "undignified, hand-in-pocket manner" of preaching is to return to the old, maligned, but useful and appropriate ceremony and manner of the Lutheran Church.

S.

In a Maelstrom of Money-Spending. — Appeals from mission-fields and from people in distress often find the pocket-books closed securely with more than seven seals. That might seem to indicate that the American people have resolved to be very saving in view of hard times which may be impending. The very opposite is the case. In many instances the money is kept from those that need it, not because it is to be held in reserve for a rainy day, but to be spent in a wild orgy of extravagance. A banker in New York, who ought to know to some extent what the attitude of the people is in a financial way, Mr. Jules S. Bache, has this to say: —

"While 85,000 people spent with alacrity $1,250,000 to see a prize fight; while movie theaters are crowded to capacity; while it is estimated that 2,100 golf clubs are running with full membership and 1,000 are in course of construction or exploitation and are being deluged with applications for membership; while department stores are doing the business of their careers; while limited railroad trains at high fares are crowded to capacity and running in numerous sections, with drawing-rooms in greater demand than single berths; and while automobile companies are selling to capacity, there seems to be no money for investment, and investment securities are on the bargain counter at enormous and almost unparalleled returns on the money invested."

The situation is alarming in the extreme. *Panem et circenses!* ("Bread and games!") was the shout in ancient Rome when the glory of the nation had departed, when the majority of the inhabitants had become weaklings, and the collapse of the proud empire was impending. Similarly, "Money and pleasure!" is the cry to-day. The great truth that man must render an account of how he spent every cent which he owned has been thrown on the scrap-heap, where it will lie — until Judgment Day. "Wheresoever the carcass is, there will the eagles be gathered together." Matt. 24, 28.

A.

DETAILED FINANCIAL REPORT.

September 29, 1923.

	Synodical Treasury.	Home Missions.	Foreign Missions.	South American Missions.	European Missions.	Deaf-mute Missions.	Indian Mission.	Jewish Mission.	Foreign-tongue Missions.	Imm. and Seamen's Mission.	Negro Missions.	Board of Support.	General Relief.	Total.	Net Deficit.
Budget 1923	$386,700.00	$125,000.00	$125,000.00	$60,000.00	$30,000.00	$28,000.00	$15,000.00	1) $1,500.00	$12,000.00	$4,800.00	$110,000.00	2) $150,000.00	$2,000.00	$1,050,000.00	—
Balance, Dec. 31, 1922..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Deficit, Dec. 31, 1922...	10,993.83	13,498.58	17,945.03	30,139.13	8,779.25	7,378.98	238.15	2,490.61	6,072.36	1,332.89	—	76,019.22	2,010.48	81,853.20	—
Receipts, Jan. 1 to Sept. 29, 1923	3) 205,922.31	41,405.37	4) 70,706.25	22,207.28	11,578.68	8,710.99	4,803.96	780.55	4,070.21	1,513.31	41,245.01	5) 88,253.33	6) 1,824.64	503,021.89	—
Disbursed, Jan. 1 to Sept. 29, 1923	279,291.81	93,913.66	107,081.57	39,983.89	11,673.25	17,115.00	7,100.00	3,000.00	10,050.00	2,744.93	41,245.01	156,000.00	1,110.00	770,309.12	—
Balance, Sept. 29, 1923.	—	—	—	—	—	—	—	271.16	—	101.27	—	8,272.55	2,725.12	11,370.10	—
Deficit, Sept. 29, 1923...	84,293.33	66,906.87	54,320.35	47,915.74	8,873.82	15,782.99	2,534.19	—	12,052.15	—	—	—	—	291,849.44	280,479.34
Percentage of budget received to Sept. 29, 1923	53.25%	33.12%	45.94%	37.01%	38.59%	31.11%	32.02%	52.03%	33.91%	31.52%	37.49%	58.83%	48.24%	46.56%	—

1) Actual requirements for 1923, $3,200.00. A credit balance of $1,700.00 was anticipated and deducted in establishing the budget.

2) Actual requirements for 1923, $200,000.00. A credit balance of $50,000.00 was anticipated and deducted in establishing the budget.

3) Includes $70,000.00 received from Concordia Publishing House to apply on 1923 dividends.

4) Includes $13,274.68 received from Treasurer Lehr, not to be applied on budget.

5) Includes $10,000.00, or 1/10 of 1922 Concordia Publishing House dividends, and $43,000.00 proceeds of the L. L. L. Endowment Fund.

6) Includes $859.75 received from Treasurer Lange, not to be applied on budget.

Theo. W. Eckhart, *Financial Secretary.*

Outlook and Review.

Correspondence.

EXPERIENCES IN OUR ITALIAN MISSION.

A member of our West Hoboken Italian mission suggested to me one day, during the month of June, 1922, to try and sow the good seed in Englewood. I did not know where that place was located, but the man offered to accompany me and to introduce me to two friends of his who had already severed their connection with the Church of Rome.

The day after that short talk we met in Hudson Heights and from there went straight to Englewood.

We called at a tailor's, and after I had explained the purpose of my call, he replied that he had no use for any church. I insisted on the necessity of being near our Lord Jesus Christ and gave him a copy of Luther's Small Catechism in Italian. I left, telling him that I would call again.

Next door to the tailor lives a shoemaker. I also spoke to him about religion, and the answer was the same. I left another copy of the Small Catechism, and, almost discouraged, we went around to see where the majority of the Italians of Englewood had their abode.

The work of that day was without result. I thought that there would be no use losing any more of my time. Everybody seemed too busy to think about religion or considered himself too superior to give any thought to such "trivial matters." But after having seriously reconsidered the matter, I thought I would try again, since I had promised those people that I would call on them some other time.

I visited them during July and August, and finally I succeeded in gathering a few of them to a place granted me by a man who seemed rather interested in my work, and that evening, after a brief talk, we came to the conclusion to start religious services.

We had no place where we might conduct services and no means. But our Lord provided us with both. A man in the audience gave us the free use of his empty store for two months, and during this time we raised a few dollars to furnish the place.

The first religious service was held on Sunday, September 3, 1922. Twenty-one adults attended that service, but only sixteen of them joined the confirmation class. I instructed them for four months, and on the last Sunday in December, 1922, I confirmed them. During the year 1923 twelve more were received by confirmation, making a total of 28 communicant members, and, besides, I baptized five infants. The membership of the Sunday-school is 29.

This small flock, although entirely composed of poor working-people, is contributing very liberally toward the support of the mission. I introduced the weekly envelopes, and they are all punctual in performing their obligations. At present they are paying thirteen dollars per month toward defraying the expenses of the mission, besides a voluntary and systematic contribution for the church building fund.

Having seen the faithfulness of these people, their strong interest in the work of the Lord, we came to the conclusion, after serious and prayerful consideration, to have a place of worship of our own. I firmly believe that with a chapel our work will develop still better, as many of the Italians, not being accustomed to worship in a store, feel it improper to have such a place for church-services, and therefore do not come.

After having considered all possible ways, we bought a piece of property for one thousand dollars, of which amount we have already paid $220 from our treasury, which was thus exhausted, while $200 was given us by the Sunday-school of the Church of Our Savior, Brooklyn, N. Y., Rev. Hanser, pastor, $100 by Grace Church, Jersey City, N. J., Rev. Hageman, pastor, and $25 by St. James's Church, Winfield, N. Y., Rev. Tilly, pastor. We need $455 more to pay our debt, and we hope God will move the hearts of the friends of our work to come to our assistance.

This report would be incomplete if I failed to tell of the fight we are waging with the priest of the Romish church at Englewood.

He never thought of the spiritual welfare of the Italians of Englewood. He was wholly satisfied in seeing them, once in a while, bringing to him a few dollars for their patron saint. But after he noticed that our services were being well attended, and that we reached the stage of being able to organize a church under the name "St. Paul's Italian Evangelical Lutheran Church," according to the law of the State, he waged a fight against us.

Under the pretense of taking a census of the Italians of Englewood he tried to find out how many of them were professing the Romish faith. He met some who did not fear to confess their Lutheranism. He tried to discredit me, our church, and, above all, Luther, but in some instances the people told him not to call again.

A woman of our church defied him to prove by the Bible that the Romish Church is the Church of Christ. A man put two nuns out of his house for telling him that he had been bought by the Lutherans with a pail of coal. Two young ladies, confirmed by me on Pentecost, told the priest, who was trying to frighten them with excommunication, that no man can pluck them out of the hands of Jesus. A man replied to a Knight of Columbus, sent by the priest with the object of persuading him to quit our church, that no honorable man ought to belong to a secret society which does the bidding of the Pope. Another man told an Irish policeman that, if he insisted on bothering him about religion, he would prefer charge against him with the mayor of the city. Another man who was threatened with having his fruit business boycotted unless he would quit our church, replied that he feared no man. And to close the catalog of all these base persecutions, too many to be mentioned, which our people of Englewood have been experiencing during this year, I should like to relate what happened to me on July 25.

Students at Winfield. — What a sight it would be if the students o

If parents are willing to send their boys to college, and if these boys are willing to consecrate themselves to the Lord for the work o Winfield, Kans., also some girls are preparing for work in our parochial sch

It was about 7 o'clock in the evening. While I was speaking to a man of my congregation on a vacant lot near the place of our meetings, the priest happened to pass by. Thinking, I suppose, that we were Catholics, he came toward us. He looked at the man to whom I was speaking and asked him if he were a Catholic. The man answered: "Once I was, when I was still in darkness, but I thank God for having shown me the light. I am now one of His children." The priest was amazed and said: "We, too, are children of God. We also believe in Jesus Christ." "If you believe in Jesus Christ," retorted the man, "why are you preaching that the saints are the only advocates for us poor sinners before the throne of God?" The priest did not answer. Looking at me, he said: "I suppose you are a Catholic." "No," I replied, "I am a Lutheran." "A Lutheran?" exclaimed the priest. "How can an Italian be a Lutheran! Isn't Rome the capital of Christendom, where the Pope, the vicar of Christ, sits?" "That is just one of the main reasons why I am a Lutheran," I said. After these introductory remarks followed a long debate. We argued about papacy, mass, purgatory, indulgences, and Luther. When our controversy was nearing the end, having noticed that the priest was deficient in Bible knowledge and in the history of the Church in general, I offered to give him a Bible and a life of Luther, telling him that if he would study both books without the preconception of the Romish teaching swaying his mind, he would some day come to worship with us. He did not accept my offer and, murmuring something which I could not understand, left me.

I entered the meeting-place to teach my Bible class. A man who came in told me that the priest was standing outside, near our window. I asked the man to keep the door open, and we started our class singing "A Mighty Fortress Is Our God." After this hymn followed the Bible lesson on Acts 19.

Is our Italian mission at Englewood worth being helped?

A. BONGARZONE, *Pastor.*

WHEAT RIDGE SANITARIUM.

The mere mention of the name of the above institution of charity indicates to tens of thousands of people in our circles what it stands for. Wheat Ridge has become, so to speak, a household word in thousands of homes. Only three years ago it was comparatively unknown. Our Wheat Ridge Sanitarium was then a struggling tent colony, dilapidated, suffering from lack of proper support. For sixteen years it had struggled to remain in existence, till finally, in 1920, facing most discouraging conditions and hardships, it was thought useless to continue it. But in three years' time the thought of surrender was turned into a splendid victory. The tent colony is no more, having been replaced by a splendid building, "a monument of gratitude," equipped, not altogether, but nearly so, with modern facilities to combat not only the dread White Plague, but also the black plague of despair and melancholy. The victims of this disease, chiefly young people, are peculiarly susceptible to this state of mind, the only remedy of which is the Word of God.

What wrought this transformation in Wheat Ridge? God touched the hearts of our young people and tapped a hidden reservoir of love for the Savior and His work, which was amazing in its flood of gratitude for health and blessings bestowed. The sale of the Wheat Ridge Christmas-seals played no small part. The entire proceeds are devoted to the support of charity patients, that is, of such as are unable to pay for their board at the institution.

The world over the fight has been waged against tuberculosis. But to combat this disease effectively more is needed than medical science; it must be fought with spiritual weapons as well; for where the latter are used together with the former, the battle is more than half won. In the fight against this disease we have a most apt illustration of the words of St. Paul that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The wiles of the devil are employed with extraordinary ingenuity against such as are afflicted with tuberculosis; he seeks to break down the resistance of the Christian, to rob him of his faith, to cast him into melancholy and despair. If the devil attacks our youth in ordinary life, he assails them with double fury to persuade them to surrender, to give up hope, when they are in the clutches of this disease.

That is what the support of the Wheat Ridge Sanitarium means to us. In a sense, the sale of the Wheat Ridge Christmas-seals means an energetic spiritual battle against "the old Evil Foe," in order that he may not get the souls of our afflicted youth into his power.

New York. 1923 SEALS COMMITTEE.

BALTIMORE, MD., HONORS LUTHERAN EDUCATOR.

Dr. Charles A. A. J. Miller at one time frequently contributed to the columns of the LUTHERAN WITNESS. In those years the WITNESS passed through a critical stage of its existence. At times it was almost a question whether it was to endure at all or not. It was then that Dr. Miller, at the request of the editor, the Rev. Wm. Dallmann, of Baltimore, joined the editor in supplying reading-matter for the columns of the WITNESS. Lately the faithful services of Dr. Miller were acknowledged in the press of Baltimore, the city for which he labored as an educator for forty-six years. Since 1910 he was First Assistant Superintendent of Public Instruction in Baltimore. His father was a faithful teacher of one of the parochial schools of Baltimore. And of this school Dr. Miller was a pupil till he was confirmed in Martini Church. Later he attended the public schools and the Baltimore City College, became a public school teacher, and rose till he became Assistant Superintendent of Public Instruction. At one time some dared to say that our parochial schools insufficiently educated their pupils in secular knowledge, but that falsehood has long since been refuted, because we have men in the highest positions in business, educational, university, and social life who began their educational careers by attending one of our parochial schools. As the city of Baltimore thanks Dr. Miller for his untiring and faithful

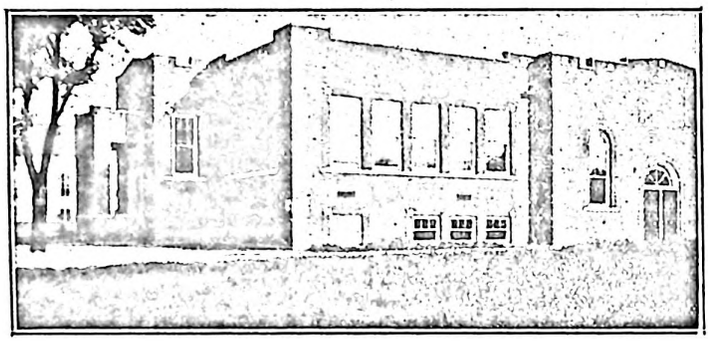
colleges and seminaries could be seen on one picture — 2,627 of them!

nistry, we certainly ought to provide the necessary room at our institutions and the necessary educational facilities. — At St. John's College, us honor the Lord by providing the moneys needed for Synod's building program.

zeal and devotion in office, let us thank him for finding time to assist the LUTHERAN WITNESS in time of need. He is still a reader and a friend of the WITNESS. S.

CRETE, ILL., DEDICATES SCHOOL.

This picture shows the school of Trinity Ev. Luth. Church at Crete, Ill., dedicated on Sunday, August 19. During the late war some of our enemies gave vent to their anger and fanaticism by disfiguring our former school property. They knew not that they were but tools in the Lord's hands to arouse the love and zeal of our Lutherans for this nursery of the church. The entire block west of the church was purchased, and this year God granted us His grace to erect a suitable school-building. The building is of red brick, 70×72 feet. It contains two school-



New School of Trinity Congregation, Crete, Ill.

rooms and a spacious assembly-hall. The hall is a ground-floor structure (no basement). The basement under the schoolrooms contains the toilets, fuel- and boiler-rooms, and a large kitchen for the use of the various societies. The Lord granted us a bright, warm day for the dedication; 850 people attended the services. Sermons were delivered by the Rev. Alex Ullrich, of La Grange, Ill., and Rev. Walter Lichtsinn, of Hammond, Ind.

Crete, Ill. C. A. WAECH.

"TO THE GLORY OF ALLAH." THE NEW MOSQUE OF KOSAIR.

The above appears in bold lettering as a public sign at the site of a building that is being erected on one of the main thoroughfares in Louisville, Ky., by the Shriners. Those who were responsible for the sign evidently knew what they were writing, and while it is a bold statement, it is evidently a true confession. It ought, however, to open the eyes of those members of the Masonic lodge who claim to be Christians and who tell us they worship the same God as we.

How can any one with a spark of Christianity in him be associated with an organization that erects a temple to the "glory of Allah"?

Louisville, Ky. E. O. LOTHMAN.

OUR SYNODICAL "GRACE BEFORE MEAT."

Ever since the venerable sainted Doctor Graebner, quite a number of years ago, on a steamboat trip to Perry Co., suggested to sixty or more pastors who were to attend a conference at Altenburg to sing "Grace" and he himself, at the piano, accompanied our singing "Speis' uns, o Gott, deine Kinder," which made a profound impression upon crew and passengers, it has become ever more a usage in our circles, especially at festive occasions, to sing that prayer. But since English is almost everywhere getting the right of way, it has often been regretted that we have no English version of that stanza. When Mr. E. Seuel, acting as toastmaster about two years ago, had some songs printed on the napkins for an alumni banquet at the Seminary, he included also the English version which I submitted of that German prayer. Since then I have several times been requested to send these words to the LUTHERAN WITNESS. Perhaps others may wish to use them. Here they are: —

(*Tune:* Schmuecke dich, o liebe Seele.)

God, Thy children, Thee addressing,
On this meal implore Thy blessing.
Pardon sins, grant us Thy favor,
Strengthen all that fear or waver.
May Thy grace at all times guide us
And with all we need provide us,
Till at length to us be given
Feasts with saints through Christ in heaven.

St. Louis, Mo. RICH. KRETZSCHMAR.

NOTES AND NEWS.

St. Paul's Church, of Austin, Tex., through its pastor, Rev. K. G. Manz, in a special leaflet invites the Lutheran students attending the University of Texas in that city.

Our Synodical Conference Norwegians have a bookstore in Minneapolis, Minn. The name and the address follow: The Lutheran Synod Book Co., 2307 Irving Ave., N., Minneapolis, Minn.

The *Walther League Messenger* is running an interesting series under the general head, "Why I Left the Lodge." Mr. Benjamin M. Holt has told our young people why he left the Masons, and in the October issue Jack Peiser, of Milwaukee, makes a most convincing statement why all Christians should leave the Moose as he did.

Rev. A. H. Schmid sends us an item from Berthoud, Colo., which illustrates the manner in which the Boy Scouts are used as a preparatory school for the lodge. At Berthoud the Knights of Pythias entertained the local Scout troop, October 5. The Grand Chancellor of the Pythians came up from Denver for the occasion and gave the boys "a fine talk."

Our Arcadia, Ind., parish notes record the opening, on September 10, of the local Christian day-school with an enrolment of nine pupils. While this may mean little to the world at large, it means a great deal for the Arcadia church and especially for the nine children who are receiving the greatest thing which the Christian Church can offer them — an education permeated with the Word of God.

We remember the Bemidji of twenty years ago as the "farthest north" of the big timber country north of the Twin Cities. We have now in this city a fine church, beautifully located at the gateway of Bemidji's best residence section, three blocks away from the State Teachers' College, two blocks away from a new high school. Principal highways converge at the church corner. Trinity Lutheran Church has 52 communicant members.

St. Paul's Lutheran Church of Frankenlust, Bay Co., Mich., Rev. J. G. Nuechterlein, pastor, celebrated the seventy-fifth anniversary of its organization September 30. The *Bay City Times-Tribune* devoted nearly a page to the history of our Saginaw settlements. Five magnificent churches pictured on this page are a most impressive token of the sound Lutheran foundation which was laid by the old Bavarian settlers.

The latest addition to our many-tongued literature is a Spanish translation of Luther's Catechism, of which a copy has just been sent to us from Buenos Aires by the translator, Rev. A. T. Kramer, who has added two hundred questions and answers for catechumens. The title reads thus: *Enchiridion o Catecismo Menor Del Dr. Martin Lutero Y Una Guia Concia Para La Instruccion En La Doctrina Cristiana.* Price 30 cents.

The *Evangelisch-Lutherischer Kirchenbote,* published at Buenos Aires, Argentina, and edited by Revs. A. T. Kramer, B. H. Ergang, and A. C. Waechter, has now attained a circulation of 1,200. It is a paper which we never fail to read from the first page to the last. The story of the lawsuit in which Missionary A. T. Kramer became involved through his articles against the *Unierten* was worth the subscription price of $1.00. Order through Concordia Publishing House, St. Louis, Mo.

In a speech delivered March 10, 1846, the famous Reformed theologian Dr. Schaff declared it to be impossible that on the Reformed soil of America a Lutheranism adhering to the Formula of Concord could be built up. "It would be easier," he said, "to divert the Mississippi to Bavaria and to convert the Chinese with German sermons." There are still crape-hangers around who can see no opportunity for sound Lutheranism in America. It might do them some good to study the Missouri Synod's *Statistical Year-Book* for 1923.

Recently, while making his pastoral calls, Rev. P. Janke, of Farmville, Va., took with him copies of our church-papers, explaining the value of these to his members. He writes: "Not one of the members hesitated to order a paper. The result is that, where before we had about 12 subscribers, we now have 68. There is a paper in every home of all of our congregations, namely, at Farmville, Cumberland, Burkeville, Meherrin, and Amelia, Va. Our congregations are '100 per cent. Magazine.' Many homes have even subscribed for two papers."

From a pamphlet, *The Unveiling of the Ku Klux Klan,* by W. C. Witcher, Fort Worth, Tex., (price, 50 cents), we gather the information that at the Klan initiations the chaplain sprinkles a "mystic fluid" in the face of the candidate. The author says, on his own authority: "This mystic fluid proposition is a kind of muddy water, which, we understand, is imported from one of Colonel Simmons's old swimming-holes in Georgia, and is usually administered by a preacher. This whole process is, in fact, a mockery of the holy rite of baptism."

No end of archbishops. Here comes Harald Ostenfeld, bishop of Copenhagen, primate of Denmark, "distinguished scholar." His photograph shows a well-set-up, earnest man. At an address to prominent churchmen who greeted him in New York, he said: "But what the Lutheran Church must give to the world is not 'doctrinal theories.' It must restate the plain Gospel-teachings of Luther, especially of the Young Luther; the kind of teaching that is found in the Small Catechism. It is not the theories of the seventeenth century, but the faith and practises of the sixteenth, that we must again convey." With reverence be it said, this is piffle.

We have not the space to record the various political moves in which the Church of Rome is interested, but the following paragraph from a news-letter sent from Milan, Italy, to the *St. Louis Post-Dispatch,* describing Mussolini's victory over Sturzo, a priest, and leader of the Popular Party, is of interest: "Mussolini held out certain inducements to the Vatican to put pressure on Sturzo, promising that the Catholic religion should be protected and adopted officially by the state; that the crucifix should be hung on all courts of justice and school-buildings, and that religious schools should be strictly protected. Mussolini won. Sturzo was abandoned."

You may have heard what Rev. Brand, Director of our Foreign Missions, told us about Japan after his tour of China. He said that after the recent World War Japan (viewing the disaster that had befallen other lands, whereas it escaped), felt that its gods were as good as Jesus and promptly, to a great degree, closed its doors to foreign missions. But where men do not shout hosannas to the Son of David there, said He, the stones will cry out. This has now happened in Japan. Let Japan hear their testimony and be afraid. "Kiss the Son lest He be angry and ye perish from the way when His wrath is kindled." — K. H. Ehlers, in *Cleveland Lutheran Messenger.*

That deeds count more than creeds is a statement often made by those indifferent to the Christian religion. They may be honest in their conviction, but they are certainly far from the truth. Read what our native pastor, N. Samuel, writes in explanation of lack of hospitals in India: "True Hinduism cannot, with its teaching about *karma* (actions in the former birth), fatalism, and caste, give the conception of a hospital to its adherents. Every Hindu knows that there is sickness in the world, that there are effective remedies for all sorts of ailments, and that there are men who can administer medicines to the sick and, with God's help, restore them to health. But the idea of gathering the sick in healthy localities, in commodious buildings, well staffed with trained men and women and supplied with necessary medicines and apparatus, must be strange to a Hindu. In all the vernacular literature which I read I have not found a single reference to a hospital." The creed of the Hindus, then, is causing the enormous mortality shown by the statistics of East India. G.

Religious Press.

THE BIBLE IN 770 LANGUAGES.

There are said to be 1,000 distinct tongues in use among the peoples of the world at the present time. Through the diligence of our Bible societies and our various missionary organizations the Bible, as a whole or in part, is now published in 770 of these languages and dialects. The whole Bible has been translated into 158 of these languages, the New Testament into 142 other languages, portions (in each case at least one complete book of the Bible) into 442 other languages, and briefer portions into 48 other languages. The principal organizations engaged in the translation of the Bible are the British and Foreign Bible Society and the American Bible Society.

Watchman-Examiner.

BURNING BIBLES IN THE TWENTIETH CENTURY.

A man known to be a Peruvian merchant had purchased the American Bible Society's entire stock of Scriptures for the avowed purpose of selling them at the farm-houses in the mountains roundabout. Soon after the sale had been effected, a boy came running in crying, "They are burning the Bibles!" The missionary and colporteur hurried on the plaza, and there, in front of the church, they found a group of men tearing up the Bibles the trader had bought and throwing the pieces on a fire which had been kindled with straw.

In relating this incident the missionary made the following significant statement: "The action of the priest was heartily disapproved by many. There is much sentiment in our favor in that town now, and many openly say they will gladly receive us and listen to our message when we return."

American Bible Society Bulletin.

ROMAN CHURCH TAKES LUTHERAN HOUSE OF WORSHIP IN RIGA.

The Lutheran Bureau reports:—

"Word was received that the St. Jacobi Lutheran Church at Riga, Latvia, which dates back nearly five hundred years, had been locked and sealed by the District Chief of Police, with a view to turning it over to the Roman Catholic Church as a place of worship.

"The police say the keys of the cathedral were turned over by the Lutherans without protest. Church officials deny this and say that the keys were taken by force and strategy. The statement of W. Pussull, president of St. Jacobi's Church Council, to the chief of police says in part: —

"'At a council meeting of the St. Jacobi Congregation witnesses stated that the keys of the church were taken by violence. There was no record made when it happened, and the main witness, Miss M. Meusch, was not asked to give a statement. Only the sexton, G. Saun, was taken to the police, but being an Esthonian, was unable to read the statement which he signed, stating that no resistance was made, and that the keys were given by Miss Meusch of her own free will. On the contrary, he saw the officials use violence.'

"This incident marks the climax of controversy extending over two or three years, which opened when there was an agreement between the leaders of the new Latvia Republic and Rome, granting the Roman Catholics the privilege of establishing an archbishopric in Latvia. The agreement stipulated that the Latvia Government would make a free gift of the Lutheran St. Jacobi Church. Parliament approved the move by a vote of 53 to 21.

"Two policemen entered the church dressed in citizens' clothes. They were present at the service and remained afterward. After the church was emptied by all except the janitress, they went to her and demanded the keys. Soon afterward the Latvian congregation of the Jacobi Church demanded that the church be opened, but were refused entrance."

Supposing the State of Minnesota should confiscate one of our largest churches, and the State Legislature by a majority vote were to decide to give this property to Archbishop Dowling, and then a couple of men would sneak into the church and take the keys away from the janitor and refuse to surrender them to the congregation, what would the people of Minnesota think about such high-handed robbery? We believe that the Catholics of the State would refuse to annex property through highway robbery methods. But now the Pope has assumed moral leadership in Europe and the world. Will "His Holiness" have a word of warning to the thieves of Riga? Or will he sanction highway robbery in the interest of the Holy Catholic Church? It might not be out of the way for people in America, both Catholics and others, to write a letter to the Pope and tell what we think of this kind of church-work.

Lutheran Church Herald.

Secular Press.

CHURCHES AND THE KLAN.

Rev. F. F. Case of the Methodist Church in Janesville, Wis., has attracted considerable attention in the press through a sermon he preached, indorsing the Ku Klux Klan.

"Why should any fault be found with an organization that stands body and soul behind the Protestant Church?" asks the Rev. Mr. Case. Our answer would be that Christianity was built with love rather than hate as its corner-stone.

God help America if the Rev. Mr. Case is right when he says the Klan is "one of the most American institutions we have." American democracy has come to a low estate indeed if

those who keep the fires of freedom aflame on its altars must wear masks and hoods and pursue the devious ways of darkness to carry on their purposes.

The mangled bodies of Watt Daniels and Tom Richards, with as many mouths as the wounds of murdered Caesar, cry out against the sort of Americanism exemplified by old "Cap" Skipwith and the masked minions who worked his will with floggings, kidnappings, and abductions.

Scores of sporadic similar outbursts by disguised vengeance wreakers all through the South and Southwest attest more eloquently than Klan protestations what the Ku Klux idea of law enforcement leads to. The supererogation of civil authority by self-constituted law enforcers, working by violence and intimidation and in disguise, can be excused only by a philosophy akin to anarchy.

A good many clergymen of Mr. Case's denomination will differ with his ideas on this subject. When Klansmen interrupted an Easter service in a Methodist church at Pittsburgh with the purpose of making a contribution in a spectacular manner, the pastor peremptorily ordered the mummers to unmask or get out. Out they went, hastened by ushers, who succeeded in unmasking several before they could reach the door.

Christian churches cannot afford to truckle with anonymous venders of violence and venom.

Beloit (Wis.) *Daily News.*

Lutheran Laymen's League.

A LETTER FROM THE PRESIDENT.

He Encourages the Members to Support Synod's Building Program.

To My Fellow-members of the Lutheran Laymen's League:

Synod at Fort Wayne, in June of this year, resolved to raise enough money promptly to give every one of our seminaries and colleges the new buildings so necessary properly to care for our students. The overcrowded, unhealthy conditions at some of our institutions *must* be improved. It will be a shame for every "Missouri" Lutheran if this is not done without delay. Therefore Synod instructed the District presidents and the Board of Directors to carry out this work at once. A special Ways and Means Committee, with headquarters at St. Louis, has been appointed, a good plan for raising the money has been adopted, and the Districts of Synod are working according to it.

You, as a loyal member of the Lutheran Laymen's League, are pledged to help Synod "by word and deed in business and financial matters." The L. L. L. convention at Fort Wayne voted unanimously to support Synod's building program. As President of our League I therefore now call on every member to see to it that Synod's building program is properly brought before your congregation. See your pastor and tell him that you want to help him in having favorable action taken by the congregation. Bring the matter to the attention of every one of its members as far as you can do so. Help distribute the reading-matter and pictures showing the great need of relief, serve on committees, and do not grow weary. When the time comes for contributions and pledges, give liberally yourself, according to your means, and push your friends and fellow-members to do likewise. In short, do everything in your power to have your congregation do its full share and fulfil its duty to Synod.

By such cheerful, consecrated service you will prove yourself a true member of the L. L. L. and will deserve the testimonial: "Well done, thou good and faithful servant!"

God bless your efforts and mine in thus doing what we believe to be our duty!

Faithfully,

(*Signed.*) T. H. Lamprecht.

MEETING IN WESTERN DISTRICT.

At La Grange, Mo., Mr. L. F. Volkman, chairman of the membership committee of the L. L. L., spoke to a large gathering on a Sunday evening in September. He told what the Lutheran Laymen's League has done and what it intends to do. He reports having had an interested audience.

New Publications.

Woman Suffrage in the Church. An Opinion Rendered by *W. H. T. Dau.* Concordia Publishing House, St. Louis, Mo. Price per copy, 10 cts.

This is an opinion rendered by the Faculty of our Seminary in St. Louis in answer to certain questions propounded by a brother in 1916. Prof. Dau wrote this explanation at that time, and it received the endorsement of the entire Faculty. There is a prefatory note, whereupon the case is clearly and distinctly stated. Then the texts 1 Cor. 14, 34 and 2 Tim. 1, 5, together with Rom. 16, 12; 1 Tim. 2, 12; Acts 18, 2; Rom. 16, 3 are all dealt with. The words of Martin Luther are quoted in testimony of his conviction on the important question of the rights of women. The practise of the Apostolic Church is set forth, and the relation of *voting* to *contributing* to the church is clearly stated. After a discussion of woman suffrage in the State and woman suffrage in the Church, and woman suffrage and church union, Prof. Dau closes with advice and encouragement to those who experience some trouble in settling this question. S.

Can a Christian Consistently Say, "So Mote It Be!"? By *Rev. Rich. Kretzschmar.* 4 pages.

This striking contribution to the last issue of the Lutheran Witness has been printed in the form of a leaflet, suitable for distribution to all those who are threatened with Masonic infection, especially to classes preparing for church-membership. It may be ordered from the author or from Concordia Publishing House, St. Louis, Mo. G.

Choice Morsels. Gathered by *W. G. Polack.* Publisher, Rudolph Volkening, St. Louis. 1923. 214 pages, 5×7½. Price, $1.50. Order from Concordia Publishing House, St. Louis, Mo.

In the midst of his work in a large city parish, Rev. Polack has continued to give time to reading and as the first-fruit of his literary occupations offers this collection of anecdotes and illustrations, both in prose and verse. The extracts are taken from sources as far apart as Josephus and Kipling, and among them are many true gems. The material here gathered will be of use not only to Rev. Polack's brethren in the ministry, but also to our Christian teachers, Bible-class leaders, and all who have to speak in public. The book is well bound in blue cover. G.

Der Brief an die Roemer in Briefen an Glaubensbrueder. Von *Dr. C. M. Zorn.* Published by Johannes Herrmann, Zwickau, Saxony. 190 pages, 5½×8. Price, 50 cts.

Die ganze christliche Lehre in 1 Mose 1—5. Von *Dr. C. M. Zorn.* Same publisher. 131 pages, 5½×8. Price, 50 cts.

Lasst uns unsere Pflicht tun! Eine Ermunterung und Anleitung fuer lutherische Christen zu rechtem Geben fuer kirchliche Zwecke. Von *Pastor A. Lehenbauer.* Same publisher. 70 pages, 6×9. Paper cover. Price, 20 cts.

The publishing house of our Free-church brethren continues to issue excellent devotional publications suitable especially for the present time. The first two of the titles listed above are by the veteran expounder of Scripture, Dr. C. M. Zorn. The former is an interpretation of Paul's letter to the Romans in the form of letters, generally in simple paraphrase of Paul's text. The latter, tastefully bound like the former, in stiff paper covers, is a very interesting study of the first five chapters of the Bible. As indicated by the title, Dr. Zorn exhibits the entire contents of Christian doctrine on the basis of these chapters. — The third title is a thoughtful study of Christian giving by Pastor Lehenbauer, one of our Brazilian missionaries and a man of fine literary gifts. G.

Six Years in Hammock Land. By *Ralph J. White.* The United Lutheran Publication House, Philadelphia, Pa. 123 pages, 5×7½. Price, $1.20.

This is a historical sketch of the Lutheran Church in British Guiana, on the northern coast of South America, with observations of the missionary of the United Lutheran Church in that land. The author desires to direct the attention of the Church to the great continent to the South, the Neglected Continent, in which forty-seven millions of native Indians are awaiting the light of the Gospel. Missionary White has succeeded in telling an interesting personal story, and no one can read his book without feeling an urge to assist in converting the benighted millions of South America. G.

Russellism. A Counterfeit Christianity. By *Joseph Stump, D. D.* The United Lutheran Publication House, Philadelphia, Pa. 30 pages, 4½×6½. Price, 10 cts.

The author of this tract is president of Northwestern Lutheran Theological Seminary at Fargo, N. Dak. The argument takes up in succession that Russellism contains errors concerning Man, Sin, the Trinity, and Christ's Resurrection. Those who fall a prey to this heresy have generally abdicated logical thinking and hence cannot be reached by argument. But the pamphlet will perform good service as a preventive. G.

The Spirit of Christmas. A festival poem by *Dr. Paul E. Kretzmann.* Size, 5×6¼ in. Price: Single copies, 10 cts.; per dozen, $1.00; 100, $7.50, plus postage. Order from Concordia Publishing House, St. Louis, Mo.

Every year a hundred million Christmas-cards are sold, and about fifty million of these are printed by Jews. Their character is accordingly. There is either some coarse jesting about hip-pocket flasks and other indispensable features of the worldly Christmas, or there is some sentimental twaddle about the "spirit of Christmas," helped out with some Unitarian lines by Tennyson or Longfellow. What is conspicuously absent is the meaning of Christmas. We wonder how many Santa Claus cards are brought by the mailman to Lutheran doors every Christmas? We imagine they would be enough for a pretty bonfire. All of which is introductory to saying that the leaflet announced above should be welcomed by all those who wish to send friends a *Christian* token of Christmas. On the front there are angels bearing a little Christmas-tree; the back cover has a design of Christmas-greens and -bells. A silk bow attaches the poem to the cover. There is space for a written Christmas-greeting. G.

The following compositions and festival programs have been received: —

Holy, holy, holy. For male chorus. Price, 25 cts. — **Life and Love.** For male chorus. Price, 25 cts. — **Lead Us, O Lord.** For male chorus. Price, 25 cts. — **Lift Up Your Heads.** For male chorus. Price, 20 cts. Published by *G. C. A. Kaeppel,* Concordia Teachers' College, River Forest, Ill.

Silent Night, Holy Night. By *Karl Haase.* Seward, Nebr.

The first four of the anthems here announced are compositions by the veteran organist and teacher of music, Professor Kaeppel, of River Forest. The last number is the familiar Christmas anthem, the melody harmonized for eight-part mixed choir by Prof. Haase, of Seward.

Song of the Pilgrim, by *J. S. Bach.* **O Lamb of God,** by *Gerhard T. Alexis.* For a capella singing. Augustana Book Concern, Rock Island, Ill. Price, 8 cts.

For unto Us a Child is Born. Anthem for mixed choir. By *H. A. Wigtil,* Roland, Iowa. Price, 15 cts.

Be Still! By *H. M. Hahn,* Fort Wayne, Ind. Price, 50 cts.

From Bethlehem to Paradise. German and English Christmas program. By *J. Gieschen.* Northwestern Publishing House, Milwaukee, Wis. Price, 6 cts.

The Birthday of the King. English Christmas program. Lutheran Book Concern, Columbus, O. Price, 6 cts. G.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents: —

On 13th Sunday after Trinity: *Cand. F. A. Miller* in Immanuel Church, Frankslake, Sask., Can., by Pastor A. Erthal.

On 16th Sunday after Trinity: *Cand. P. Schroeder* as missionary for Detroit in Zion Church, Beaver Tp., Mich., by Pastor F. Rutkowsky.

Ordained and installed under authorization of the respective District Presidents: —

On 13th Sunday after Trinity: *Cand. M. Kiel* in Marysville, Kans., by Pastor A. C. Traugott. — *Cand. K. L. Hofmann* in Trinity Church, New Orleans, La., by Pastor M. R. Le Cron, and on the following Sunday in Albany, Ala., by Pastor H. Meyer.

On 15th Sunday after Trinity: *Cand. W. Hartmann* in St. Matthew's Church, Burton, Ill., by Pastor O. H. Horn. — *Cand. W. J. Lotz* in Immanuel Church, Jennings, La., by Pastor P. J. Schmidt. — *Cand. Th. Brackmann* in the congregation at Blaine, Wash., by Pastor V. L. Meyer. — *Cand. W. W. Wilk* in Zion Church, Arriba, Colo., by Pastor A. W. Wilk. — *Cand. W. W. Eifert* in St. John's Church, Trochu, Alta., Can., by Pastor A. J. Mueller. — *Cand. W. E. Leininger* in St. Peter's Church, Oxbow, Sask., Can., by Pastor W. A. Reitz. — *Cand. O. C. Decker* in St. Paul's Church, Moorefield, and in Immanuel Church, Well Canyon, Nebr., by Pastor L. W. Spitz. — *Cand. O. A. Blessin* in the congregation at Dalton, Nebr., by Pastor W. F. Peters. — *Cand. A. Pollex* in Plumas and McCreary, Man., Can., by Pastor M. W. Riedel. — *Cand. M. Cohrs* in St. Paul's Church, Lethbridge, and in Zion Church, Magrath, Alta., Can., by Pastor R. J. Mossner. — *Cand. K. Tiemann* in Winona, Kans., by Pastor I. C. Heinicke.

On 16th Sunday after Trinity: *Cand. W. E. Dorre* in Zion Church, Swiss Alp, Tex., by Pastor A. E. Moebus. — *Cand. P. Zitzmann,* as missionary for Northwestern Saskatchewan, in St. Paul's Church, Saskatoon, Can., by Pastor W. H. Luke.

On 17th Sunday after Trinity: *Cand. C. Wentzel* in the congregation at Duchess, Alta., Can., by Pastor Aug. J. Mueller. — *Cand. S. Widiger* at Raton, N. Mex., by Pastor R. Lammers.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 10th Sunday after Trinity: The *Rev. W. Pohl* at Red Hill, W. Va., by Pastor M. Ilse, Sr.

On 11th Sunday after Trinity: The *Rev. F. W. Korbitz* as missionary for Fairbury, Nebr., by Pastor P. Matuschka.

On 13th Sunday after Trinity: The *Rev. C. A. Lobitz* in St. Paul's Church, Yates Center, Kans., by Pastor A. B. Senne.

On 15th Sunday after Trinity: The *Rev. W. Keisker* in Bonne Terre, Mo., by Prof. L. Fuerbringer. — The *Rev. E. F. Guenther* in Bethlehem Church, Mount Leonard, Mo., by Prof. O. Wismar. — The *Rev. E. M. Gross* in Immanuel Church, Grand Rapids, Mich., by Pastor H. O. A. Keinath. — The *Rev. P. O. Schulze* in St. John's Church, Depew, N. Y., by Pastor F. Ruhland. — The *Rev. H. Juneau* in Zion Church, Pleasant Valley Tp., Wis., by Pastor A. M. Wahl, and on 16th Sunday after Trinity in the congregation at North Eau Claire by Pastor B. H. Schrein. — The *Rev. P. T. Schmidt* in the congregation at Port Hudson, Mo., by Pastor W. C. Borchers. — The *Rev. F. A. Haedicke* in the congregation at Reno, Nev., as missionary for Nevada, by Pastor F. E. Martens. — The *Rev. O. C. Taege* in the congregation at Bonfield, Ill., by Pastor R. J. Sauer. — The *Rev. H. Bohnhoff* in St. Paul's Church, Luzerne, Iowa, by Pastor R. Herrmann. — The *Rev. F. C. Trautermann* in St. John's Church, Dieterich, Ill., by Pastor T. J. Mehl. — The *Rev. E. A. Hensel* in Zion Church, Bridgeville, Pa., by Pastor G. A. Mueller. — The *Rev. R. Jagow* in St. Martin's Church, Anamoose, N. Dak., and in Immanuel Church, Drake, N. Dak., by Pastor A. Betz. — The *Rev. W. Weber* in the congregation at West Creek, Nebr., by Pastor M. Jung.

On 16th Sunday after Trinity: The *Rev. C. F. Lehenbauer* in St. John's Church, Alma, Kans., by Pastor W. Meyer. — The *Rev. A. A. Brauer* in St. Paul's Church, Webster City, Iowa, by Pastor J. C. Ambacher. — The *Rev. H. A. Bielenberg* in Trinity Church, Abita Springs, La., and, in the evening, at Mandeville, by Pastor R. E. Scaer. — The *Rev. J. A. C. Beyer,* as deaf-mute missionary, at St. Paul, Minn., by Pastor A. H. Kuntz. — The *Rev. J. Nau* in St. John's Church, Town Easton, Wis., by Pastor H. H. Laabs.

On 17th Sunday after Trinity: The *Rev. A. Herbert,* as assistant pastor, in Our Savior's Church, Brooklyn, N. Y., by Prof. G. Romoser.

On 18th Sunday after Trinity: The *Rev. R. J. Becker* in Immanuel Church, Wahpeton, N. Dak., by Pastor E. P. Gesterling.

On 19th Sunday after Trinity: The *Rev. F. Niedner* in Immanuel Church, St. Charles, Mo., by Dr. P. E. Kretzmann.

B. *Teachers:*

On 2d Sunday after Trinity: *Teacher F. W. Kluhsmann* in Trinity Church, Athens, Wis., by Pastor M. Piehler.

On 12th Sunday after Trinity: *Teacher H. W. Schaars* in Immanuel Church, Milwaukee, Wis., by Pastors C. F. Dietz, Sr. and Jr.

On 14th Sunday after Trinity: *Teacher H. R. U. Richert* in St. Stephen's Church, Detroit, Mich., by Pastor H. A. Brauer. — *Teacher W. W. Richert* and *Cand. F. Buddenbaum* in St. Thomas's Church, Detroit, Mich., by Pastor O. Steffen.

On 15th Sunday after Trinity: *Cand. A. Bathje* in St. Luke's Church, Chilton Tp., and in St. Peter's Church, Hilbert, Wis., by Pastor C. Witschonke. — *Teacher E. L. Bangert* in St. John's Church, Galveston, Tex., by Pastor A. F. Michalk. — *Cand. O. W. Forbes* in St. Stephen's Church, New York, N. Y., by Pastor J. Engelken. — *Teacher F. W. Meinke* in Bethlehem Church, Kiowa, Nebr., by Pastor J. Meyer. — *Cand. G. R. Baumgart* in St. Paul's Church, San Antonio, Tex., by Pastor G. C. Falsken. — *Teacher E. Wunderlich* in Gethsemane Church, Detroit, Mich., by Pastor F. A. Hertwig.

On 16th Sunday after Trinity: *Teacher H. W. Lemke* in Trinity Church, Fort Morgan, Colo., by Pastor H. Heitfeld.

On 18th Sunday after Trinity: *Teacher O. Kamprath* in Iowa Tp., Iowa, by Pastor F. Wolter. — *Cand. E. A. Heinitz* in Mount Calvary Church, New Orleans, La., by Pastor M. S. Gebauer. — *Teacher W. H. Seltz* in Immanuel Church, Sheboygan, Wis., by Pastor E. C. Krause.

Corner-Stone Laying.

The following churches laid the corner-stone of their new church: —

On 17th Sunday after Trinity: Trinity Church, *Stockton,* Cal. (the Rev. G. C. Jacobsen, pastor). — On 18th Sunday after Trinity: St. Paul's Church, *Alden,* Iowa (the Rev. J. C. Ambacher, pastor; enlarged church).

Dedications.

Dedicated to the service of God: —

Church. — On 17th Sunday after Trinity: St. Paul's Church, *Wenatchee,* Wash. (the Rev. P. Gross, pastor).

Church and Organ. — On 18th Sunday after Trinity: The renovated church and organ of Zion Church, *Corder,* Mo. (the Rev. F. Worthmann, pastor).

Schools. — On 17th Sunday after Trinity: The new school of Ebenezer Church, *St. Louis,* Mo. (the Rev. A. Kuehnert, pastor). — On 18th Sunday after Trinity: The new school of Mount Calvary Church, *New Orleans,* La. (the Rev. M. S. Gebauer, pastor). — On 19th Sunday after Trinity: The new school and hall of St. Trinity Church, *St. Louis,* Mo. (the Rev. Th. Laetsch, pastor).

Organ. — On 17th Sunday after Trinity: The organ of Zion Church, *Chippewa Falls,* Wis. (the Rev. B. Schrein, pastor).

Anniversaries.

The following churches celebrated anniversaries: —

On 2d Sunday after Trinity: Zion Church, *Hampton*, Nebr. (the Rev. C. F. Brommer, pastor), the 50th. — On 15th Sunday after Trinity: Zion Church, *San Luis Obispo*, Cal. (the Rev. E. F. Mueller, pastor), the 15th.

Conference Notices.

The Southeastern Conference of Nebraska will hold its sessions, *D. v.*, October 23 to 25 (noon till noon) at Walton, Nebr. (the Rev. Alb. J. C. Moeller, pastor). Members will be met at Lincoln *only*, at the following hours: 11 A. M., Burlington Depot; 1 P. M., Rock Island Depot. Communion service at 7.30 P. M. on Tuesday. Immediate announcements are imperative, stating at what depot one intends to arrive, or at what time, if with auto. The church is located 10 miles east and 4 south of Lincoln, 3 miles east and 3 south of Walton, and 6 miles north of Bennet. E. O. POTRATZ, *Sec.*

The Sioux City-Pomeroy Conference will meet, *D. v.*, October 30 to November 1 at Hinton, Iowa (the Rev. R. J. Torgler, pastor). See program in *Iowa District News*. J. E. RICH. SCHMIDT, *Sec.*

The Central Conference District of Northern Illinois will meet, *D. v.*, November 6 to 8 at Batavia, Ill. (the Rev. Molthan, pastor). Papers will be read by the Revs. Voeltz, Brauer, Buenger (Heerboth), Oetting, Gruner, Siemon, Wagner, Dannenfeldt, Kroeger. Confessional address: Rev. Bartling (Rev. Molthan). Sermon: Rev. Strieter (Rev. Arndt). Kindly notify Rev. Molthan at once as to your attendance or absence. O. H. WEINRICH, *Sec.*

The One-day Conference of St. Louis, Mo., and Vicinity will meet, *D. v.*, November 7, 9.30 A. M., at the Seminary. Papers by Dr. Krauss (historical), Prof. Arndt (exegetical), and Prof. Dean Fritz (The Modern Pulpit). E. DUEVER, *Sec.*

The Colorado State Teachers' Conference will meet, *D. v.*, November 7 to 9 in Emmaus Congregation, North Denver, Colo. Pastors active in school are kindly requested to attend. Please announce your intended presence to R. F. Leuthaeuser, Brighton, Colo. O. KOLB, *Sec.*

The Northern Indiana Teachers' Conference will meet, *D. v.*, November 7 to 9 at La Fayette, Ind. Announcements must be sent at once to H. H. Decker, 619 N. Eighth St. W. H. RITZMANN, *Sec.*

The Southwestern Conference of the English District will meet, *D. v.*, November 13 and 14 in Mount Calvary Church, St. Louis, Mo. (the Rev. R. Jesse, pastor). E. L. WILSON, *Sec.*

The Northern District of the Northern Illinois Pastoral Conference will meet, *D. v.*, November 13 to 15 at Glencoe, Ill. (the Rev. W. F. Suhr, pastor; 45 Green Bay Rd., Highland Park, Ill.). Make announcement to local pastor. E. A. BRAUER, *Sec.*

Mission-Festivals.

6th Sunday after Trinity: Zion, *Harbor Beach*, Mich.; $259.08. — 8th Sunday after Trinity: Zion, *Wheatland*, Ill.; $166.75. — 9th Sunday after Trinity: *Utica*, Mich.; $248.13. Trinity, *Egeland*, N. Dak.; $60.50. — 11th Sunday after Trinity: St. John's, *Aliceville*, Kans.; $43.01. — 12th Sunday after Trinity: *Bocufcreek*, Mo.; $172.90. St. Paul's and St. James's, *Sandusky*, Mich.; $155.36. — 12th and 17th Sunday after Trinity: Trinity, *Spencer*, Wis.; $269.13. — 13th Sunday after Trinity: Holy Ghost, *Sandy Creek*, Mich.; $108.00. St. Paul's, *Mattoon*, Ill.; $197.73. — 14th Sunday after Trinity: St. Martin's, *Utica*, S. Dak.; $92.15. Trinity, *Town Jackson*, Wis.; $227.61. Trinity, *Van Meter*, Iowa.; $176.00. *Altenburg*, Mo.; $422.50. Trinity, *Fort Wayne*, Ind.; $225.00. Immanuel, *Silo*, Minn.; $227.46. — 15th Sunday after Trinity: *Holyoke*, Colo.; $69.16. Immanuel, *Klinger*, Iowa; $217.49. St. John's, *Charter Oak*, Iowa; $875.85. *South Litchfield*, Ill.; $238.90. Zion, *Rapid City*, S. Dak.; $112.00. St. John's, *Cypress*, Tex.; $85.80. St. Paul's, *Ottawa*, Ont., Can.; $613.42. Zion, *Harvester*, Mo.; $77.65. — 16th Sunday after Trinity: St. John's, *St. Louis*, Mo.; $500.00. Bethlehem, *Nekoosa*, Wis.; $109.92. *Town Port Edwards*, Wis.; $15.98. St. John's, *Lincoln*, Tex.; $330.30. Immanuel, *Salisbury*, Mo.; $147.00. *Grant*, Nebr.; $116.19. Zion, *Hastings*, Nebr.; $307.50. Immanuel, *Kansas City*, Mo.; $588.83. Zion, *Munich*, N. Dak.; $35.70. Zion, *Imperial*, Nebr.; $94.10. St. John's, *Five Points*, Ind.; $575.00. *Johnsburg* and *Glen Savage*, Pa.; $58.66. Concordia, *Akron*, O.; $415.00. Holy Cross, *Warda*, Tex.; $325.00. Martin's, *Alexandria*, S. Dak.; $100.00. Immanuel, *Alliance*, and Peace, *Hemingford*, Nebr.; $72.00. Immanuel, *Palatine*, Ill.; $247.09. *Kaylor*, S. Dak.; $104.00. — 17th Sunday after Trinity: Immanuel, *Cass Lake*, Minn.; $225.00. *Edinburg*, Ill.; $116.45. St. John's, *Fenton*, and St. John's, *Fairville*, Iowa; $264.49. Trinity, *Stewardson*, Ill.; $500.58. Zion, *Paullina*, Iowa; $784.00. Zion, *Chebanse*, Ill.; $117.90. Trinity, *Worden*, Ill.; $451.06. St. John's, *Lockridge*, Iowa; $62.00. St. Peter's, *Humboldt*, Kans.; $213.59. St. Paul's, *Draper*, S. Dak.; $30.25. Trinity, *Nokomis*, Ill.; $271.51. St. Paul's, *Norwalk*, O.; $109.80. St. Paul's, *York*, Nebr.; $272.55. Zion, *Washington Heights*, Chicago, Ill.; $130.62. Zion, *Clinton*, La.; $40.05.

St. John's, *Kampsville*, Ill.; $100.37. St. Paul's, *Armour*, S. Dak.; $74.05.

Subscribe Now under Our Special Offer.

In order to reduce or eliminate the congestion in our office resulting from the concentration of our subscription business in the few weeks before and after New Year's Day, we make the following offer: —

All those whose subscription for *Witness* or *Lutheraner* expires during December, 1923, as well as during January, February, and March, 1924, will be credited with a full-paid subscription for fourteen months. This offer also includes all orders for new subscriptions for *Witness* and *Lutheraner*.

Give your pastor or local agent the subscription price ($1.25; in St. Louis, Mo., or Canada, $1.50) NOW (before November 20, 1923).

If our offer interests you, please act promptly. It is not a price reduction. The offer is good absolutely only until November 20, 1923, and our agents must have their orders under this offer in our hands by November 30, 1923.

We sincerely hope that many of our subscribers will take advantage of this offer. It means a real saving (about 20 per cent.) to them, and we hope it may mean a much-to-be-desired relief and a saving of some expense to us.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

Result of Elections.

The Rev. J. N. H. Jahn, Ph. D., declined the call to the chair of Latin and other subjects at St. John's College, Winfield, Kans. The call has now been extended to the *Rev. J. W. Behnken.*

R. MIESSLER, *Secretary of Electoral College.*

The *Rev. W. Friedrich* has been elected to the new professorship at our College in Portland, Oreg.

RICH. KUHNAU, *Secretary of Board of Control.*

The *Rev. W. A. Baepler* has been elected as professor of classic languages for our Concordia College at Edmonton, Sask., Can.

H. J. BOETTCHER, *Secretary of College of Electors.*

Announcements.

Mr. Paul F. Doepping, graduated from Woodville Teachers' Academy, Woodville, O., in 1918 and until now a teacher in the Ohio Synod, applies for admission into our Synod.

E. A. MAYER, *President of Michigan District.*

Notice.

We have opened a mission in Auburn, N. Y., and would be grateful for names of Lutherans from other places who have moved into this vicinity, and also to Seneca Falls and Skamateles, N. Y.

REV. C. H. KENREICH, Clyde, N. Y.

A Request.

Has any one some second-hand pews suitable for our small chapel at Clyde, N. Y.? About 165 seats are required. Also a small pipe-organ, altar, and pulpit? Please communicate with

REV. C. H. KENREICH, Clyde, N. Y.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Mount Calvary, St. Louis, $10.40; Messiah, Detroit, 77.81; Trinity, East St. Louis, 5.50. ($93.71.) *Budget Treasury:* Redeemer, North Tonawanda, 40.00; Redeemer, St. Louis, 142.00; Our Savior, St. Louis, 14.02; Pilgrim Sunday-school, St. Louis, 20.00; Our Savior, Cincinnati, 44.84; Mount Olive, Minneapolis, 90.06; Hope, Grand Rapids, 20.00; Redeemer Sunday-school, North Tonawanda, 15.55; St. Andrew's, Pittsburgh, 166.30; Trinity, Pittsburgh, 300.00; St. Andrew's, Detroit, 135.39; Our Savior, Brooklyn, 75.95; Pilgrim, Kenmore, Buffalo, 3.46; Sherman Park, Milwaukee, 31.75; St. John's, Catawba Co., N. C., 37.00; Mount Olive, Milwaukee, 400.00; Mount Olive, Chicago, 74.17. ($1,610.50.) *Church Extension — District:* Our Savior, Port Huron, Mich., 6.00; Mount Calvary, St. Louis, 5.20; St. Andrew's, Pittsburgh, 15.00; Trinity, East St. Louis, 2.75; Windsor Park, Chicago, 38.00. ($66.95.) *Deaf-mute Missions:* Our Savior, Port Huron, Mich., 2.70; Mount Calvary, St. Louis, 2.34; St. Andrew's, Detroit, 8.55; Trinity, East St. Louis, .91. ($14.50.) *District Budget:* Redeemer, North Tonawanda, 10.00; Redeemer, St. Louis, 118.30; Our Savior, St. Louis, 11.48; Redeemer Sunday-school, North Tonawanda, 10.00; Trinity, Pittsburgh, 246.00; St. Andrew's, Detroit, 110.00; Our Savior, Brooklyn, 103.04; Pilgrim, Kenmore, Buffalo, 2.84; Sherman Park, Milwaukee, 26.00; Mount Olive, Chicago, 70.28. ($707.94.) *Jewish Mission:* Our Savior, Port Huron, Mich., .30. *Industrial School, Addison:* Mount Olive, Chicago, 3.00. *District Treasury:* Our Savior, Port Huron, Mich., 3.00; Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, 1.37; Windsor Park, Chicago, 10.82. ($17.79.)

European Missions: Our Savior, Port Huron, Mich., 3.00; Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, .69. ($6.29.) *Foreign Missions:* Aaron McQuate, Mount Calvary S. S., Lancaster, Pa., 1.05; Mount Calvary, St. Louis, 10.40; N. N., Buffalo, 5.00; Trinity, East St. Louis, 4.95; Faith Sunday-school, Chicago, 7.80. ($29.20.) *Foreign-tongue Missions:* Messiah Sunday-school, Detroit, 9.00; Trinity, East St. Louis, .55. ($9.55.) *General Home Missions:* Our Savior, Port Huron, Mich., 12.00; Mount Calvary, St. Louis, 10.40; Trinity, East St. Louis, 4.68. ($27.08.) *Immigrant and Seamen's Missions:* Our Savior, Port Huron, Mich., .50; Trinity, East St. Louis, .28. ($.78.) *Indian Mission:* Our Savior, Port Huron, Mich., 1.40; Mount Calvary, Lancaster, Pa., 5.25; Messiah Sunday-school, Detroit, 11.00; Trinity, East St. Louis, .68. ($18.33.) *Ministerial Education Fund:* Our Savior, Port Huron, Mich., 4.80; Trinity, East St. Louis, 1.38; Windsor Park, Chicago, 30.40. ($36.58.) *Missions — District:* Pilgrim Sunday-school, St. Louis, 60.92; Our Savior, Port Huron, Mich., 30.00; Hope, Grand Rapids, 20.00; Mount Calvary, St. Louis, 52.00; St. Andrew's, Pittsburgh, 100.00; N. N., Buffalo, 5.00; Trinity, East St. Louis, 27.50; Faith Sunday-school, Cleveland, 6.15; Grace, Elyria, O., 181.60. ($483.17.) *Colored Missions:* Mount Calvary, St. Louis, 9.36; Trinity, East St. Louis, 4.49. ($13.85.) *General Relief:* Our Savior, Port Huron, Mich., .30; Trinity, East St. Louis, .27. ($.57.) *South American Missions:* Our Savior, Port Huron, Mich., 6.00; Mount Calvary, St. Louis, 5.20; Concordia, Akron, O., 25.00; Trinity, East St. Louis, 1.79. ($37.99.) *Synodical Treasury:* Redeemer, Chicago, 30.00; Our Savior, Port Huron, Mich., 5.00; Mount Calvary, Lancaster, Pa., 37.01; Mount Calvary, St. L uis, 24.18; Concordia, Akron, O., 275.00; Trinity, East St. Louis, 17.26; Windsor Park, Chicago, 26.35. ($414.80.) *Designated Student in Milwaukee:* Pilgrim, Chicago, 50.00. *Trinity Congregation, Sterling, Colo.:* Mount Calvary Sunday-school, St. Louis, 25.00; Our Savior, Chicago, 10.00. ($35.00.) *American Lutheran Publicity Bureau:* Mount Calvary Sunday-school, St. Louis, 10.00; Grace, Jersey City, N. J., 10.00; Our Savior, Chicago, 10.00; Mount Olive, Chicago, 10.00; Redeemer, Detroit, 25.00. ($65.00.) *City Mission in Cincinnati:* Our Savior, Cincinnati, 50.00. *City Mission in Detroit:* St. Andrew's Ladies' Aid Society, Detroit, 6.00. *City Mission in St. Louis:* Redeemer, St. Louis, 19.88; Mount Calvary, St. Louis, 8.05. ($27.93.) *Italian Mission in New York:* Mount Calvary, Lancaster, Pa., 6.68. *Japanese Earthquake Relief:* St. Andrew's, Detroit, 3.00. *Pension Fund:* Rev. R. Jesse, St. Louis, 10.50; Rev. A. Merz, East St. Louis, 5.00. ($15.50.) *Home for the Aged in St. Louis:* Redeemer, St. Louis, 7.57. *Home for the Aged in Monroe, Mich.:* St. Andrew's, Detroit, 6.25. *Hospital in St. Louis:* Redeemer, St. Louis, 4.73. *Orphanage in Des Peres:* Redeemer, St. Louis, 18.93. *Twin Cities Welfare Work:* Mount Olive, Minneapolis, 87.75. *Salary of Miss Olive Gruen, China:* Our Savior Sunday-school, St. Louis, 25.00; Mount Calvary Sunday-school, St. Louis, 13.00; Pilgrim Sunday-school, St. Louis, 125.00. ($163.00.) *Sanitarium in Wheat Ridge:* Grace Walther League, Elyria, O., 107.77; Messiah Y. P. S., Detroit, 125.00; Redeemer, St. Louis, 9.30; Redeemer Ruth Guild, North Tonawanda, 42.00. ($284.07.) *Society of Missouri for Homeless Children:* Redeemer, St. Louis, 2.84. *Walther League Mission Fund:* Coyner's Walther League, Waynesboro, Va., 1.53; Concordia, Conover, N. C., 1.95; St. Andrew's Missionary Guild, Pittsburgh, 125.00. ($128.48.) — GRAND TOTAL: $4,555.61.

In the future receipts will *not* be mailed by the District Treasurer unless requested, and such request must accompany each remittance for which receipt is desired.

October 13, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT. — September: Synodical Treasury, $492.97; Synodical Building Fund, 115.25; Seminary Building Fund, 99.00; Missions, 4,180.70; Miscellaneous, 2,659.26. — *Total*, $7,547.18. H. E. SIEKER, *Treas.*

CENTRAL ILLINOIS DISTRICT. — September: Budgeted treasuries, $8,736.10; Synodical Building Fund, 1,127.20; Miscellaneous, 1,112.13. — *Total*, $10,975.43. E. C. BECK, *Treas.*

EASTERN DISTRICT. — September: Synodical Treasury, $522.08; Synodical Building Fund, 30.00; Budget Treasury, 500.00; New Seminary Building, St. Louis, 117.55; Missions, 5,222.45; Miscellaneous, 1,148.30. — *Total*, $7,540.38. J. P. SCHAFFER, *Treas.*

IOWA DISTRICT. — September: Budget Treasury and funds of the budget, $9,080.41; Synodical Building Fund, 717.00; miscellaneous items, 861.63. — *Total*, $11,559.04. P. F. FIENE, *Treas.*

MICHIGAN DISTRICT. — August 16 to September 15: Budget Treasury, $1,176.73; Synodical Treasury, 1,029.20; Synodical Building Fund, 705.57; Missions, 8,025.42; Miscellaneous, 3,024.03. — *Total*, $13,960.95. E. J. GEYER, *Treas.*

MINNESOTA DISTRICT. — September: Home Missions, $5,089.18; General Home Missions, 44.71; Synodical Treasury, 808.76; Synodical Building Fund, 512.81; Board of Support, 187.18; other missions, 1,001.71; Miscellaneous, 1,367.22. — *Total*, $9,011.57. J. H. MEIER, *Treas.*

SOUTH DAKOTA DISTRICT. — June, July, August, September: Synodical Treasury, $5,054.00; Synodical Building Fund, 2,876.05; Missions, 785.28; Miscellaneous, 238.77. — *Total*, $8,965.40. R. DEWALD, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — September: Budget Treasury, $4,682.98; Synodical Building Fund, 45.00; Miscellaneous, 1,241.96. — *Total*, $5,969.94. G. A. WEISS, *Treas.*

SOUTHERN NEBRASKA DISTRICT. — September: Synodical Treasury, $657.36; Synodical Building Fund, 1,138.00; Missions, 8,192.63; Miscellaneous, 290.82. — *Total*, $10,278.81. A. SCHUELKE, *Treas.*

Contributions Sent Direct to Treasurer of Synod.

Per Fr. Brand, for a stated Foreign Missions purpose from Rev. F. H. Brunn, Bay City, Mich., $27.10. G. E., N. Y., for Chicago City Mission, 100.00. Per Th. Graebner, from Rev. and Mrs. R. W. G. for St. Louis Seminary, 15.00. W. Meissner, Manheim, Tex., for suffering in Free Church, 10.00. Per Fr. Brand, from Miss Ella Bruening, Sec., Jackson, Mo., freight on Christmas boxes, 5.00; a mission friend in Nevada for chapels in China and India, 500.00; Rev. O. A. Ehlers for Mrs. B. Strasen, Nagercoil, for a special purpose, 8.00. Per C. P. H., from Ben. C. Wolf, Riggsville, Mich., for Colored Missions, 1.00; Lizzie Wellman, Carrollton, Mo., for synodical purposes, 16.00. Rev. Geo. Luecke, for Relief in Japan, 2.00. Per E. Schuettner, from N. N., Milwaukee, for St. Louis Seminary, 1.00. Per C. P. H., from Edw. Niemann for poor children in Germany, 10.00. Per Rev. G. Luecke, from Ladies' Aid Society for Relief in Japan, 10.00. Per F. W. Sensmeier, from Fr. Kottmeier for Willie Klaerner, Zwickau, 5.30. N. N., Milwaukee, for Relief in Japan, 1.00. Per E. J. Buerger, Chairman, for St. Louis Seminary, 34.02. Per F. W. Weidmann, from F. Heinecke for Building Fund, 5.00. Geo. Brinker for St. Louis Seminary, 5.00. Miss Lizzie Wellman for synodical purposes, 75.00. N. N., Bunceton, Mo., for Synod and charity work, 7.00. Per Dr. Pieper, from "A Friend" for poor students, 1.00. City Walther League of Cleveland for Missionary Levihn in India, 57.42. Per G. Luecke, from Mrs. W. M. for Japanese Relief, 5.00. Per Wm. Lehr, from Mrs. H. Meader, Treas., for missionary bungalows in India, 20.00. Per E. Schuettner, from "A Friend" for St. Louis Seminary, 1.00. From the estate of Mrs. Mary E. Haenichen for sundry specific purposes, 950.00. THEO. W. ECKHART, *Acting Treas.*

Acknowledgment.

Received from "A Friend" in Cleveland, O., $10.00 for Indigent Students' Fund of Concordia Seminary. Thank you!

TH. GRAEBNER.

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Oct 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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W. C. Richert, 9129 Rathbone Ave., Detroit, Mich.
W. W. Richert, 9129 Rathbone Ave., Detroit, Mich.

OVER FIFTY NEW BUILDINGS!

The members of our congregations know that their Synod appropriated a large sum of money — $3,850,000 — for its building program, but have all our members stopped to consider the *immensity* of that program? *Over fifty new buildings are to be erected,* many of them very large and expensive buildings; and, in addition, there are included in the appropriation, moneys for repairs, heating-plants, equipment, and the like. And all of this is actually needed.

THE REFORMATION FESTIVAL AND OUR BUILDING PROGRAM.

The Reformation Festival is close at hand. On that occasion we consider anew the blessings of the pure Word and Sacraments which the Lord has given us through the work of His servant Luther, and which He has, in spite of our unworthiness, preserved for us to this day. It is this very blessing which we, by the training of pastors and teachers at our educational institutions, desire to keep and also continue to spread in this world. Let us prove to the Lord that we are a thankful people!

THE LORD IS BLESSING OUR EFFORTS.

Good reports continue to come in. We have the evidence that the Lord is hearing the prayers of our people and is blessing our Synod's undertaking as to its building program. For the encouragement of our members we quote from some of the reports received.

Pastor George Witte, a member of the Executive Committee of *Southern California,* reporting on a circuit meeting, says: "The congregations represented unanimously adopted the plans for the collection suggested by your Committee and enthusiastically pledged their support. The minutes of this meeting were sent to all the congregations not represented, together with the request that they immediately get in touch with the Executive Committee." Reporting on another circuit meeting, he writes: "All the congregations of the circuit were represented. The plans of your Committee were adopted, and every one present pledged himself to support the cause in his own congregation to the best of his ability." Pastor Witte then adds: "We cannot but feel that God was with us also in these meetings. Some of the brethren were somewhat doubtful and timid, but they are *now all heart and soul* for the great undertaking which our Church has gotten under way. If we might venture an opinion on the strength of these preliminary experiences, we would say that there is no possibility of failure. The matter has been presented to us in such a way that we cannot but do our utmost towards gathering the moneys for which our God and Savior is asking us through our Church."

President Wolfram of the Iowa District is addressing a printed letter to all the communicant members of his District. After calling attention to the great blessings in Jesus Christ which God has given and preserved to our Synod, to the thanks which we owe our God for these blessings, and to our duty of spreading the Gospel to show that we are a thankful people, he, by the love of Christ, encourages the members of his District, saying: "A true Christian, considering all this, will know that God desires to use him and all his temporal possessions for the extension and continuation of His kingdom here on earth, and because God has at the present time given His Church much work to do, he will understand that a contribution of a few dollars will not suffice for this work, but that God expects a liberal offering. He will take the matter to God in prayer and ask himself if he cannot give $25, $50, $100, or even $1,000 of the money which God has given him for the cause of his Savior, for the great work which our Synod, according to its building program, intends to do, so that He might use it especially for the purpose of spreading the Gospel in this world."

Marcus Church of St. Louis passed the following resolutions: "Resolved, That we, recognizing the great need of enlarging all of Synod's institutions of learning, participate in the collections for this purpose; that we adopt the plan outlined by Synod's Ways and Means Committee; that the church council be empowered to appoint an executive committee which is to conduct the campaign in our congregation."

Pastor Falkenroth, of Beatrice, Nebr., writes: "Without a dissenting voice my congregation appointed a committee to take the matter in hand and to secure the subscriptions at the proper time. If your suggestions are followed throughout Synod, this great work will be crowned with success. God grant it."

Pastor Titus Lang, of Omaha, writes: "I am especially thankful for the latest tract, *The St. Louis Building Program,* which your committee sent out.... Give us all the information and all the facts."

An inspiring meeting was held at *Jarvis, Mo.,* where all congregations of a circuit were represented. About 250 to 300 people were present. When the question was asked why we are building now, when prices are very high, a layman answered, saying that the Lord knew that and yet crowded our educational institutions in answer to our prayers and is now proving the sincerity of our love.

At *La Grange, Mo.,* a successful meeting was held on the afternoon of September 30. In spite of an all-day rain about 200 people were present. One of the speakers reports that he has never had such attentive hearers. The program of Synod's Ways and Means Committee was discussed and approved.

THE OLD CARPET WILL NOT NOW BE REPLACED.

In one of the circular letters gotten out by officials of our Synod we read that one of the women of our churches has decided that the old carpet in her parlor will have to remain for another year, for she will give the money which she saved for a new carpet to the Building Fund of Synod. Such action is prompted by love to Christ and His Church, which surely is the right Christian spirit. May the Lord fill the hearts of all our Christians with such a spirit, and we shall surely receive all the money that our Synod needs for its work.

HOW THANKFUL WE OUGHT TO BE!

Said one of our members to us with reference to the recent earthquake in Japan, in which many thousands lost their lives or were injured: "How thankful we ought to be that we have been spared! In a day God can destroy what takes us decades to accumulate. In a moment He can *take* away what we do not like to *give* willingly."

NOVEMBER 25.

It may be that some congregations cannot closely adhere to the calendar of the Ways and Means Committee as far as the *various dates* are concerned, but everywhere the literature ought to be distributed, the building program of Synod presented in the meetings of the church and its societies, and, finally, *all our congregations ought to unite on Sunday, November 25, in the canvass for subscriptions and cash money.*

We have been asked, "Will *all* our congregations unite to make Synod's great effort a success?" The fact that we could answer that from reports received it appears that the participation will be general throughout our Synod is encouraging others to do their duty. We ought, *by the one effort this fall,* collect enough money in subscriptions and cash to cover the entire appropriation of $3,850,000. Let us all work together. The Lord, for Jesus' sake, make us all willing!

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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VOL. XLII. ST. LOUIS, MO., NOVEMBER 6, 1923. No. 23.

Come Ye Apart and Rest Awhile.

Come ye apart and rest awhile,
Lest ye faint by the way;
The vision of the heavenly hills
Is needed day by day.

Come ye apart and rest awhile,
And seek the Father's face;
The hungry soul is yearning for
The cordials of His grace.

Come ye apart and rest awhile,
Lest all the worldly din
Should dull our ears to Jesus' voice
And let temptation in.

Come ye apart and rest awhile,
Then, strengthened by His might,
Our work will be a work of love
And duty a delight.

Sheboygan, Wis. W. M. CZAMANSKE.

The Value of a Soul.

None of them can by any means redeem his brother nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth forever. . . . But God will redeem my soul from the power of the grave; for He shall receive me. — *Ps. 49, 7. 8. 15.*

What is your soul worth? Ask God, and He will reveal wonderful things to you.

Or do you doubt that you have a soul? Read God's Word, and these doubts will be dissolved. Plainly the psalmist says: "The redemption of their *soul* is precious."

And what is the soul worth? It is worth more than "all the wealth and the multitude of riches." It is worth more than all the things that God made in the six days of Creation. In contrast to all gold, fine gold, bullion, ingot, nugget, jewels, diamonds, radium, and untouched mines of fortunes in the earth, whose surface has but been scratched for precious elements, God says: "They that trust in their wealth and boast themselves in the multitude of their riches, none of them can by any means redeem his brother nor give to God a ransom for him; *for the redemption of their soul is* PRECIOUS, *and it ceaseth forever.*"

Were all the riches of heaven and earth to be offered as a ransom for a soul, to redeem one soul, its redemption would "cease," it would be postponed unachieved, "forever." They are corruptible things, and of these St. Peter writes: "In the day of the Lord the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3, 10.

But rejoice!

The soul, your soul and my soul, is so precious that God Himself graciously determined to redeeem it. Our psalmist says: "*But God will redeem my soul* from the power of the grave; for He shall receive me." God is the Redeemer of the soul. He desired to redeem it because "it is precious." And this God is none other than the eternal Son of God, Jesus Christ, true God, who was made man that He might redeem that which was lost. And this redemption the Redeemer, Christ, accomplished by His own holy, precious blood, which was shed upon the cross of Calvary. He paid the greatest price that ever could have been paid in all eternity for every lost soul — His own God's-blood, giving it a "ransom for many." Remember the beautiful words of St. Peter: "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the *precious blood of Christ,* as of a Lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Pet. 1, 18—20. And equally precious are the words of St. John, who declares: "The blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John 1, 7.

The Value of a Soul is the God's-Blood of Jesus Christ.

This is the value of *our* soul!

Now, dear fellow-Christians, what shall we do to prove and show our gratitude to God for redeeming our most precious and valuable souls? Let us follow the advice of St. Paul: "For ye are bought *with a price; therefore* glorify God in your body and in your spirit, which are God's." 1 Cor. 6, 20. Let us glorify God in our body and in our spirit! Bring unto Him the things that are inefficient and insufficient to redeem the soul; for these He would use to have the Word of Life proclaimed in all the world. We should preach,

THE LUTHERAN WITNESS

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ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.
ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.
ALL REPORTS of ordinations, installations, dedications, jubilees, mission-festivals, and changes of addresses should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.
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An AGENT is desired in every town. Correspondence invited.
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and cause to be preached, the Price of the soul. But if we wish to do that, we must not have depleted treasuries and debit accounts in our synodical ledgers! Oh, let us read our synodical reports telling us of deficits and of the crying needs throughout our Church! Let us be up and doing: "Support our financial system, obliterate forever *deficits*, and establish *balances on hand*."

Remember the value and the price of *our* soul! *We* are bought, redeemed, with a price; therefore let *us* glorify God in our body and in our spirit, which are God's!

Kokomo, Ind. G. M. KRACH.

Usher Them In!

In the *Outlook* a contributor recently told about his experiences as a churchgoer. He confesses that the longer he goes to church, the weaker his heart grows within him, the more does he agree with certain unbelieving friends who can see no good in the Church. He asks, Why do I belong to the Church? "Is it so I may attend the dinners? Is it so I may go out and canvass the community for funds every December? Is it to be instructed in the Einstein theory?" He says there is no *power* in the preaching which he hears. Asking for bread, the pulpit has handed him the stone of "problems." "I have heard that word until it gives me acute nausea. I have listened in vain for affirmations." "Most of the sermons I have heard begin with a question-mark and end the same way." He continues: "If my reading of the prophets is correct, they were men who presented solutions, not problems alone." "People said of Christ that He spoke with authority. Of how many of His preachers can you say this to-day?" "Take the subject of sin, — I have shopped around in church after church, Sunday after Sunday, without hearing the matter mentioned. Yet it is one of the most important questions in my life — coupled with how to get rid of my faults. It would appear as though we in the pews no longer had sins worth talking about." And much more to the same effect.

The writer in the *Outlook* says that he is not alone in his complaint. And he is right. There are thousands to-day who are in the same confused state of mind, and many are quitting the Church because the preachers have no positive message. The cause of this is very plain: these preachers have no definite convictions. The Bible is to them no longer an inspired book, the infallible norm of doctrine and life. The Gospel is to them no longer a message of salvation to anxious sinners. And so they flounder around in the mud of half-understood economic and scientific theories.

And this decay of Gospel-preaching in America is our opportunity. It lays upon us all, preachers, teachers, writers, officials, and laymen, with twofold necessity the duty to continue in that emphasis on the great essentials of Sin and Grace, of Law and Gospel, which characterized the preaching and writing of our fathers. And this is only another way of saying that our preaching must continue to conform to true, apostolic doctrine. In such measure as we depart from that we cease to be Lutheran, we cease to be Christian. In such measure we fail of our mission.

One Sunday in August a reporter for the *Los Angeles Daily Times* who was commissioned to visit every religious denomination in the city attended one of our Missouri Synod churches. This is what she says: —

"Here was a sermon without equivocation, without a tinge of modernism, without extraneous and worldly consideration of any kind, directed straight to the congregation there listening, as appertaining to their own personal Christianity, their own personal redemption, and their own personal sinfulness.

"'Each and every one of us is either a Christian or a heathen, my friends,' was the pastor's opening sentence. 'And every one who does not believe that salvation and redemption and our hopes of everlasting life can come only through the blood of Christ is not a Christian.'

"And he went on to discuss types of 'Christians,' claiming to be Christians, and yet confusing false doctrines, false precepts, false interpretations of God's Word, with their dubious faith.

"There is no peace, no comfort, no joy in the mere outward formalities of worship, in 'vain conversation' — the devil himself is the best formalist. The mere appearance of piety and devotion is profitless, useless, vain. By nature, he said, all are sinners, all are polluted with sin, from which we can be cleansed only by a divine faith, which we can only gain through the Holy Spirit, in the blood of the Lamb without blemish. And many persons regarded as 'good' by men are abominable in the sight of God.

"And not until we have learned to despair of everything good within ourselves, not until we have recognized the mountains of sin between ourselves and God, can we be Christians, — otherwise, no matter what our professions, we are self-righteous Pharisees.

"This church is a branch of the Missouri Synod, and this service, the pastor told me, was absolutely typical of every service in the Lutheran Church. When Martin Luther made his tremendous protests against materialism and vain ritual in the Church in the sixteenth century, the beginning of light in the Dark Ages of Christianity, retranslating the Bible, this Lutheran faith was born. And if this little Church of Bethany can be taken as an example, the faith of Martin Luther glows as courageously and fearlessly to-day as then.

"It is difficult to convey the reverent simplicity of Rev. Ruehle's sermon. There was no dramatic emphasis, no sensationalism, no shouting and gesticulating, and yet every soul there present listened tensely to the end. And it was 'old-fashioned' — eternal damnation or life everlasting, Christian or heathen, — no comfortable platitudes, no qualifications, no soothing belief 'that we get our hell as we go along,' or that 'goodness prevails' — just plain elemental Christianity: 'God have mercy upon us miserable sinners!'"

It is far from us to claim that in no other church the essentials of salvation are preached. But this can, indeed, be truthfully said to the glory of God, that such preaching is "absolutely typical" of Missouri Synod preaching. Usher them in!

At Kewanee, Ill., Christian preaching in the sectarian pulpits has declined to such a degree that a group of people from the Presbyterian, Methodist, and Baptist churches have

withdrawn their membership and have been meeting for Bible-study privately. "Through one of our members," writes Rev. F. E. Mayer, "they were induced to attend our evening service several weeks ago. A few of them have attended regularly since then. Of the twenty present that evening, every one expressed his surprise that I 'preached the Word of God.' Curiously, several of the men have dropped their connection with the lodge since they have come to an understanding of sin and grace."

Do you observe how the layman "comes in" on this? "Through one of our members" these sheep without a shepherd were brought to our Church. The same opportunity beckons elsewhere. Especially at this season of the year, when new adult classes for church-membership are being organized, our people should assist our pastors in finding contact with searchers for the Truth, who are now receiving stones and scorpions where they ask for bread. Let us raise the voice of our message so loud that all these deceived souls can hear and know where they can find peace of conscience, freedom, salvation! And let our laymen do their share. It is their first duty as missionary Christians. G.

An Urgent Call to Madras.

I.

Our Synod has been called to inaugurate work in Madras, India. The call came from confessing Tamil Lutheran Christians, who formerly were connected with the Leipzig Mission and more recently were under the guidance and care of the Church of Sweden Mission.

When the World War broke out, British India, as a constituent part of the British Empire, was immediately engulfed. German citizens of whatever description were gathered up and ultimately repatriated. In this manner the missions conducted by German mission societies were deprived of their spiritual leaders and came into the hands of other societies and organizations, which in some cases were not even related religiously.

The stations of the Leipzig Mission in India were entrusted to the Church of Sweden Mission. That was a natural procedure, for the managements of the two missions had been in intimate fraternal relations already for many years. The Tamil Lutheran Church trusted its new Mission Board implicitly, believing that the Church of Sweden and the men at the head of the board were genuinely Lutheran.

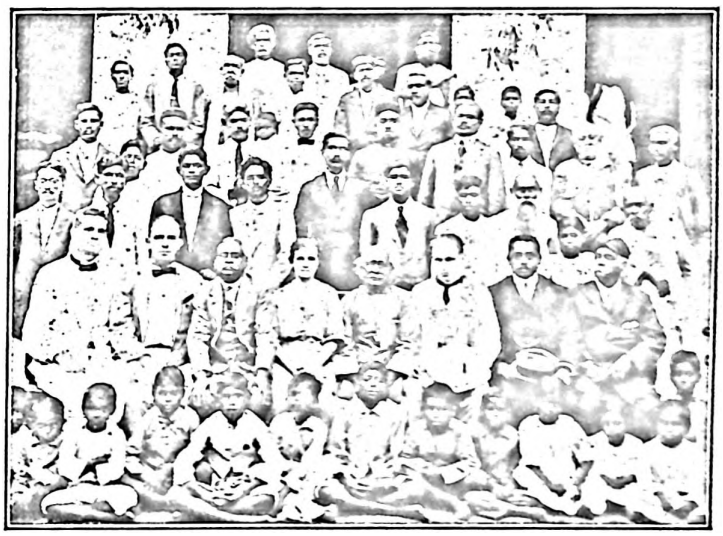
However, they were soon to be disillusioned. In the course of the next few years some of the Tamil men who had been blessed with a clearer understanding of the Word of God noticed that the Swedes were not true to the Scriptures in doctrine and practise. Clearly revealed doctrines were denied, and manifest unscriptural practise was observed.

The matter came to a head at the synod held at Tranquebar, South India, on the 7th and 8th of March, 1921.

From Skara, Sweden, Bishop Danell had come to India as a delegate fully commissioned and empowered by the Home Board. When the Episcopalian Church Mission Society, which is admittedly Reformed in doctrine, in 1921 celebrated its centenary, Bishop Danell joined in the celebration, administered Holy Communion, and himself partook of it in the company of some of the missionaries of that society. And yet the bishop claimed to be a Lutheran and had been sent from Sweden to India to advise with the Tamil Lutherans. Naturally the Tamil Lutherans were astonished and scandalized by this un-Lutheran and unbiblical act. How could a Lutheran, and at that a representative of their own Mission Board, and above all a bishop, participate in the Lord's Supper with those who manifestly and unblushingly denied the real presence of the true body and blood of our gracious Lord Jesus Christ in the bread and wine? They were deeply offended.

Moreover, it is claimed that in the Communion address which he delivered during the synod at Tranquebar on the 8th of March, 1921, the bishop declared that the celebration of the Lord's Supper even as a symbolical act was beneficial.

Furthermore, during that synod a resolution was passed to elect a bishop for the Church of Sweden Mission in India, to which the Tamil Lutheran Church now belonged, and to



Picture Taken on the Occasion of the Dedication of Our New Station at Madras, India, August 18, 1923.

In the second row, immediately back of the children, the following may be pointed out (left to right): Missionary Geo. Kuechle; Missionary J. Harms; Mr. S. Gnanadikam, B. A., L. T., the president of the Tamil Lutheran Church Association; Miss Lula Ellerman, R. N.; Rev. N. Samuel, our Senior Indian pastor and pastor of the Madras congregation; Rev. F. Blaess; immediately back of Miss Ellerman, between her and Rev. Samuel, Mr. A. S. Diviyanadhen, secretary of the Lutheran Church Association. The gentlemen to the right of Missionary Blaess, we take it, are also prominent members of the Madras church.

ordain him at once. Prior to that time there had been no bishop of that kind in this mission in India, neither did the Tamil Lutheran Church as such demand a spiritual head of that description. Many of the Tamil Lutheran Christians were not prepared to accept such a spiritual head. Some of the delegates present at the synod claim that the bishop was forced upon them. It seems, however, that no public protest was lodged against his election and ordination.

But immediately after the synod some of the outraged Tamil Lutheran Christians got together and organized a protest party, which they called "The Lutheran Church Association," of which Mr. S. Gnanadikam, B. A., L. T., was president and Mr. A. S. Diviyanadhen secretary. On the 18th of April, 1921, the four-hundredth anniversary of Luther's heroic confession at the Diet of Worms, these Christian men addressed an exhaustive memorial to the Home Board of the Church of Sweden Mission at Stockholm through the President of the Tamil Evangelical Lutheran Church Council at

Mayavaram, India. The protest was signed by 100 persons from Madras, and by 116 from other South India cities, such as Coimbatore, Trichinopoly, Tanjore, Negapatam, Ootacamund, Bangalore, and the like.

Among other things the protest says: "Till recently it had been our confirmed belief that the Church of Sweden Mission and the Tamil Lutheran Church entrusted to its care were one in matters of faith and doctrine. But this belief was rudely shocked by the startling revelations made by the Home Board delegates, especially in respect to the Lord's Supper, at the extraordinary Tamil Synod held in Tranquebar on the 7th and 8th of March, 1921. Nor was this all. Our belief that we should be left alone at least in matters pertaining to church government was also similarly shaken by the very irregular and objectionable method adopted in getting the question of episcopacy hurriedly settled only a few hours before the consecration of a bishop at the same synod and on the same day. . . . We strongly feel that our true Lutheran faith has been grossly outraged, and that it is no longer possible for us to continue in spiritual fellowship with the Church of Sweden Mission." And again: "It has been our firm conviction that in matters of faith it will be a serious mistake to seek mere outward conformity with other denominations at the sacrifice of the great principles on which we, as Lutherans, ought to take our stand firmly and squarely. We trust that you will also maintain a similar attitude and pray that the Holy Spirit may guide you aright in this momentous matter."

In the process of time an answer came from Sweden, but an answer that plainly showed the un-Lutheran and latitudinarian attitude of the board and of Archbishop Soederblom, who is at the head of that body. Unblushingly the archbishop and his board said: "We feel able under certain circumstances to go to the Lord's Table with Christians of a cognate, though not identical faith. Therefore we value such an action as of the Lambeth Conference's establishing intercommunion with the Swedish Church, although we do not share their dogmatical foundation for it. . . ." And Bishop Danell wrote: "The Swedish Church is convinced that intercommunion between herself and the Church of England is entirely compatible with her standing firm in her evangelical faith, particularly in regard to the Lord's Supper." And touching the censure voiced by the Tamil Lutherans that Anglican bishops had been permitted to lay hands on Swedish bishops on the occasion of their ordination, Bishop Danell, conscious of his office as bishop, sharply calls these Christian men to account when he says: "The disapproval of an installation of a bishop in Sweden in the autumn in which two Anglican bishops took part as assistants cannot but be construed as an attempt to make oneself master of the rules of our Church in a way which is contrary to Evangelical Lutheran humility and to the proper regard for the evangelical liberty of others in respect to outward ceremonies."

What were these protesting Lutherans to do? Were they to permit themselves to be silenced by the high-handed and withal unchristian rejoinder of the Home Board and of Bishop Danell? Having protested in vain, were they now to crucify their conscience and to deny their Lord and His Truth? Loyalty to Christ and to His Word were at stake.

St. Louis, Mo. FREDERICK BRAND.

Editorial.

Our Readers.—The LUTHERAN WITNESS has a large family of readers, and in this large number of readers nearly all differ more or less from one another. It is read by some Roman Catholics, even by Roman Catholic priests; it is read by Protestant ministers of other denominations; it is read by the clergy of the other Lutheran synods; it is read by unbelievers and by separated brethren. Most of our readers, however, are to be found in our own Synod. And even among these latter there are differences. Some of our readers were reared in other churches and have become Lutherans; some have always been Lutherans since their baptism; some live far back in rural districts, where they never hear the whistle of a train or of a steamboat; still others live in large cities. Some of our readers are shut-ins, confined to their rooms by some ailment. There are those who never completed the eighth grade, and there are those who are studying at universities, and some who have a number of degrees, even the highest degrees which a university can bestow. No doubt, many of our readers are still laboring under some misconceptions and prejudices. One thing is certain, that we must provide Christian literature for many different classes of readers, and that naturally some of the matter submitted to our readers is not in every case that which they need, nor is it always acceptable. A Roman Catholic priest wrote us lately that he had enjoyed much of the contents of the paper, but that he felt hurt because of one item against his Church. No doubt, other readers at times meet items in our paper which do not appeal to them. But let all our readers remember that there are others of our subscribers who are instructed and edified by just these very items.

When the Christian minister preaches a sermon on *the rearing of children,* or on *marriage,* or on *employees and employer,* or on *cross-bearing,* or on *death,* or on some other topic, there will always be some to whom his sermon just at that time will be the very thing which they crave, while to others it may be a partial disappointment, because the particular subject of which he speaks is not the one that is of interest or need to them just at that time. Will our readers bear with the WITNESS if some of the matter is not that which appeals to them or is needed by them at that very moment? It may be needed by others, and certainly, as the year passes by, all will be sure to profit by one or the other of the articles. Indeed, it is true that at times even that which does not appeal to us may be very necessary for us. That Roman priest is not the only one who should not ask us to change our matter, but should pray God to change his taste. If you are not interested, keep on reading and pray God that He may create within you a taste and a hunger and an appetite for true, good, wholesome spiritual food such as our periodicals offer. S.

Has Christianity been Tried?—Not only has true Christianity been tried, but all manner of mixtures and adulterations of it, and even counterfeits of it, have been tried. Some believe that popery is Christianity, and because it has failed, they imagine that Christianity has failed. Popery is not Christianity, but antichristianity. It is true, however, that popery has been thoroughly tried. For over a thousand years the Pope has promised to unite Christendom and has failed. Even those millions who acknowledged his supremacy and his lordship gained nothing by such submission but the privilege of paying outrageous taxes in order to support a profligate, luxurious, and depraved Roman court. They saw their money used to spread error and to incite peaceable men to war and persecution. Never has this world seen more bitter and more

bloody wars than during those dark ages when the Pope persuaded almost all of Europe that he alone could keep the world at peace. It is impossible to mention all the cruel wars which were carried on by Roman Catholics against other Roman Catholics while they were paying the Pope enormous taxes in order that he might keep peace. We will point out to our readers only the *Hundred Years' War* waged between England and France from 1339 to 1453. While during this time there were at times suspensions of hostilities and temporary truces, there was no peace, and the only reason why peace was finally established between these two nations was not because the Pope interfered and persuaded them to be at peace, but because England had a civil war on its hands which required its fighting men at home. During this same time, and before and afterward, the Pope himself at times hired soldiers and fought his own subjects. A true history of popery will show that the Pope as a peacemaker has not only been a failure, but has been the greatest war-maker and peace-disturber whom this world has ever seen.

As for true Christianity, that has been tried and found successful in the cases of millions of true Christians. The kingdom of Christ is in each single heart of each of His own people. As He Himself has said: "Neither shall they say, Lo, here! or, Lo, there! For, behold, the kingdom of God is within you." Luke 17, 21. Not only has Christianity been tried, but it has been found successful in every case. We have never heard of a true Christian who declared that he found Christianity a failure. Those who expect Christianity to produce a paradise and a heaven here upon this earth expect the very thing which Christ has told us it would not produce. If Christianity produced a heaven and a paradise here on this earth, it would be a failure; but since it produces the faith within us which is the victory that overcometh the world, and gives to its believers the strength to conquer the world and even death, and has always done this for every true Christian, therefore Christianity has been tried and has always been found successful. S.

Why Go to Church? — The following reasons for going to church have been drawn up by some ingenious person and are now circulating in the press: —

"1. We like to please our friends. You have not a worthy friend who would not be pleased to have you go to church.

"2. The sermon may help you. Daniel Webster said, 'It is a mighty poor sermon that doesn't hit me somewhere.'

"3. It helps us keep in touch with the Eternal Verities. There is danger that God, our lost loved ones, and the future world will be crowded out of our thoughts.

"4. It helps to keep our ideals fresh and high and stimulates us to live up to them.

"5. It encourages an institution that stands for the best things and cannot live without friends and supporters.

"6. It helps us to see things in their right proportions. We need the comprehensive view, which takes in not only dirt and dollars, but also character and eternity.

"7. The reflex action of worship is as inevitable as it is ennobling. One cannot help but grow like that which he reverences, loves, and adores.

"8. Its service appeals to the best sides of our natures; the music to the esthetic, our friends to the social, the sermon to the intellectual, the worship to our oldest and deepest instincts.

"9. The thoughts and speech on high themes, the noble hymns, and dignified music are needed to offset the slang, profanity, and ragtime with which we are daily assaulted."

Is this all? we ask. What would you think of an attempt to induce somebody to eat by advancing reasons like the following: 1. It pleases the cook. 2. It is a delightful variation and diversion. 3. It is a very stimulating performance, etc.? In the above reasons for churchgoing the great fact that we need the Word of God as food for our spiritual life, which is to find its continuance in eternal life, is overlooked. The reader will observe that sin and grace are not mentioned. If we all felt our sinfulness and then realized that help is offered us in the Gospel of Jesus Christ, our spacious churches would be crowded to the doors every Sunday. A.

Proper English substitutes are being sought for terms long familiar to our people in German. In Bulletin No. 8 of the General School Board, Secretary Stellhorn asks whether agreement could not be possible regarding the English term for our Lutheran schools. He says that the School Board favored the idea that some other term be found as a substitute for "parochial school." Also the General Teachers' Conference at River Forest, he says, advocated a change. Several substitutes were suggested at this conference, such as "Christian day-school," "Lutheran Christian day-school," "Lutheran school," and the like.

By all means let us agree on "Christian day-school" in all our public announcements and reports regarding our schools. There is no question but "parochial schools" raises a picture of nuns guiding their little ones to morning mass. Newspaper announcements and all other references in print ought to be: "The Christian day-school of —— congregation reports an enrolment of," etc. We utter no protest against the term "parochial" or "parish-schools," because they are essentially correct; but their implications are not what we want. ("What's in a name?" is a very foolish question.)

The School Board's Bulletin also suggests that we look for a substitute for *Christenlehre*, and that we find a suitable term to describe the preparation for confirmation and those who are being so prepared.

For *Christenlehre* the proper term certainly is "public catechization"; but the phrase is an awkward one and may never become popular. "Catechization" would suffice, we think.

As for the other questions raised, what is the matter with "confirmation class"? We find, however, that in building up adult classes, some of our pastors are using the term "membership class," "church-membership class." Although lacking absolute exactness, there can be no objection to this term. It is less apt to frighten adults away than a term which seems to suggest a large amount of memorizing.

"Catechumen" and "confirmand" are both in good usage as terms for those preparing for communicant membership. G.

"Just Beginning to See the Truth." — "We are just beginning to see the truth of the saying that morals without religion are humanly impossible." The words are quoted from an address by Mr. H. D. W. English, prominent business man of Pittsburgh, Pa., and president of the Sunday-school Association of America. He added: "God grant that we awake to the danger of spiritually starving children before they ruin us who have betrayed them!"

Concerning the American public school system this Christian business man said: "Our educational system about which we boast is turning out young men physically strong and clean, intellectually alert, but without any sense of spiritual sureness. So it really is not the youth's fault." Continuing, he said that the average young man to-day is "a bore to himself, a menace to society, and a loss to God." "The young people increasingly are thinking of the world as inhabited by a lot of intellectual animals, and acting accordingly." Mr. English pointed to the only possible cure of such conditions when he said: "The Church in this situation might well devote major attention to spiritual education. That is its main business. It is fine for the Church to support missions to teach the

heathen, but it won't do as a substitute for teaching its own upgrowing children at home."

It is a remarkable thing that just the Sunday-school leaders are making the strongest pleas for more comprehensive Christian education. After all, not so remarkable. G.

Because they could not challenge him to a duel, the officers of the La Plata Synod in Argentina last spring brought suit against Missionary A. T. Kramer in a local court. The records of this suit are now before us, and we know that the details will interest our readers.

Pastor Kramer has been testifying valiantly in our Argentine church-paper, the *Kirchenbote,* against the un-Lutheran doctrine, lax practise, and sheep-stealing propensities of the so-called United Church, the South American branch of the state-church of Prussia. There was some reaction against this testimony in the La Plata Synod publications and in synodical resolutions warning against the "North American sect" represented by our missionary. His labors were stigmatized as Yankee propaganda, the main purpose of our work in South America being said to be the introduction of North American machinery. The situation had already become highly strained, when the climax came a year ago through an article of Pastor Kramer's in which he reprinted from the daily press a police report which reflected seriously on the character of certain United Church officials. According to this report the print-shop of the La Plata Synod, established in the rear portion of one of their churches, had printed clandestine lottery tickets, issued, it seems, in competition with the state lottery. This print-shop was located between the sacristy and the parsonage. From it also issued the official church organ of the La Plata Synod.

When this article appeared, the president and vice-president of the synod appealed to the courts. In their brief they state that, being clergymen, they could not offer to fight a duel with Rev. Kramer, hence sought justice from the law. This Senor Kramer, they said, represents "the North American sect of Missouri." Through his articles he has "endangered the public peace," and they demand retraction of the statements made about the printing of lottery tickets.

When the case came up for trial, Rev. Kramer submitted his rejoinder in a long Spanish document, in which he points out that according to the Word of God he had to testify against such abuses. Two infidel lawyers had been engaged by the opponents. When Rev. Kramer appealed to the Word of God, the lawyers answered with loud guffaws, and when he called them to account before God for their blasphemies, their merriment knew no bounds.

The decision of the Court was handed down June 4. The case was thrown out on account of the statute of limitations. The La Plata officials now threaten an appeal because they "have reason to believe that Pastor Kramer will continue his attacks until penalties of fine and imprisonment have been assessed."

In his report Rev. Kramer aptly compares the action of his opponents with the accusations raised by the Jews against Paul, Acts 24. There, "the sect of the Nazarenes," here, "the sect of Missouri"; there, the accusation that Paul "was a mover of sedition among all the Jews throughout the world," here, "a fanatic who is endangering the public peace." Quite properly he characterizes as an expression of unchristian hatred the threat of a duel, as well as the employment of infidel scoffers as lawyers in this suit.

With fanatical Catholics discharging firearms into the homes of parochial school teachers in Brazil and with experiences of the kind Missionary Kramer is at present undergoing, it would seem that our Church in South America is in more than one sense a Church built in the midst of conflicts. G.

"What a Friend We Have In Rover!" — Many an unbeliever knows no better song than that; for, say what he will, even the unbeliever needs comfort, and since he does not accept the comfort which God offers, he must needs obtain it elsewhere — from a "healer," or from a lucky charm, or a fortune-teller, or — a dog. We have placed the dog at the bottom of the unbelievers' list; in reality, however, as a comforter he is far more safe than the other three. But it does indicate an awful low level of life when instead of singing, "What a Friend we have in Jesus!" a man or woman has come to sing: "What a friend we have in Rover!" (the dog).

Before getting down to the dog, some of these poor people had pinned their faith to some human being, and when they experienced the deceit and wickedness and the unreliability of the greatest of men, and that, after all, even such a hero as Julius Caesar can become sick of a fever and cry for water like a sick girl, they drop down to the animal, and among the animals the faithful dog is a last resort to many of their kind. Not long ago some noted wealthy woman left her money to be applied to a home and hospital for dogs and said that the more she saw of men and dogs, the less she thought of men and the more she thought of dogs.

Some one has sent us the October number of *Comfort.* In it a writer calls attention to a canine cemetery in the suburbs of Hartsdale, N. Y., a little town nestled in the hills, thirty miles from New York City. Here those who have had dogs of whom they were fond may buy them a burying-place and put up for them a neat headstone. Upon this headstone one finds such inscriptions as these: "My adored Zowie, died August 21, 1917." Upon another stone is found this stanza: —

> I do not cringe from death so much
> Since you are gone, my little friend.
> Thy dear dumb soul will wait for mine,
> However long before the end.

There are many more headstones telling of the wondrous virtues of the dog. The writer in *Comfort* has headed his article with a poem, in which he speaks of the dog at its death turning into a little angel dog and waiting at the gates to the courts of gold for his master. He makes the dog sitting there say: —

> "For I know that my master will come," says he,
> "And when he comes, he will call for me."

It is well for us Christians at times to look upon the fearful abyss of despair and shame into which those fall who forsake the Lord Jesus. God certainly made Peter utter great wisdom when he answered the question of Jesus: "Will ye also go away?" by the counter-question, "Lord, to whom shall we go?" If many another had but given it a thought when tempted to leave Jesus that the road away from Jesus leads to the dogs and to those who are as bad and worse, he would have remained with Jesus.

Several times unbelievers have confessed to the writer of these lines that a dog was to them their most reliable friend. One of these was a married woman, who declared that she had more confidence in her dog than in her husband. All this is bad and sad enough when we speak of unbelievers, but now comes the *Ohio State Journal,* of Columbus, O., dated October 20, 1923, in which we are told that the ladies of a congregation brought their cages containing canaries, mocking-birds, poll-parrots, etc., to church in order to assist at a service, while the Rev. C. Jeffares McCombs preached a sermon on "Unmasked Faces." No doubt, he intended to praise the sincerity of the beast in comparison with the hypocrisy of man.

And when *we* think of what we have escaped because God has called us from such corruption and vileness of this world to be of the number of His saints, should that not move every one of us to say: —

How can I thank Thee, Lord,
For all Thy loving-kindness!

and: —

O Savior, all words are too weak to show
How much to Thy marvelous love I owe!?

S.

Outlook and Review.

Correspondence.

DEDICATION OF THE CHURCH OF OUR REDEEMER, CHICAGO, ILL.

On the 19th Sunday after Trinity the Congregation of Our Redeemer at Chicago, Ill., dedicated its new, capacious, and beautiful house of worship to the service of the Triune God. Long before the hour of the morning service the street before the church was crowded with people who sought to gain entrance. The traffic police had been instructed to allow no automobiles to pass the church during this time. At 10.15 the line of march was formed in the Sunday-school assembly-hall. At the head walked the pastor of the church, the Rev. G. Schuessler, to his right Prof. Martin S. Sommer, the preacher at the morning service; then came the Rev. O. Kreinheder, President of the English District, and Prof. Wm. Dau, the preachers at the afternoon and evening services; thereafter the deacons, the building committee, and the church council of Redeemer Congregation, followed by the vested choir. Upon arriving at the doors of the church, the choir sang a beautiful anthem. The chairman of the building committee with appropriate words delivered the key into the hand of the senior trustee, who, in turn, with fitting words gave it to the pastor. The pastor, speaking the usual solemn words, opened the doors. A hymn of praise was then intoned, and the whole assembly, in an orderly line of march, entered the church singing. When the head of the procession had approached the chancel, one of the attending clergymen placed the Bible on the pulpit, and the others each placed one of the holy vessels upon the altar. The pastors then took their place in the chancel. Hereupon the beautiful new organ led the congregation in the service of dedication. Pastor Schuessler spoke the dedicatory prayer, and Professor Sommer preached the sermon. The church was crowded, every seat being taken, including the large Sunday-school assembly-hall, and many were standing. Besides those who gained entrance several hundred were turned away. Another service followed in the afternoon and still another one in the evening. At each of these the church and Sunday-school were filled to capacity, and many were turned away. Pastor Schuessler writes that during the dedicatory period about ten thousand persons attended the services. The collection amounted to about $9,000. The dedication of this church marks not only the completion of the largest and most imposing Lutheran church-building in America, but the triumph of sound Lutheranism in a most difficult field.

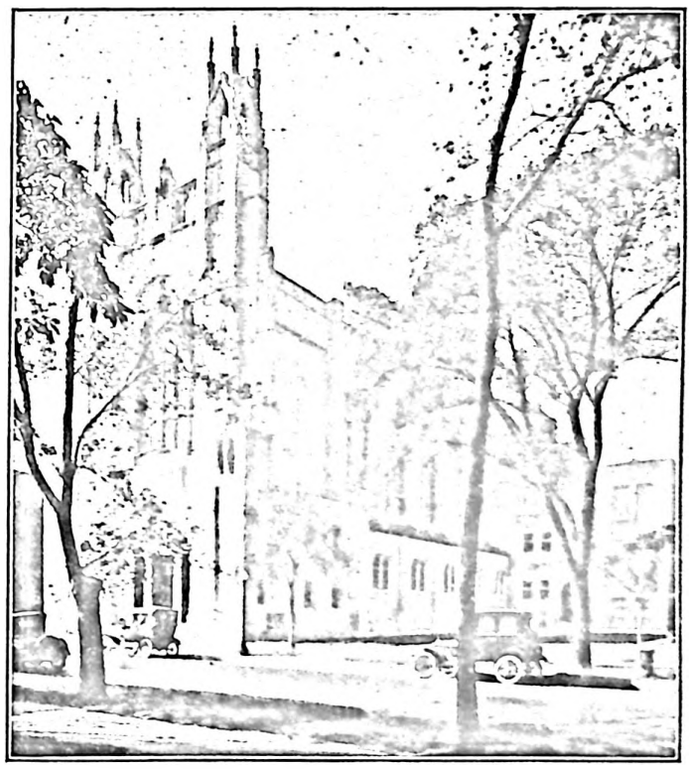
It was just twenty-two years ago that a young pastor named Guido Schuessler opened a small mission in an empty storeroom in Chicago. The venture seemed foolish. Chicago had not yet recovered from the reaction following the World's Columbian Exposition, nor from the panic and various labor troubles of a serious nature, and least of all Englewood, that section of the city where this new mission had been begun. On the Home Missions map it was the No Man's Land of Chicago. Others had tried it and knew.

The young pastor was a man of sound faith, filled with enthusiasm, and he was a forceful preacher. He preached the old Gospel in all its truth and purity and came out uncompromisingly for Simon-pure, one-hundred-per-cent. Lutheranism, of what was called "the extreme Missouri type." From this high ideal he has never deviated.

In a short time the vacant storeroom at Sixty-third Street and Yale Avenue was filled to the very doors. A church, imposing in those days, was erected at Sixty-first Place and Princeton Avenue. From the day of dedication onward it was too small. It was enlarged three times within ten years. But, though seating 1,200 persons when crowded to capacity, it was still too small. Two English services every Sunday morning were tried for a while, and yet the people came. We have seen them occupying every gallery step, the two vestibules, and the stairways to the basement.

Then mission-congregations were cut off. Not less than five such congregations were started within a few years by the mother congregation, which was but sixteen years old when the last of the five was started. But when the fifth daughter congregation was started, there was no appreciable thinning out of the throngs who still attended the parent church. It might be noted that all of the five daughters are strong, self-supporting parishes, with a combined active communicant membership of over fifteen hundred persons and close to three thousand souls.

About five years ago it was decided to sell the "old" church and build a larger one. Three years of hard study and two years of actual building culminated, a few Sundays ago, in the dedication of the great edifice at 6430 Harvard Avenue, not far from the old location.



Church of Our Redeemer, Chicago, Ill.

The style chosen for the new church is based upon late English Perpendicular, the simplicity of which expresses adequately the simplicity of the Lutheran faith — more so, we believe, than the more picturesque and loose exuberance of the French Gothic.

The new building is one of immense size. Photographs of it fail utterly to show the great size of this church. This is due to the colossal scale of the doors and windows. Look at the picture of the church for a moment and imagine two great trucks, loaded high with building materials, driving through the great arched doorway side by side! We have seen just this thing take place. The two towers rise to a height of 110 feet above finished grade. The mighty clearstory openings were almost the despair of the man who filled them with glorious painted glass.

It was a most disheartening thing to try to adapt medieval ideals to ultrapractical, twentieth-century building restrictions. But Pastor Schuessler's proverbial patience and his knowledge of the principles of correct church-planning and design, although often taxed to the limit, never met with complete defeat. "It can't be done," was repeatedly heard from builders, workmen, and artisans. "It must be done!" was the inevitable

reply of Pastor Schuessler, who, in true medieval fashion, was clerk-of-the-works in reality. In the spirit of the old clergymen-builders he supervised every important detail.

Inside the great arched doorway is a spacious narthex, or vestibule, with an equally spacious gallery over it. There are likewise galleries over each transept. Separating narthex from nave is a traceried screen of oak, with most interesting glass between the mullions, heavily leaded, and the glass itself all of the craqueled, rippled, or English Antique kind.

The nave of the church is vast. No picture can do it justice. The nave is 71 feet high. Within it a seven-story apartment house could be erected. The group of organ-pipes has an organ with 46 speaking stops back of them, three times the number found in the average church organ. The great windows contain over four thousand square feet of painted glass.

The glass is remarkable. It was made by R. Toland Wright, of Cleveland, whose work is too well known to need more than mention. The clearstory windows are of an all-over grisaille pattern. In the twenty aisle windows below are a number of most strikingly original scenes from the life of our Savior. There is not a square inch of opalescent glass in all the church. The glass is not realistic, it is purely decorative. Words cannot describe the apocalyptic grandeur of this glass when the sun bursts through it.

The chancel is the crowning feature of the whole church. There is a fine altar of beautiful marbles. Upon the throne of the retable rests an exquisitely wrought cross, containing the symbols of our Lord and the four evangelists. Flanking this are six great candlesticks, bearing genuine candles. On the front of the altar is the I. H. S. monogram.

Back of the altar is a dossal curtain of rich fabric, divided into panels and surmounted by a fine canopy bearing heraldic shields. At each end of the altar is something altogether new among Lutherans, but eminently proper: two riddle curtains, symbolical of the veil of the Temple rent in twain and of the New Dispensation of Grace. The chancel is paneled with rich woodwork, hand-carved. Shields bearing the Passion symbols are used effectively. Clergy seats are recessed into the side-walls, screened by the triumphal arch's pilasters. When the elaborately carved crestings are in place, — which will be done within a week or two, — the chancel will be, by all odds, the richest and finest in any Lutheran church in America. Over the altar, high above the floor, is a window in painted glass that is truly marvelous. It pictures the events of the Passion, from the crucifixion to the Lord in glory. Another window of great interest is the one that illustrates that grandest of all ancient Christian hymns of praise, the *Te Deum*.

The pulpit is a work of art in itself and of heroic size, worthy of a church of great proportions. It is splendidly carved. An interesting feature is found in the statues of Luther and Walther on the entrance steps to the pulpit. The lectern stands on the corresponding side on the south. The floor of the chancel, the aisles, and the narthex is paved with imported Welsh quarry tiles, interspersed with beautiful Moravians.

All wood-carvings and the furniture of the chancel were designed by Mr. Hervey Flint, for twenty-five years a designer for the celebrated English architects, the late G. F. Bodley and the late Thomas Garner. He did it as a special favor to his friend, Pastor Schuessler.

The church seats about 2,000 persons, including the three galleries and the transepts. When needed, the narthex may be opened up, and the side-aisles (between the clearstory pillars and the walls) likewise may be filled with chairs. An extended transept on the north likewise can be utilized on two levels, bringing many more persons in range of the speaker's voice. On the Sunday following the dedication four thousand people were crowded into this church. It is by far the largest, in its seating and standing-room capacity, of any Lutheran church in America. And, strange to say, this great church promises to be none too large for the congregation that assembles there from Sunday to Sunday.

Redeemer Church and its history prove what many persons have been saying for years: that the Lord will bless richly those who stand firmly, through thick and thin, for sound principles. But the Lord will never bless compromise. Wherever Lutheranism has failed in the past, it has been because of compromise. Diluted Lutheranism is as nauseating as any diluted thing can be. Let people who clamor for a sectarianized Lutheranism remember the histories of such congregations as Redeemer, Chicago, and of many others who have upheld one-hundred-per-cent. conservative Lutheranism in these days of chaos and dissolution.

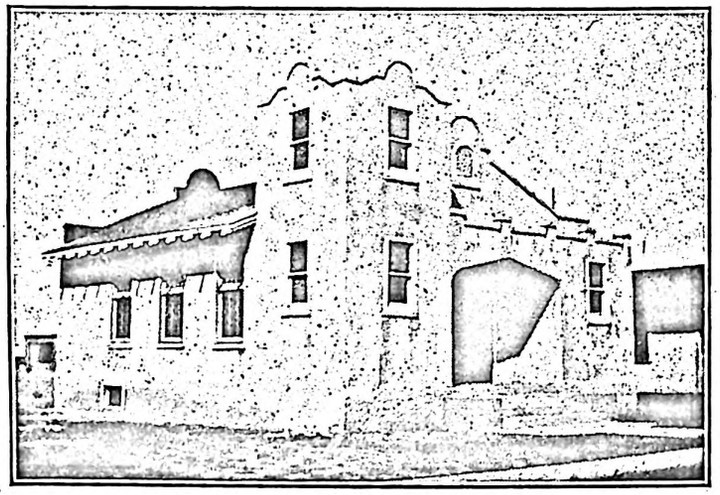
HUPHANTES.

OUR MISSION AT AMARILLO, TEX.

The 5th of August was a day of rejoicing for the little handful of Lutherans at Amarillo, for on that day they were able to dedicate their newly erected chapel. This chapel is situated in San Jacinto Heights, in the western section of the city. Its dimensions are 26×34 feet, with a tower 24 feet high. The basement, 26×14 feet, will be used for school purposes. The chapel is built of stucco. It makes such a fine appearance and is so inviting that the writer, who assisted at the dedication, could not but feel attracted to it. The accompanying cut gives the reader an idea of how the chapel looks; but no cut can do full justice to it. It must be seen in its setting.

Our first attempt at starting a mission in Amarillo was made in March of 1909. The report on missions in Texas said that a city of the size of Amarillo ought to have a missionary of its own. The fact was also emphasized that we ought to have a chapel for our services. This was in 1909, and the population of Amarillo at that time was less than 10,000.

Meanwhile the town grew, but the fortunes of our mission did not rise, owing to so many circumstances that it would be impossible to catalog them all. People who had been found



Chapel at San Jacinto Heights, Amarillo, Tex.

moved away, others who came to the city were not looked up, and one missionary after another was placed in charge of the mission. At times Amarillo disappeared altogether from the list of places served through our Board of Missions.

And yet Amarillo is a town of no mean importance. It is the metropolis of the Panhandle of Texas, with a population, at present, of about 20,000: Three great railroads radiating in six directions give it control of a vast territory. It is the banking and cattle center for that part of the State. Situated at an altitude of 3,600 feet, it has a bracing, wholesome climate, especially favorable to such as suffer with asthma. The citizens are enterprising, and they have made it a beautiful town, practically without slums, as far as the writer could observe. Railroad shops, smelteries, and other industries are found here.

The Board of Missions of the Texas District has long had its eye on Amarillo. It had learned that, notwithstanding the fact that several large churches are to be found here, at least 50 per cent. of the population is unchurched. Besides, Amarillo ought to be the strategical center of our work in that part of the State. Our former missionary, the Rev. O. P. Hinge, had indeed gathered a very small congregation of Lutherans; a lot had been purchased in San Jacinto Heights; but because he had to serve so many other places, he could come to this place only occasionally, on a Sunday afternoon. It was plain, Amarillo needed a good man, who would be able to give his full time to this mission.

The Board finally secured the services of a very able man in the person of the Rev. Theo. H. Evers. He addressed himself to his task with great energy and skill and soon found that the

prospects were bright, provided a chapel could be secured, for it was impossible that the people living in the Heights could attend afternoon services down town. A Sunday-school especially was out of the question. So he urged upon the Board the necessity of erecting a chapel there at once. While the Board was losing valuable time in its efforts to raise the money needed for a chapel, a certain denomination in Amarillo heard of the work of our missionary and, being powerful and wealthy, erected a Sunday-school building in the very territory of our prospective mission.

But neither the Board nor the missionary were daunted by this unforeseen occurrence. The money, $2,550, was at last secured through the efforts of the General Church Extension Board, and the chapel was built. Mr. Jake Tiefel, a member of our mission at Hereford, was the architect. Rev. Evers is now hard at work. It is going to be a long, hard pull, and yet he already reports that people are beginning to take an interest in the Lutheran mission. And there is no apparent reason why our mission should not be successful.

The particular feature of this mission is that it aims not so much at a possible Lutheran element, — although that, too, is eagerly sought, — but at the winning of the unchurched element of Amarillo. This element is certainly present in sufficient numbers. If the Lutheran Church with its unadulterated Gospel and its truly Biblical polity and discipline can win the unchurched, it ought to do so at Amarillo. And for this reason our work at Amarillo deserves to be watched with especial interest.

Waco, Tex. W. H. Bewie.

AN UNUSUAL CELEBRATION.

Immanuel Lutheran Church at Columbus, Nebr., was the scene of an unusual celebration on October 7. Pastor Herman Miessler completed his fortieth year of active service in that parish. In recognition of this fact Pastor Miessler was accorded a surprise jubilee service by the members of his congregation and visitors from neighboring congregations. The first intimation which Rev. Miessler had of the plans for the celebration was when, upon entering his vestry for the usual Sunday morning worship, he met President W. Harms of the Northern Nebraska District and was gently advised that Rev. Harms would occupy the pulpit. President Harms delivered a splendid anniversary sermon in German, taking as his text Ps. 19, 10. The afternoon services were conducted in English. Rev. H. Erck, of Leigh, spoke on "The Incomparable Glory of the Gospel Ministry," basing his remarks on Rom. 1, 16.

After the services an elaborate banquet in honor of Rev. and Mrs. Miessler was served in Orpheus Hall by the ladies of the church. More than 500 attended. Pastor J. P. Kuehnert, who acted as toastmaster, accorded due honor to Mrs. Miessler and then called upon other neighboring pastors for addresses.

It was a splendid celebration. H. E.

ATLANTIC DISTRICT PASTORAL CONFERENCE.

The Atlantic District Pastoral Conference met at Trinity Church, Utica, N. Y., from Monday evening, October 15, to Wednesday noon, October 17. About ninety pastors and professors attended. In the opening session Dr. Feth was elected chairman.

Before the conference convened, the Mission Board held a meeting with the missionaries of the District. The missionaries requested the board to hold such meetings regularly in the future.

In the sessions on Monday evening and Tuesday afternoon various committee reports were heard and discussed. On Monday evening Mr. A. C. Stellhorn, Executive Secretary of the General School Board, encouraged the brethren to maintain efficient parochial schools in their congregations. On Tuesday morning Pastor J. Kavasch read a paper on "Causes of Inattention in Church."

Educational and missionary matters formed the items of liveliest interest. With respect to Synod's General Building Fund the brethren were inspired to do their utmost towards raising large contributions in their congregations and to let nothing interfere with this project.

The Home Mission work of our District was reported as progressing very satisfactorily except in a financial respect. Both the Home Mission and the Church Extension treasuries are in urgent need of support.

On Tuesday afternoon Prof. M. Sommer solicited immediate aid for our Foreign Missions in India and China. His words were received with warm appreciation by the brethren.

Tuesday evening an inspiring missionary service was held. Prof. M. Sommer preached a rousing sermon, and Milton Kuolt, a Utica boy graduated from the seminary in St. Louis this June, was ordained as missionary to India. Conference unanimously decided that the sermon of Professor Sommer be printed in the Lutheran Witness and in the *Homiletic Magazine*.

The brethren took occasion on Wednesday morning to celebrate the fiftieth anniversary of Pastor Germann's entry into the ministry. With kind thanks for the hospitality and consideration of pastor and members of Trinity Congregation the conference adjourned Wednesday noon.

Mount Vernon, N. Y. E. C. Hassold.

SILVERTON (CINCINNATI), O.

The mission at Silverton was begun in 1921. To strengthen this little flock, our Lord and Master granted us the privilege of looking into the lodge-evil. It was a trial, but we came out of the difficulty strengthened and determined to keep our slate clean with the rest of our Cincinnati churches.

Mrs. Mehne and Her Six Children.

But so far the encouraging and delightful experiences outnumber the unpleasant. One of these I wish to relate. After six months of instruction in Luther's Catechism we were privileged to confirm Mr. and Mrs. Harry Mehne, parents of six splendid children, on Sunday, September 23, and on the following Sunday, September 30, to baptize their six children. Both services were extremely impressive, and, so it now seems, will bring further results. I am inclosing a picture of Mrs. Mehne with the six children taken on the church-steps after the baptismal service.

How was this family gained for the Church? Through our day-school. Mr. Mehne seemed to have some trouble with one of the teachers of the public school, and about a year ago he asked the undersigned if we would admit his children (three of them) to our school. Having received this assurance, he sent them. After a while these children began asking the parents why it was that they did not go to church, since one of the Commandments says that we should "hold God's Word sacred and gladly hear and learn it." When I went to the house again one day to talk with the parents about the one thing needful, the mother told me that she and her husband had decided to take instruction for confirmation, since it was more than they cared to take upon their consciences to have

their own dear children remind them of their wrongs as they now began to see them. What the missionary had not succeeded in accomplishing by arguments, the Christian day-school effected by its fruits. Oh, let us cherish our schools! They are real workers for Christ's cause.

Cincinnati, O. GEO. H. KASE.

GRANITE CITY, ILL.

Two years ago the two Lutheran congregations of this industrial city opposite St. Louis united into one in order to do the Lord's work more efficiently. The first service of the united church was held September 11, 1921. After a careful study of the opportunities and needs of the reorganized congregation we found our greatest need to be a good Lutheran school. Prompted by our Savior's command to bring our children to Him and remembering the words of Luther: "When the number of schools increase, the integrity of the Church is assured, and its doctrine will remain pure. . . . For the sake of the Church we must have and maintain Christian schools," we resolved to establish a school in which religious education and Christian training constitute the chief part of the daily program.

The Lord, who will have all to come to the knowledge of the truth, has heard our prayers and blessed our efforts. Candidate H. C. Rupprecht of River Forest accepted our call and opened the school September 4. "Not enough desks," was his report after the first day's work. Needless to say, we supplied the necessary desks for our 48 pupils, nor did we fail to arrange for a special service of prayer and thanksgiving. May God protect and prosper our schools! O. ROTHE.

CITY MISSION, ST. LOUIS, MO.

On September 30 we had the pleasure of baptizing two Chinese children at our Lutheran City Mission Chapel. With the approval of the parents, Oscar and Florence Sunn, pupils of our Mission School, were received into the Christian Church. Their sister Ruby will be baptized in the near future.

H. W. HOLLS, *City Missionary.*

EVANS, IOWA.

Evans is a coal-mining camp of several hundred people. The population is made up of Slavonians and negroes — at least 75 per cent. of the population. No preacher ever sees the town but the undersigned Lutheran missionary. He is there every Wednesday, rain or shine. What does he do? First he makes house-calls — at the home (?) of a rank infidel, or at a house belonging to the man whose Christless secret order is "church enough for him," or at the humble little hut of some true Christians hoping from day to day that God will send them a shepherd.

Old Uncle and Auntie Brown, living down by the tracks, not far from the coal-dump, are an example of this last mentioned class. Old Brown said the last time I saw him: "I sho' likes t' heah ya talk about de Lord! I cain't read, and it's so comfortin' to heah His Word."

From four to five in the afternoon a class of nine children is instructed in Bible History and in the chief doctrines of Scriptures. The children range from five to fourteen years. Two are Lutherans, the rest ——? We hope to make Christians of them. Several of the class are colored. The School Board of Evans has given us permission to use the schoolroom for our instruction.

At six o'clock the "class" for confirmation meets. One young man is enrolled. His father, however, a former Catholic, is also much inclined to become a Lutheran.

At seven o'clock in the evening we have services. A dozen of the hearers have had *all* their religious training in Slavonian and are unfamiliar with the English terms. The missionary uses an interpreter, who must read the text in the Slavonian tongue for the pastor, and then be prepared to answer the questions of the preacher during the sermon, such as, "How do you say 'Pharisee and publican' in Slavonian?" After the interpreter says: "Pharisaeus — publikan," the preacher proceeds with the sermon.

Does the work pay? The Gospel of Christ is a power unto salvation. TH. SCHLIEPSIEK, in *Iowa District News.*

COMMUNITY CENSUS AT WOODLAND, CAL.

"Woodland takes community census." Why should our Missouri Lutherans not participate? But the preliminary meeting was opened with a prayer, and the Lutheran minister was called upon. We frankly declared that our Lutheran Church never takes part in joint prayers or services of other denominations. The secretary of the Y. M. C. A. stammered a prayer. Thereupon we gave them a brief, but thorough instruction as regards community prayers: that we Missouri Lutherans are not at all against union, but decidedly against unionism without unity; that this is not stubbornness, but simple consistency and in accord with Scripture. Represented were: Catholics, Baptists, Methodists, Lutherans, and Y. M. C. A.

I could simply have walked out, but I thought it wouldn't hurt to improve such an opportunity to let them know who and what we are, and that we are there; also, that it is not stubbornness on our part, but a matter of conscience; also, to show them that, if any are interested in mission-work and in finding the unchurched in order to bring them the Gospel, our Lutheran Church is there. Six of us went to the meeting to help arrange the census, against only seven of all the other churches. One of our members is on the committee to divide the town into districts and to receive the signed cards. Let us hope we'll get a goodly number. We are working hard here and apparently with success.

Woodland, Cal. A. W. KAISER.

NOTES AND NEWS.

Herod, Pilate, and Caiaphas had a love-feast the other day at Olean, N. Y., when Olean Council No. 338, Knights of Columbus, presented Rev. G. R. Williamson, D. D., former pastor of the First Methodist Episcopal Church, with a thirty-second degree Masonic ring.

The death of Dr. V. G. A. Tressler, dean of Hamma Divinity School of Springfield, O., was reported in September. Dr. Tressler was a noted lecturer, possessing a remarkable command of language. He it was that coined the phrase: "The Merger — let us merge the best and submerge the rest." He was a thirty-second degree Mason.

Beware of circulars of St. Joseph's Convent sent out from Charlottenburg, Germany, by certain Catholic nuns. We have our regular channels of benevolence in Europe by which we are endeavoring to aid the poor regardless of creed. Send your donations to American Lutheran Board for Relief in Europe, 208 E. 61st St., New York, N. Y.

Concerning the doctrine of the Immaculate Conception, which means that the Virgin Mary was conceived without sin, the *New World* (Catholic) denies that a "new doctrine" was proposed by the Council of 1854, and adds: "The Church had always believed it." This is simply not true. St. Bernard, in the twelfth century, opposed this doctrine. Luke 2, 24 (compare Lev. 12, 8) proves that Mary was not sinless.

A correspondent asks the position of the Missouri Synod on divorce. We hold the Scriptural doctrine that there is one valid reason for divorce — adultery, and that, when by desertion the marriage-bond is broken, the innocent party may have this fact established by law. Concerning remarriage: The marriage of improperly divorced persons during the lifetime of the innocent party cannot be solemnized by our pastors.

Zion School in St. Louis has purchased a piece of property adjoining the school. The upper flat of the house is occupied by the janitor. The lower floor is arranged for the kindergarten (these two rooms are also used for Sunday-school work), contains the office where the teachers have their regular meetings, and where the secretary of the school works every afternoon, and has a school clinic, which was equipped at a cost of $300.

The first reports of Archbishop Soederblom's speech-making are coming in. At present the Lutheran prelate's batting average is about 119. He missed his first chance when in Trinity Church at New York he preached a "beautiful sermon" which avoided all reference to the fundamental doctrines. The *Lutheran Standard* (Ohio Synod) correspondent who heard it writes: "He will have other opportunities, but not another so great as this, and — we say it unwillingly — his passing by the first opportunity to bear witness to the faith looks ominous."

Rev. A. F. Meyer, Yonkers, N. Y., who is ministering to the Lutheran boys at Columbia University and New York Uni-

versity, writes: "The greatest trouble in doing this work successfully is to get the names of our students." East and West are alike in this, that boys and girls, so carefully trained in the home-church, become victims of neglect as soon as they attend a university. At a time when they need the church most, a penny postal card seems too expensive to give them what they need. This remains first of the Seven Mysteries of the Missouri Synod.

The heathenism of Freemasonry often sticks out so plainly that he who runs may read. Thus the *Bulletin* of the Grand Lodge of Iowa, October, 1923, page 125, says: "There are many worthy people, intelligent enough and erudite in many things, who, when it comes to things of what they call religion, still talk about 'streets of gold' and 'gates of pearl' and 'white robes' and 'golden crowns and harps' and all the fantasy of Oriental allegory as if it were really veritable fact and part of the substance of faith. Nothing is sadder than a selfish religion that teaches us that the one great thing in life is to save ourselves, — to get right with God, — to make sure of our individual salvation in the face of an uncertain future of weal or woe."

Having been Bible-starved for a thousand years, the Russians are now flocking to the Bible classes established by the Russian Bible Union of New York. An agent of the Union writes: "It will surprise our readers to know that we sometimes have to dismiss the meetings as many as three and four times. We even say good-by to the people so that they will leave, but they will not. If our meeting begins about eight o'clock, it is dismissed at ten o'clock. But the people make no stir to go — they have experienced a working of God in their hearts. So the meeting goes on for another hour, and still they do not go. Then we continue for one hour more and dismiss the meeting again. No one goes! As long as the missionary holds the Word of God in his hand and will teach them, they will listen."

G.

Religious Press.

SO MANY BIBLES, BUT —.

"I speak with a heavy heart," said the Bishop of Birmingham, "for although I have referred to the growing fabric of Biblical knowledge, I am depressed by the fact that there is at the same time a neglect of the study of the Bible by the ordinary Christian of all denominations. I believe that Biblical criticism and the questions which it has raised are used as an excuse and, in combination with other causes, have made ordinary Christians read the Bible less than they once did. The ignorance of Scripture shown by boys and girls at school is most disheartening. In our most refined homes, where there is the least excuse for it, this great neglect is found, and as far as I can make out, it exists among all denominations."

And the celebrated Bible scholar R. C. Moulton writes: "We have done almost everything that is possible with these Hebrew and Greek writings. We have overlaid them, clause by clause, with exhaustive commentaries; we have translated them, revised the translations, and quarreled over the revisions; we have discussed authenticity and inspiration and suggested textual history with colored type; we have mechanically divided the whole into chapters and verses and sought texts to memorize and quote; we have epitomized into handbooks and extracted school-lessons; we have recast from the feminine point of view and even from the standpoint of the next century. There is yet one thing left to do with the Bible: *simply to read it.*"

Yes, we have plenty of Bibles and Testaments, but we hardly get much benefit from them. The scholars are engaged in all kinds of questions and investigations about the Bible, and they make so much noise about it that people think their doings are the really important thing. And then there are so many other things to read and to do. The daily papers have to be read; for how can one otherwise keep up with the times? Everybody keeps a magazine or a dozen; one must read them. Then there are so many meetings, religious and social, not to speak of business meetings. Really, now, one can't find any time to read the Bible and think it over. Satan has found another way to take the Bible out of the lives of men: he uses the Pope for the Catholics, but for the Protestants he has a whole army of helpers. But he is determined that it shall not be read. — *Atlantic District Bulletin.*

Lutheran Laymen's League.

AN L. L. L. MEMBER ON THE BUILDING PROGRAM.

Mr. John P. Baden, of Independence, Kans., writes: "I find that the seeds sown by the L. L. L. some three or four years ago are bearing great fruits towards the collection for the synodical building program. I predict that if all congregations have their collection on November 25, the amount appropriated by Synod will be subscribed."

THE L. L. L. MEMBERSHIP COMMITTEE MEETS.

The Organization and Membership Committee of the L. L. L. met at St. Louis on October 19. On account of Synod's collection for the building program, the L. L. L. had postponed its efforts to increase its membership. The committee outlined some plans of procedure for the future. The plans will later be made known through the columns of the WITNESS.

Mr. L. F. Volkman, 2106 S. Compton Ave., St. Louis, is chairman of the committee.

New Publications.

Lessons in the Small Catechism of Dr. Martin Luther. For the Senior Department of Lutheran Sunday-schools and for General Use. By *Geo. Mezger.* Concordia Publishing House, St. Louis, Mo. Price, 90 cts.

This little book is exactly what its title claims for it: Lessons in the Small Catechism of Dr. Martin Luther. It is not trying to give us an explanation of an explanation of Luther's explanation of the Catechism, but it gives us lessons in the Small Catechism of Dr. Martin Luther. We have examined these pages rather carefully and must confess that we were delighted with its method, arrangement, and diction. The diction is the American vernacular, chaste, simple, and *precise.* There are fifty-one lessons, including a number of review lessons. These review lessons are not mechanically thrust in at the close of every chief part. For the Ten Commandments there is but one review lesson. For the Second Article alone there are two review lessons, and for the Third Article there are two review lessons, so that there are five review lessons upon the Creed, where there is but one review lesson for the Ten Commandments. Even this indicates with how much theological, psychological, and catechetical acumen the material was appraised and dealt with. In every lesson there is included the text of Luther's Small Catechism, together with Luther's explanation, followed by a simple exposition which calls attention to Luther's meaning. This exposition is followed by a brief summary, a few texts to be memorized, and a series of carefully constructed questions upon the entire lesson. We do not hesitate to predict that this little book will help many a teacher, Sunday-school teacher, and minister to teach Martin Luther's Small Catechism with more success and with better results. That must ever be the one aim of all those whose duty it is to teach religion to the young and unlearned, to inculcate Martin Luther's Small Catechism with all the skill and force which they are capable of employing. Whoever has learned Martin Luther's Small Catechism has learned the best that is in the Bible. The *text* of Martin Luther's Catechism, let us remember, is simply an extract from the Bible. The Catechism is therefore not a book outside of the Bible, but an extract of the Bible, an abridged Bible, to which has been added the word of explanation, emphasis, and illustration of the confessing Church.

On the title-page we are told that the book is intended also for general use. Under this head we would include young people's societies and also the home. Those who conduct family devotion change from one book to another at times. Here is a book that might be used very profitably also in family devotion: especially in those homes where devotion is held in the morning and in the evening, the Bible might be read during the one and this book during the other. In conclusion, we would call attention to the fact that Dr. Mezger has kept the theological apparatus entirely out of sight, but presents the deepest and highest things of our holy religion in such few, simple, and precise words, that even the weak and simple may readily learn to think and confess the truth concerning the essentials of the Christian religion. In our opinion it is the most serviceable book of this nature on the market to-day. S.

Proceedings of the Thirty-Second Regular Meeting of the Ev. Luth. Synod of Missouri, Ohio, and Other States, assembled at Fort Wayne, Ind., June 20—29, 1923. Concordia Publishing House, St. Louis, Mo. Price, 75 cts.

It is hardly necessary to say much in recommendation of the official minutes of Synod's meeting in Fort Wayne, June 20—29.

Every one who wishes to be informed upon the actions taken at this session should have these minutes. It is true, they are also published in German, but, after all, a comparison of the English version with the German is worth while. S.

Verhandlungen der Synode der Ev.-Luth. Freikirche in Sachsen und andern Staaten bei ihrer 45. Jahresversammlung in Steeden, Anno Domini 1923. Verlag des Schriftenvereins (E. Klaerner), Zwickau, Sachsen. 74 pages, 5½×8½. Price, 30 cts.

Our European Free Church met at Steeden during the month of July. The delegates were quartered in the mother congregation of the Free Church. In this congregation labored the sainted Father Brunn, to whom our Synod is forever indebted for much support during the early decades of her history. In his synodical address, President Loeffler made suitable reference to the quadricentennial of the martyrdom of Henry Voes and John Esche, two faithful Lutherans, who were burned alive at Brussels, July 1, 1523. The President's annual report contains a great amount of interesting information. Synod resolved to reprint Dr. Walther's *Rechte Gestalt* as being the most valuable document for distribution during the present state of religious confusion in Germany. Naturally, with the depressed state of German industry and the depreciation of German money, financial matters occupied much of the time. We note that in spite of the impoverishment of Germany the Free Church congregations raised one-third of the salaries of their pastors; the other two-thirds were the gift of the Missouri Synod. The statistics show that the Free Church is now laboring in 426 localities, of which 121 are preaching-stations. It numbers 7,938 souls (an increase of 679), 5,491 communicants (increase, 520), 1,555 school-children (increase, 253).

The synodical essay was read by Rev. J. M. Michael of Denmark, his subject being, "The Signs of Judgment Day." This essay may be had in a separate reprint for 15 cents. G.

Night and Morning. The story of an exile. By *Karl F. Hempfing.* Adapted from the German by the *Rev. Karl Kretzmann.* 238 pages, 5½×7½. Price, $1.25.

When the Christ-Child Comes. Christmas-stories for ages twelve to fifteen. Collected by *Karl Kretzmann.* 128 pages, 5×7½. Price, 50 cts.

Peace on Earth. Stories for the Holidays. Ages twelve to fifteen. Collected by *Karl Kretzmann.* 128 pages, 5×7½. Price, 50 cts.

Commit Thy Way unto the Lord, and other stories, some serious, others merry. Ages eight to ten. Gathered from many sources by *Th. Graebner.* 96 pages, 4¾×7. Price, 25 cts.

Faithful and True. A story by *L. Haarbeck.* Ages ten to twelve. 96 pages, 4¾×7. Price, 25 cts.

Golden Hours. By *Uncle Timothy* (*Prof. Th. Graebner*). Ages five to seven. 64 pages, 6¼×8¼. Price, 25 cts.

The above-mentioned books may be ordered from Concordia Publishing House, St. Louis, Mo.

Among the American publication houses which have without denominational connection served the Lutheran Church faithfully and efficiently, the house of Ernst Kaufmann is one of the oldest in point of service and to the present day maintains a splendid record. Mr. Gustave Kaufmann, the present head of the firm, is a member of one of our churches on Long Island, and those who know him best appreciate most highly his qualities as a Christian business man. These many years he has annually produced in his printing-house and bindery in Baden, Germany, juveniles of every description, which have gladdened the hearts of hundreds of thousands on Christmas Eve. The latest additions to this noble series of juveniles are listed above. The story of an exile is told in *Night and Morning* by Karl F. E. Hempfing, freely translated by Rev. Karl Kretzmann of Orange, N. J. Both the translator and printer have done their work exceedingly well. A similar collection of short stories, *When the Christ-child Comes*, contains Christmas-stories by American and German authors, likewise collected and translated by Rev. Kretzmann. A similar collection is *Peace on Earth.* Both these books are beautifully illustrated. For smaller children *Faithful and True*, by Haarbeck, will prove attractive. Stories merry and serious, interwoven with sacred narrative and poetry, make up the neat volume *Commit Thy Way unto the Lord* by Th. Graebner, illustrated with color-type pictures. *Golden Hours* is a collection of stories and poems for the little ones, tastily illustrated. The bindings of these various books are such as to make them very attractive as gifts for Sunday-schools and day-schools. G.

The Neighbors at the Brook. A story for children. By *Margarete Lenk.* Published and printed by Johannes Herrmann, Zwickau, Saxony. 32 pages, 6¼×9. Price, 20 cts.

The Life of Our Savior. Twenty-three Bible illustrations by *Julius Schnorr von Carolsfeld.* With accompanying Bible-texts. 48 pages, 6½×7½. Price, 15 cts.

A Margarete Lenk story, translated into English, is offered in the first title. The second is a reprint of the well-known Schnorr von Carolsfeld drawings with English text. G.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District President: —

On 10th Sunday after Trinity: *Cand. F. Haedicke* in Concordia Church, Chicago, Ill., by Pastor A. E. Reinke.

Ordained and installed under authorization of the respective District Presidents: —

On 11th Sunday after Trinity: *Cand. P. Burgdorf* at Grand Rapids and Cohasset, Minn., by Pastor H. E. Klinkenberg.

On 13th Sunday after Trinity: *Cand. W. Schreiner* at Guymore, Okla., by Pastor W. F. Hilst. — *Cand. D. C. Hennig* at Grandfield, Okla., by Pastor P. Kaiser.

On 14th Sunday after Trinity: *Cand. W. A. Zemke* in St. Matthew's Church, Napoleon, N. Dak., and in Trinity Church, King, N. Dak., by Pastor A. J. Horn.

On 16th Sunday after Trinity: *Cand. E. G. Claus* in Peace Church, Barney, N. Dak., by Pastor P. T. Hinck.

On 18th Sunday after Trinity: *Cand. H. Hartner* in Concordia Church, Stoneham, Colo., by Pastor O. K. Hensel. — *Cand. A. Ruff* at Loraine, Tex., by Pastor A. J. F. Meier.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 15th Sunday after Trinity: The *Rev. H. C. Schreck* in Zion Church, Pinckneyville, Ill., by Pastor F. Schneider. — The *Rev. F. A. Miller* in St. John's Church, Roblin, Man., Can., and in the congregation at Grandview, Man., Can., by Pastor A. Erthal.

On 18th Sunday after Trinity: The *Rev. E. Bliss* at Logan and Sugar Grove, O., by Pastor C. A. Kaumeyer.

On 19th Sunday after Trinity: The *Rev. H. Werning* at Blair, Nebr., by Pastor G. W. Wolter. — The *Rev. W. Menzel* in Trinity Church, Cordelia, Cal., by Pastor G. Mieger. — The *Rev. O. H. Hoemann* in St. John's Church, Battle Creek, Iowa, by Pastor J. H. Iversen. — The *Rev. J. Steinmeyer* in St. Paul's Church, Pipestone, Minn., by Pastor J. Buelow. — The *Rev. P. Succop* at Hamlin, N. Y., by Pastor emeritus G. Muehlhaeuser.

On 20th Sunday after Trinity: The *Rev. J. Bertram* in St. Paul's Church, Fort Dodge, Iowa, by Pastor H. C. Koepke. — The *Rev. A. C. Klammer* in St. John's Church, Good Thunder, Minn., by Pastor V. E. Schroeder. — The *Rev. E. J. Friedrich* in St. Paul's Church, Cleveland, O., by Pastor P. Schwan.

B. *Teachers:*

On 11th Sunday after Trinity: *Teacher F. Wagner* in St. Paul's Church, Freeman, S. Dak., by Pastor G. H. Steffen.

On 12th Sunday after Trinity: *Teacher M. E. Lorenz* in St. Luke's Church, St. Louis, Mo., by Pastor E. Duever.

On 17th Sunday after Trinity: *Teacher W. F. Ruehle* in Zion Church, Lyons, Ill., by Pastor M. Nickel.

On 20th Sunday after Trinity: *Teacher W. A. Nuernberg* in St. Peter's Church, Bonifacius, Minn., by Pastor P. Beck.

Corner-Stone Laying.

The following churches laid the corner-stone of their new church: —

On 4th Sunday after Trinity: St. James's, *Munger*, Mich. (the Rev. E. F. Hutfilz, pastor). — On 19th Sunday after Trinity: Bethesda, *Hot Springs*, S. Dak. (the Rev. E. E. Foelber, pastor). — On 20th Sunday after Trinity: Trinity, *West Chicago*, Ill. (the Rev. L. Gresens, pastor).

Dedications.

Dedicated to the service of God: —

Churches. — On 19th Sunday after Trinity: St. Paul's, *Williamsburg*, Iowa (the Rev. H. P. Greif, pastor). St. John's, *Idaho Falls*, Idaho (the Rev. F. C. Braun, pastor).

School. — On 15th Sunday after Trinity: Zion, *Marysville*, Nebr. (the Rev. W. F. Rittamel, pastor).

Organ. — On 19th Sunday after Trinity: The organ at *Morrison*, Ill. (the Rev. O. Schumacher, pastor).

Anniversaries.

The following churches celebrated anniversaries: —

On 13th Sunday after Trinity: St. John's, *Sayville*, N. Y. (the Rev. O. Graesser, Jr., pastor), the 30th. — On 18th Sunday after Trinity: St. Paul's *Frankenlust*, Mich. (the Rev. J. G. Nuechterlein, pastor), the 75th. — On 20th Sunday after Trinity: St. John's, *Chester*, Nebr. (the Rev. W. H. Becker, pastor), the 25th.

Conference Notices.

The Northern Ohio Teachers' Conference will meet, *D. v.*, November 8 to 10 at Cleveland, O. Requests for quarters should be sent to John Ehlers, 632 E. 123d St., Cleveland, O. H. L. BODE, *Sec.*

The second conference of all those engaged in teaching in the *Northern Illinois District* will be held on Friday after Thanksgiving, November 30, in Immanuel School, Dundee, Ill. Since the membership of this body is very large, we beg all the colleagues to inform Mr. K. Roemer, 1 Van Buren St., Dundee, Ill., of their coming not later than November 17. For those colleagues who cannot make connections in Chicago so as to be in Dundee at 10 A. M., sleeping accommodations will be furnished in Lutheran homes if they inform Mr. Roemer of their coming in time. For special travel arrangements from Chicago write to Mr. W. F. Diener, 3445 Bosworth Ave., Chicago, Ill. M. J. WEISS, *Sec.*

Result of Elections.

Assistant Professor *Rev. H. C. Engelbrecht* has been elected to the chair of History and English at Concordia Institute, Bronxville, N. Y. OTTO SIEKER, *Secretary, Electoral College.*

The *Rev. F. W. Weidmann* has been elected Executive Secretary of the General Church Extension Board.

THE GENERAL CHURCH EXTENSION BOARD,
per W. HALLERBERG.

Candidates for the Office of Second Immigrant Missionary at New York City.

The following candidates have been nominated: —

Rev. Th. Blanken, by St. Peter's Church, Gilberts, Ill.; by Trinity Church, Huntley, Ill.; by Immanuel Church, Dundee, Ill.; by Immanuel Church, Crystal Lake, Ill.

Rev. A. G. Dick, by St. Paul's Church, Beatrice, Nebr.; by St. Peter's Church, Holyrood, Kans.; by St. John's Church, Lowemont, Kans.; by St. John's Church, Corning, Mo.; by Trinity Church, Hanover, Kans.

Rev. J. Graebner, by St. Peter's Church, St. Paul, Minn.

Rev. H. E. Jacobs, by Immanuel Church, New York City; by St. Paul's Church, New York City.

Rev. E. G. Jehn, by St. Peter's Church, Wentworth, S. Dak.

Rev. M. C. Kretzmann, by Trinity Church, Grantwood, N. J.; by Trinity Church, Schenectady, N. Y.; by St. Matthew's Church, Albany, N. Y.

Teacher H. J. Kretzschmar, by Immanuel Church, Town Meadows, Minn.

Rev. F. G. Kuehnert, by St. James's Church, Chicago, Ill.; by St. John's Church, Bloomfield, N. J.

Rev. F. A. C. Meyer, by St. Michael's Church, Wolcottsville, N. Y.

Rev. A. L. Oetjen, by St. Andrew's Church, Chicago, Ill.; by Gethsemane Church, Detroit, Mich.; by the Lutheran Immigrant Society.

Rev. B. Poch, by St. John's Church, Grand Haven, Mich.

Rev. E. F. Richter, by Redeemer Church, Freeport, Ill.

Rev. E. Totzke, by St. Thomas's Church, Baltimore, Md.; by St. James's Church, Overlea, Md.; by St. Paul's Church, Paterson, N. J.; by St. Matthew's Church, Rochester, N. Y.; by Trinity Church, Wellsville, N. Y.; by Bethlehem Church, Baltimore, Md.; by St. Matthew's Church, Pittsburgh, Pa.

Rev. H. Voltz, by Zion Church, Bridgeport, Conn.; by Zion Church, Ashland, Wis.

Rev. Ph. Wilhelm, by St. James's Church, Quincy, Ill.

Communications concerning these candidates should be sent within three weeks of the publication of this notice to

REV. J. N. H. JAHN,
Secretary, Board of Immigrant Mission,
37 Almira St., Bloomfield, N. J.

Call for Nominations.

Since the Rev. F. A. Hertwig has declined the call to the professorship of Mathematics, Science, and History at Concordia College, Milwaukee, Wis., the congregations of Synod are requested to nominate candidates for this professorship. The professor to be chosen will be required to teach the above-named branches by means of the English language. All names of candidates should be in the hands of the undersigned by November 20.

HERM. A. STEEGE, *Secretary, Board of Control,*
707 38th St., Milwaukee, Wis.

Appointments.

The *Rev. John G. Sohn* is hereby appointed visitor of the Philadelphia Circuit, succeeding the Rev. P. Succop, who has resigned on account of a call into another circuit.

W. BROECKER, *President of Eastern District.*

Since Rev. F. Wenger will occupy a chair at our seminary at Springfield, Ill., the *Rev. Adolph Vogel* is herewith appointed to succeed him as chairman of the Board of Support of the Western District.

The *Rev. H. Harting* is herewith appointed visitor of the Iron Mountain Visitation District in place of Rev. M. Mangelsdorf, who has been called away from that district.

St. Louis, Mo., October 31, 1923. RICH. KRETZSCHMAR,
President of Western District.

The *Rev. Edw. Hauer* has been appointed visitor for Northeastern Oklahoma to succeed Visitor K. Karstensen, who has accepted a call into another circuit.

C. F. LEHENBAUER, *President of Kansas District.*

Notices.

The undersigned would appreciate any information relative to Lutherans living in the vicinity of Helena, Ark., and the southeastern part of the State, also of such as may be contemplating moving into this territory.

REV. JOHN DVOROVY, 231 Biscoe St., Helena, Ark.

Please send names of students attending Columbia University, or New York University of the city of New York, to Rev. A. F. Meyer, 242d St. and Martha Ave., Yonkers, N. Y. Any correspondence concerning university students is welcome.

Warning.

Some time ago there was a man here in La Grange and vicinity selling lace. He claimed to be a Lutheran schoolteacher and had a pitiful story to relate. He told me his name was Arndt, while to others he said his name was Meyer. In all probability he is the same man that was seen in this locality in the spring of 1918, who also sold lace and gave his name as Arnold. Our pastor was not visited on either occasion, which appears to be abundant proof that he is a faker. Our people should be warned against believing the tales of woe told by such persons unless they can show their credentials from the local pastor as well as from some synodical official.

La Grange, Mo. J. B. WOLFMEYER.

Mission-Festivals.

9th Sunday after Trinity: Zion, *Platte Center*, Nebr.; $187.98. — 10th Sunday after Trinity: Zion, *Denison*, Iowa; $442.04. — 12th Sunday after Trinity: Immanuel, *Farmingdale*, Ill.; $155.00. — 13th Sunday after Trinity: *Alamosa*, Colo.; $79.09. — 14th Sunday after Trinity: Grace, *Deerfield Tp.*, and Trinity, *Wautoma*, Wis.; $105.00. St. Paul's, *Potter*, Nebr.; $133.31. — 15th Sunday after Trinity: Zion, *Marysville*, Nebr.; $393.00. St. Luke's, *Paterson*, N. J.; $133.52. *Uniontown*, Mo.; $200.00. — 16th Sunday after Trinity: Immanuel, *Daykin*, Nebr.; $188.16. St. Paul's, *Caro*, Mich.; $63.03. St. Paul's, *Alta Vista*, Kans.; $62.05. St. Paul's, *Kulm*, N. Dak.; $74.25. Concordia, *Detroit*, Mich.; $810.22. — 17th Sunday after Trinity: Zion, *Independence*, Kans.; $534.53. Trinity, *Hegewisch*, Ill.; $143.00. Trinity, *Hope*, N. Dak.; $52.44. Pella, *Waupun*, Wis.; $123.80. *Pattison*, Tex.; $52.00. Gethsemane, *Detroit*, Mich.; $1,363.91. — 18th Sunday after Trinity: Trinity, *Malcolm*, Nebr.; $126.12. Trinity, *Glendora*, Mich.; $201.98. Zion, *Hampton*, Nebr.; $575.00. Trinity, *Horse Prairie*, Ill.; $616.75. *Rising Sun*, Del.; $19.75. *Vienna*, Md.; $12.83. Grace, *Strong City*, Kans.; $75.00. Zion, *Embarrass*, Wis.; $100.00. St. John's, *Vernon*, Colo.; $109.07. Trinity, *Evansville*, Ind.; $1,922.48. St. Paul's, *Dewey*, Ill.; $25.61. *Scaly*, Tex.; $157.00. St. Paul's, *Napoleon*, O.; $542.05. Trinity, *Wellsville*, N. Y.; $560.00. Zion, *Bridgeville*, Pa.; $50.00. *Louisville*, Ky.; $630.29. St. John's, *Harrison*, N. J.; $188.45. *Great Bend*, N. Dak.; $146.00. Trinity, *Des Moines*, Iowa; $215.00. *Scotland*, S. Dak.; $130.29. Trinity, *San Bernardino*, Cal.; $137.00. Trinity, *Whittier*, Cal.; $210.00. Trinity, *Lansing*, Mich.; $414.44. Immanuel, *Madison*, Wis.; $275.00. — 19th Sunday after Trinity: St. Stephen's, *Duluth*, Minn.; $225.00. St. John's, *Sullivan*, Wis.; $300.00. St. Matthew's, *Nortonville*, Kans.; $100.00. St. John's, *Lone Wolf*, Okla.; $68.80. St. Paul's, *St. Joseph*, Mo.; $878.71. St. John's, *Beardstown*, Ill.; $765.00. Emmaus, *Indianapolis*, Ind.; $1,660.50. Trinity, *Blair*, Nebr.; $107.10. St. John's, *Ruma*, Ill.; $102.00. St. Peter's, *Holyrood*, Kans.; $534.00. Trinity, *Hoag*, Nebr.; $212.15. *Highland Park*, Mich.; $530.00. Christ, *Cisco*, Tex.; $155.61. — 20th Sunday after Trinity: Nazareth, *Detroit*, Mich.; $211.96. Trinity, *Fedor*, Tex.; $384.05. Trinity, *Nashville*, Ill.; $231.25. Zion, *Bridgeport*, Conn.; $575.00. St. Paul's, *Serbin*, Tex.; $613.70. *Blue Point*, Ill.; $242.00. Immanuel, *West Point*, Ill.; $160.50. *New Boston*, Mich.; $160.53.

Last Call for Subscriptions under Our Special Offer.

In order to reduce or eliminate the congestion in our office resulting from the concentration of our subscription business in the few weeks before and after New Year's Day, we make the following offer: —

All those whose subscription for *Witness* or *Lutheraner* expires during December, 1923, as well as during January, February, and March, 1924, will be credited with a full-paid subscription for fourteen months. This offer also includes all orders for new subscriptions for *Witness* and *Lutheraner*.

Give your pastor or local agent the subscription price ($1.25; in St. Louis, Mo., or Canada, $1.50) NOW (before November 20, 1923).

If our offer interests you, please act promptly. It is not a price reduction. The offer is good absolutely only until November 20, 1923, and our agents must have their orders under this offer in our hands by November 30, 1923.

We sincerely hope that many of our subscribers will take advantage of this offer. It means a real saving (about 20 per cent.) to them, and we hope it may mean a much-to-be-desired relief and a saving of some expense to us.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Redeemer, Chicago, $71.67; Redeemer, Hinsdale, Ill., 3.56. ($75.23.) *Budget Treasury:* Our Savior, St. Paul, 132.80; Emmanuel, Asheville, N. C., 43.95; Redeemer, St. Paul, 172.89; Pilgrim, Lakewood, O., 318.25; Grace, Jersey City, N. J., 30.00; Grace, St. Louis, 137.50; Hope, Grand Rapids, Mich., 15.00; St. John's, Catawba Co., N. C., 10.00; Holy Trinity, New York, 80.00. ($940.39.) *Church Extension — District:* Redeemer, St. Paul, 90.00; Nazareth, Buffalo, 8.10; Hope, Grand Rapids, 5.00; Redeemer Sunday-school, Hinsdale, Ill., 2.00. ($105.10.) *Budgeted Missions:* Mrs. Lydia Heinecke, St. Louis, 4.12. *Deaf-mute Missions:* Christ, Chicago, 15.00. *District Budget Treasury:* St. Stephen's, Catawba Co., N. C., 15.67; Augustana, Catawba Co., 16.00; Pilgrim, Lakewood, O., 249.60; Grace, Jersey City, N. J., 12.95; Grace, St. Louis, 112.50; St. Stephen's, Catawba Co., N. C., 7.17. ($413.89.) *District Treasury:* Christ, Chicago, 10.00; Redeemer, St. Paul, 45.00; Nazareth, Buffalo, 4.05. ($59.05.) *European Missions:* Christ, Chicago, 10.00. *Foreign-tongue Missions:* Christ, Chicago, 5.00. *General Home Missions:* Redeemer, Hinsdale, Ill., 2.00. *Immigrant and Seamen's Missions:* Christ, Chicago, 1.00. *Indian Mission:* Christ, Chicago, 5.00. *Jewish Mission:* Christ, Chicago, 1.00. *Industrial School in Addison:* Christ, Chicago, 25.00. *Ministerial Education Fund:* Christ, Chicago, 10.00; Redeemer, St. Paul, 45.00; Nazareth, Buffalo, 6.48; Grace Sunday-school, Jersey City, N. J., 25.00; Hope, Grand Rapids, 18.75; Redeemer Walther League, Hinsdale, Ill., 1.00. ($106.23.) *Missions — District:* Mrs. Lydia Heinecke, St. Louis, 5.88; Immanuel, Rader, Mo., 36.35; Our Savior Mission Society, Sheboygan, 16.00; St. Mark's Mission Society, Sheboygan, 16.00; St. Andrew's Sunday-school, Pittsburgh, 100.00; Friendship, Conover, N. C., 2.00; Christ, Chicago, 200.00; Redeemer, Chicago, 50.00; Redeemer, St. Paul, 900.00; Nazareth, Buffalo, 25.00; Redeemer, Fords, N. J., 26.00; Hope, Grand Rapids, 20.00; Trinity Sunday-school, Dallas, Tex., 32.79; Redeemer, Hinsdale, Ill., 8.00; Redeemer Sunday-school, Hinsdale, Ill., 10.00. ($1,448.02.) *Colored Missions:* Christ, Chicago, 50.00; Grace Sunday-school, Jersey City, N. J., 25.00; Redeemer Sunday-school, Hinsdale, Ill., .45. ($75.45.) *General Relief:* Christ, Chicago, 1.00; Redeemer, Hinsdale, Ill., .30. ($1.30.) *South American Missions:* Christ, Chicago, 10.00. *Synodical Building Fund:* Our Savior, St. Paul, 100.00. *Synodical Treasury:* Christ, Chicago, 50.00; Nazareth, Buffalo, 37.67; Redeemer, Chicago, 30.00; Redeemer, Hinsdale, Ill., 13.70. ($131.37.) *Bethlehem Orphanage:* Grace Basket-ball Team, Jersey City, N. J., 15.00. *Church Extension Fund — General:* Redeemer, Hinsdale, Ill., for Rev. Stallmann's Mission in Berlin, 35.35. *City Mission in Chicago:* Christ, Chicago, 50.00. *City Mission in St. Louis — Social Service Work:* Grace Ladies' Aid Society, St. Louis, 3.00. *Concordia College Dormitory, Conover:* Augustana, Catawba Co., N. C., 26.00; St. Stephen's, Catawba Co., 250.00. ($276.00.) *Detroit English Missions:* Hope, Grand Rapids, 15.00. *Medical Mission in India — for Bungalow:* Grace Sunday-school, Jersey City, N. J., 25.00. *Italian Mission:* Member of Grace, Jersey City, N. J., 5.00. *Japanese Earthquake Relief:* St. Mark's, Sheboygan, 64.00. *Sanitarium in Wheat Ridge:* Redeemer Sunday-school, Hinsdale, Ill., 160.00; St. John's Y. P. S., West Fort Lee, N. J., 20.00. ($180.00.) *Student in Ambur, India:* St. John's Ladies' Aid Society, Hannibal, Mo., 30.00. — GRAND TOTAL: $4,238.50.

October 27, 1923. WM. E. JUNGE, *Treas.*,
3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT. — September: *Home Missions:* Congregations in New Orleans: St. Paul's Ladies' Mission Society, $35.00, and from N. N., 25.00; Zion Sunday-school, 38.06; St. Paul's, 30.00; First English, 100.00; St. John's, 23.00; Octavia Mission, 14.85. Congregations: Birmingham, 150.00; Lake Charles, 105.00; Prairie Farm Mission, 4.65; De Ridder, 1.65; Vero, Bible Class, 10.00. ($537.21.) *Synodical Budget Treasury:* Zion Congregation, New Orleans, 7.89. *District Budget Treasury:* Zion Congregation, New Orleans, 27.16. *Budget Treasury:* Congregations in New Orleans: Trinity, 28.27; St. Paul's, 57.90; Salem, 30.00; St. John's, 50.28; Carrollton Mission, 14.98; Mount Calvary, 6.15. Congregations: Birmingham, 27.62; Mobile, 17.95; Clinton, 40.05; Cullman, 65.00; Miami, 15.00. ($353.20.) *Foreign Missions:* St. John's Sen. W. L. Society, 7.00. *City Mission:* First English Sunday-school, 4.00; St. John's Congregation, New Orleans, 1.75. ($5.75.) *Synodical Building Fund:* Congregations in New Orleans: St. John's, 12.50; Zion, from Gaus, Sleeper Refund, 9.00. Congregation in Mobile, 1.00. ($22.50.) *Synodical Church Extension Fund:* Congregation in Pensacola, 1.00. *Sanitarium:* W. L. Soc., Pensacola, for debt-clearing, 48.00; St. John's, New Orleans, from Heisler, .50. ($48.50.) *Bethlehem Orphan Home:* Congregations in New Orleans: St. John's, 46.35; Mount Calvary, 4.00; Salem, 10.00. Congregations: Baton Rouge, 11.00; Gulfport, 5.00; Cullman, 5.50; Birmingham, 1.10. ($82.95.) *Board of Support:* Teachers' Conference in New Orleans, 15.00; First English Sunday-school, 4.00. ($19.00.) *Deaf-mute Institute:* St. John's, New Orleans, from Heisler, .50. *Feeble-minded Institute:* Heisler, St. John's Congregation, New Orleans, .50. *Students' Fund, Louisiana Conference:* Congregations in New Orleans: First English, 100.00, and from Sunday-school, 12.00; St. John's, 2.50. ($114.50.) *Relief in Europe:* Congregation in Miami, 3.00. — GRAND TOTAL: $1,230.66.

New Orleans, La., October 15, 1923. A. C. REISIG, *Treas.*,
315 S. Jefferson Davis Parkway.

MICHIGAN DISTRICT. — September 16 to October 15: Budget Treasury, $469.03; Synodical Treasury, 1,341.09; Synodical Building Fund, 1,384.31; Missions, 8,265.62; Miscellaneous, 5,443.19. — *Total*, $16,903.24. E. J. GEYER, *Treas.*

NORTH WISCONSIN DISTRICT. — September 16 to October 15: *Group I*, $6,108.31; *Group II*, 404.31; *Group III*, 615.47. — *Total*, $7,128.09. W. H. DICKE, *Treas.*

WESTERN DISTRICT. — September 16 to October 17: Synodical Treasury, $583.53; Synodical Building Fund, 181.97; Missions, 5,598.03; Synodical Budget, 2,876.72; Mission Budget, 931.75; District Budget, 2,278.14; Miscellaneous, 3,530.39. — *Total*, $15,980.53.
G. HOERBER, *Treas.*

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WHY A BUILDING PROGRAM OF $3,850,000?

During the past months the members of our Synod have been informed through the church-papers, the printed minutes of Synod, and special literature why Synod, at its meeting held at Fort Wayne last June, voted an appropriation of $3,850,000 for its educational institutions. A folder of twenty-four pages, about 8×11, issued by the Ways and Means Committee, is now leaving the presses and is being mailed to those pastors who have ordered copies for free distribution among the members of their churches. By means of figures, pictures, graphs, descriptive material, and brief paragraphs the reader will be told the story of our colleges. One of these folders ought to be placed into every home in our Synod. Its title is, *For Christ and His Kingdom.*

HAVE WE NO GOOD BUILDINGS?

Our building program calls for over fifty new buildings to be erected. Why, have we no good college buildings at all? Yes, we have. Our buildings at River Forest, Ill., are all comparatively new. So are the buildings of our institution at Bronxville, N. Y. Fort Wayne has a good administration building. Also Milwaukee. The administration building at St. Paul is one of our recent new buildings of which we may really be proud. Winfield has good buildings. Oakland, too, has a good building.

WHY, THEN, ERECT NEW BUILDINGS?

Not all our buildings are new and in good condition. Many are old. Some ought to have been replaced before this time by new buildings. But the chief reason why we now need many new buildings is *that the present buildings are no longer large enough to house our large number of students.* The enrolment at our colleges has gotten far ahead of Synod's building program. Our buildings have become much overcrowded. In 1919 we had 1,837 students; to-day we have 2,627. *In five years we have had an increase of almost 800 students.*

THE OVERCROWDED CONDITIONS.

As a result of the large increase of students, studies and sleeping-rooms are too small, the dining-halls have become overcrowded, there is not a sufficient number of classrooms, our libraries no longer serve their purpose, and washing and bathing facilities are no longer adequate.

Here are a few examples: Bronxville has only one dormitory, *and it is much too small.* It was built for 96 students, but the enrolment went up to 172. That means that 172 boys are crowded into a building that can comfortably house only 96.

Similar conditions we have at other institutions. In Milwaukee, where the enrolment has increased from 167 in 1920 to 234 in 1923, 47 students must sleep in attic-rooms with small windows. In another attic-room in Milwaukee 20 students must sleep. Some must climb over the foot end to get into their beds. Some sleep under the low part of the attic and cannot even sit up in bed on retiring and rising in the morning. In Fort Wayne a bedroom is so crowded that there is not enough space to open the door without moving the bed. No one need be told that we dare no longer tolerate such conditions. It endangers the health of our students. Parents become alarmed at such conditions and will not send their boys. Some have already refused to do so.

CONDITIONS AT ST. LOUIS.

Our seminary at St. Louis is filled far beyond its capacity. The present buildings can comfortably house only 200 students, but the enrolment has gone up to 376. About 35 of these students are doing supply-work this year, which is a fortunate circumstance for our housing problem. An additional old building in the neighborhood is even now being used.

While the buildings at St. Louis are good, they are much too small in every way. There are too many students in the studies and far too many in the bedrooms. The classes are much too large. The regular classes number as high as 120 students in one class, and special classes run much higher than that. All the classes ought to be divided into smaller classes. There are, however, only three classrooms.

The library at St. Louis, under present conditions, does not serve its purposes at all. It it almost useless. Two rooms are being used for library purposes. For additional books, of which there ought to be many, there is no space at all. And desk-room there is only enough for about 25 to 30 students.

There is not sufficient office-room, there are no suitable rooms where the professors can hear sermons and meet the individual student, there are no music-rooms (pianos are in classrooms and in the halls), there are no trunk-rooms in the basement, there is not a sufficient number of wash-rooms, there is not sufficient space for storage purposes.

The overcrowded conditions at our institutions are not only endangering the health of our students, but are keeping them from doing their work properly.

WE NEED MORE STUDENTS.

We have not sufficient room properly to house, and not sufficient equipment properly to train, the large number of students now at our colleges. But we need more students. For the past twenty years and longer we could not fill all the calls. Nor will the present enrolment take care of the large missionary opportunities which the Lord has given to our Synod. In our own country with its 50,000,000 unchurched population, in South America, in China, India, Europe — everywhere the fields are white already to harvest, and the Church of the Reformation has a divine call to bring to many millions of souls the pure Gospel for their salvation. Unless we train workers at our colleges, we shall not be able to send out men to gather in the harvest. And we must also take care of our own congregations and provide pastors and teachers for them. But in late years we have not had many more graduates for the ministry than we needed to fill the vacancies caused by deaths and resignations. We surely ought to make haste with our building program.

SHALL WE CONTRIBUTE ENOUGH MONEY?

The question is not, *Can* we give all the money which Synod needs for its educational institutions? We can.

Nor is the question, *Will* we give it? The members of our churches are Christians. When Christians know that the Lord desires to use their money for His work, they will give it to the Lord. A Christian does not love his money more than his Lord.

Shall we give it? That is the question. In other words, *will the necessary amount be contributed? The answer to that question depends upon how far the real needs of our educational institutions have become known in our congregations, and to what extent the individual Christian has been impressed with the great distress of the present situation.*

We believe that the present needs of our educational institutions are generally known. If the literature which has been printed for free distribution (the preliminary information folder, the large general folder, *For Christ and His Kingdom*, the *Open Letter to Our Young People*, the *Centurion* folder, the children's leaflet, and the tracts) has been distributed, or will yet be distributed, and our people have been urged to read this literature, then they will be well informed. And if our pastors have preached sermons bearing upon Synod's effort to supply the needs of our educational institutions, then our people will have been inspired for the great cause.

OUR EDUCATIONAL INSTITUTIONS. (Continued.)

GOOD REPORTS CONTINUE TO COME IN.

How can we know whether or not there is a general interest shown in Synod's great building program? In two ways: First, by the large number of orders which have been received for literature and collection material; secondly, by the many good reports received from meetings of circuits and congregations, and by letters received from individuals. We dare say that never in the history of our Synod has there been such general and united action within a short space of time for any one cause as for the present building program.

SOME MORE EXAMPLES.

In addition to reports which we have printed — we cannot print them all, as much as we would like to — read such as these: —

A pastor of a congregation which, after a period of seventy-five long years, has become self-supporting on January 1, 1923, writes: "The very best of our young manhood is serving on the executive committee, which is to leave not one stone unturned to make the building fund collection a new height in the financial history of our congregation. In addition to the regular material of the Ways and Means Committee, we shall get out a few brief letters and folders that will be to the point. And we hope that the Lord will bless also this epochal effort in our congregation and in Synod at large." This congregation is at Wartburg, Tenn.

In the parish-paper of Immanuel Church, Kansas City, Mo., we read: "By a rising vote the Kansas City circuit decided energetically to back the plan of Synod, asking the respective congregations to work whole-heartedly for the success of the plan on November 25. May God bless the effort!" Immanuel Church of Kansas City "unanimously and enthusiastically resolved to take part in the collection of the $3,850,000 according to the plan of the Ways and Means Committee."

A pastor writes: "Kindly send me 50 additional copies of *An Open Letter to Our Young People*. It is just *the* thing for the young people."

Another pastor writes: "I called to-day on a parishioner, a lone lady without means, who makes her living by boarding university students. She said that she had been reading about the forthcoming concerted effort for Synod's building fund and had decided to give $150. May God fill many hearts with the same spirit of generous sacrifice!"

A layman writes: "From all indications things are coming along in good shape, and we feel confident that in our territory the outcome will be very satisfactory."

NOT TOO LATE.

The great enthusiasm which is shown throughout Synod, even by mission-churches and by individuals who are making a special effort (one man is even borrowing the money to give it), ought to inspire every congregation of Synod which has not yet decided to do so also to take part in the canvass *which is to be made throughout Synod on November 25*. When the reports come in, surely no congregation in our Synod will desire to be counted out. And now is the psychological time. Now the information is being brought to our people, and their interest is being aroused.

THANKSGIVING DAY.

If all our congregations will make a concerted effort on November 25 to collect, in subscriptions and cash, the $3,850,000 which Synod needs for its educational institutions and succeed in their effort, — and we have no doubt that, with the Lord's help, they will, — then we shall celebrate a Thanksgiving Day this year as it never has been celebrated in our Missouri Synod before. And why not? The Lord has blessed us in many ways. Just to mention one thing: While some colleges and seminaries of other denominations have not only been teaching false doctrines these many years, but are now even denying the very fundamental truths of the Christian religion, our colleges and seminaries have remained true to the Bible and have trained pastors and teachers who preach and teach to us and our children at home and to many people in our mission-fields the old Gospel unto the salvation of souls. We have not deserved such blessing, — for we are no better than others, — but God has graciously given it to us. Let us be thankful. In what better way could we show our thankfulness than by extending our college work and preparing more faithful pastors and teachers?

A LETTER THAT IS WORTH $10,000.

Just about the time when we were getting ready to go to press, we received a letter from a member of one of our congregations in Synod. The writer said that he had seen the folder *For Christ and His Kingdom*. He tells us that He was much pleased with it. "The front cover," he writes, "and not to forget, the back cover, appealed to me very much. I feel that it will appeal to all good Lutherans. The vision-like portraits of the sainted forefathers of our Lutheran Church are a silent, but effective appeal to the present generation to keep up the good work which the fathers have begun, and especially are they an appeal to help the present great collection."

The writer then continues by saying that the wealthy members of our Synod ought to contribute liberally toward the collection for the Building Fund. He believes that if a number of them would do so, others would follow. He then tells us that he is willing to contribute $10,000. He desires that this amount be not credited to his congregation in such a way that the other members will think that now they need not contribute liberally. He believes that every one should give his share. He is willing to give an additional amount when the canvassers call on him for the congregation's contributions.

May this good example persuade many wealthy people in our Synod to do likewise! During the former effort to collect money for the Building Fund a considerable number of people in our Synod promised large sums: $10,000, $5,000, etc. One of our members promised even as much as almost $90,000. He promised this sum for the new seminary library at St. Louis.

Surely there is no way in which our Christians whom God has richly blessed with this world's goods could show their gratitude to God better than by giving large sums for the extension of the Church of Jesus Christ, the Savior. And God will bless them for it.

ONLY TWO WEEKS MORE!

The 25th day of November is not far off — only two weeks from next Sunday.

On the 25th of November a general canvass is to be made in our congregations throughout Synod for the Building Fund.

On the 25th of November the members of our churches will be asked how much they can and will promise to give every month for a period of two years to cover Synod's appropriation of $3,850,000 for its educational institutions.

On the 25th of November our members will be asked to pay as much of their amount promised as they can in order that a large amount of cash may at once be available and Synod's Board of Directors can begin building operations at a number of places.

On the 25th of November, before the canvass is made, we all ought to unite in offering another fervent prayer to the Lord in the name of Jesus and earnestly and confidently plead with Him to make His people everywhere in our Synod willing to offer unto Him liberal thank-offerings for Synod's Building Fund.

HAS YOUR CONGREGATION BEEN SUPPLIED?

A layman writes: "I find that the lay members generally are enthusiastic, *but information is lacking*." Much information has already been given in our church-papers and by special literature, and we have tried hard by these means to get it to our people. Much information has been spread at meetings of our people, and every congregation has been requested to make Synod's building program a special topic of discussion at one of its meetings. Our chief piece of information literature is, however, now being mailed and ought soon to reach our people. It is the twenty-four-page booklet *For Christ and His Kingdom*. **We ask that a copy be placed in every home.** Besides this, there is our *Centurion* tract, *An Open Letter to our Young People*, a special leaflet for the children, and a tract, *The Blessings of Giving*. All this literature may be had for the asking.

J. H. C. F.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND instructing every one to beware of joining hands with those who teach error.
Book of Concord.

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VOL. XLII. ST. LOUIS, MO., NOVEMBER 20, 1923. No. 24.

HOW WILL YOU VOTE IN THE NOVEMBER ELECTION?

A national election is coming off in the Missouri Synod, November 25.

The voters have been made acquainted with the issue, and the ballots have been distributed.

It will be an election of international scope, with votes even being cast, possibly enough to gain the decision, in the provinces of Canada and in South America.

In this balloting every communicant member of our Church has the right of suffrage. They will vote on the question:—

Shall We Provide the Buildings which have Become Necessary through the Expansion of Our Colleges and Seminaries?

When a city votes a bond issue for public buildings, streets, water-works, or lighting systems, the voters are urged to cast their ballots because of the importance of the improvements concerning which the citizens are asked to make a decision. And when greater questions of public policy are to be decided, they are frequently reminded of the privileges they have as American citizens, and of the sacrifices their forefathers made in order to secure for the American citizen these privileges. Is it not proper that we remind ourselves at this time of the privileges which we have as Lutheran Christians, and of the sacrifices of the forefathers which have, under God, made possible the freedom under which we may manage the affairs of our Church?

No government can tax us for the support of our Church and its institutions. No Church Council or House of Bishops can exercise any constraint over our people. Under the congregational form of church government, secured for us through the labors and conflicts of our fathers, our congregations have the right to weigh and consider the measures adopted at our national convention, and in the perfect liberty of evangelical Christians to establish the extent of their cooperation. We have been taught that the Christian has one sovereign Lord, and one only, Jesus Christ. As "a people of His possession" (1 Pet. 2, 9) we are to show forth the praises of Him who has called us out of darkness into His marvelous light. Being redeemed with the precious blood of Christ and born again of incorruptible seed, by the Word of God, we now have the high privilege of carrying to the farthest corners of the earth the blessed tidings of salvation.

Here is an obligation, indeed, which no Christian can escape.

None can say that it is none of his business whether messengers of the Gospel, preachers, teachers, evangelists, shall be sent out to bring in the scattered sheep of Christ's flock. And this is the issue which squarely confronts us as we are asked, on November 25, what will be our share in the task of providing the buildings necessary for our evangelistic schools.

How will you vote November 25?

You have read the literature provided by the Ways and Means Committee appointed by

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your synodical officers. This issue of the **Lutheran Witness** is edited by them, and through it they appeal to you to

VOTE "YES!"

Vote for the Building Project of $3,850,000!

Vote for the adequate housing of the boys who are preparing for a life-work in school and church!

Vote for adequate Lecture-halls and Libraries!

Vote for laboratories and power-plants!

Vote for buildings of permanent quality as a safeguard against future ruinous up-keep!

Vote for more colleges, better colleges, greater colleges, in order that well-equipped workers may be trained for the service of the Church!

VOTE "NO!"

By making a subscription to the Building Fund commensurate with your ability, you will vote —

Against unsanitary overcrowding!

Against inadequate equipment!

Against the policy of withholding diligent and gifted boys from the service of the Church because space to house and teach them is lacking!

Against the policy of retrenchment and stagnation in our mission-work!

Against all the evil influences of Satan, the world, and our own flesh, which would love nothing better than to see the work of the Gospel stunted, withered, crippled!

Great things are at stake. Much may be gained, much may be lost. Never have our congregations been asked to bring so great an offering, to devote, with such singleness of aim and purpose, their strength to the accomplishment of a financial program. But never, let us add, have they been so fully informed regarding the greatness of an emergency, the details of our needs. And never — may we not add? — have our people been so well able to assume the responsibility for great undertakings.

It is the Savior who pleads that His work might be more fully done through our means! What an honor! What a responsibility!

Th. Graebner.

Advice Given by a Successful Business Man to Young People.

Mr. Fred C. Pritzlaff, of the Pritzlaff Hardware Company, Milwaukee, is the man who is going to pay for the new library of Concordia Seminary at St. Louis. This building will cost about $87,000.

The writer of these lines was present at the committee meeting at which Mr. Pritzlaff made his generous offer. It was done in a few words and in a very unostentatious way. Before the meeting of Synod at Fort Wayne the St. Louis Building Committee was discussing the financial situation. It was convinced that it could not build the seminary with the million dollars which Synod had appropriated. When the building of the library was discussed, some one suggested that perhaps this building, for the time being, would have to be left out. The great need of just this building was then stressed. It was shown that one of the reasons for erecting a new seminary plant was that adequate library facilities are now lacking. "How much will this library cost?" Mr. Pritzlaff asked. "About $87,000," one of the members of the committee answered. *"I shall pay for it in memory of my father,"* said Mr. Pritzlaff. The members of the committee were speechless for a moment; they had not expected such

Mr. Fred C. Pritzlaff.

an agreeable surprise. They thanked Mr. Pritzlaff and said, "God bless you!"

When a representative of the *Walther League Messenger* interviewed Mr. Pritzlaff at the Fort Wayne convention of our Synod, Mr. Pritzlaff gave some good advice to our young people (and to others as well). His remarks were printed in the November issue of the *Messenger*. We take pleasure in reprinting them.

"Tell the young people," he said, "that if they wish to succeed in the full sense of the term, they must never forget the debt they owe to their Church. The great trouble with so many of us to-day is just this, that we do not let our Christianity cost us anything, that our relation to the Church is a continual *taking* without the full and corresponding measure of *giving*. I have seen it proved in the lives of dozens of men that failure in the business world is traceable to a failure to recognize what we owe to God and to the fact that we rob God of what is rightly His.

"The best and safest bank, as has often been stated, is God's bank. It pays a higher rate of interest than the most attractive bond and gilt-edge security. No one has ever brought a sacrifice for his Church without in one way or the other reaping real and bountiful blessings. My father not only preached, but also practised, that the best way to succeed was to let God share your success and to return to Him some of the blessings which came from Him."

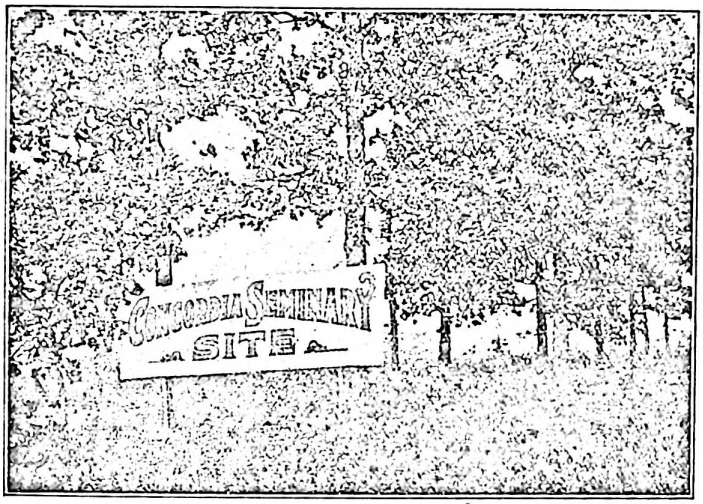
Let Us Sing a New Song!

Ps. 33, 3.

What is the old song, and what is the new song?

The old song is the song of the old stubborn, greedy, and lazy old Adam in us, who is never willing to do any good work. Here is one version: —

I am so tired and weary,
I really can do no more;
You ask too much of my weakness
I have done my share before.



The Entrance to the New St. Louis Seminary Grounds on Pennsylvania Avenue. From this high spot a large portion of St. Louis can be overlooked.

That was the song of the slothful servant, who to the very best of Masters said: "I knew Thee that Thou art an hard man, reaping where Thou hast not sown, and gathering where Thou hast not strewn." The tune has many variations, but be they what they will, the refrain is always: I cannot and I will not — serve the Lord.

Let us get away from that old miserable tune! God has put a new life into us Christians; let us sing a *new song!* Let us join such new men as St. Paul and sing: "I can do all things through Christ, which strengtheneth me." Phil. 4, 13.

And let us get away from moaning those old notes of murmuring, complaining, whining ingratitude, and let us learn that it is thanksgiving time, that it is time to sing the new song of thanksgiving, in which we give thanks to God that He has delivered us from the powers of darkness and has translated us into the kingdom of His dear Son. Indeed, let us sing: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1, 6. And let us believe what St. Paul says to us, that God has made us very rich. "In everything ye are enriched by Him, in all utterance and in all knowledge," and "ye come behind in no gift." 1 Cor. 1, 5. 7. And let us join David, who was blessed with so many gifts from God, in saying: "What shall I render unto the Lord for all His benefits toward me?" Ps. 116, 12. And let us sing: "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and *forget not all His benefits.*" Ps. 103, 1. 2.

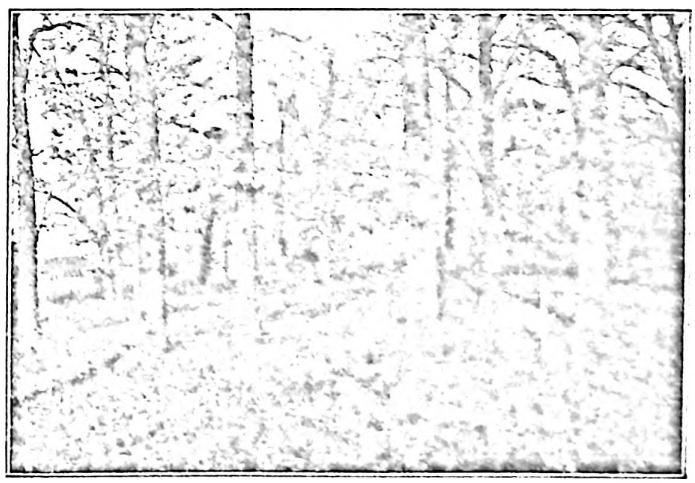
Aye, indeed, do not forget the benefits which God so freely bestows upon you. Let me remind you of a few which you are apt to forget. God has preserved you in faith, while many another one is living without faith, without God, and without Christ; his children are growing up in unbelief to become a curse to themselves, to him, and to all other men. Your family is well; but how many have children in the insane asylum! Your children, by the grace of God, and because of the Christian education which they have received, are real blessings to you and give you much joy of heart; but there are many whose children are the sorrow and misery of their lives. Think of your home, think of your blessings, think of your health, think of your peace of mind and conscience, and do begin with all your heart to sing the new song of genuine thanksgiving.

And if you can say: I have sung this hymn before this, this hymn of thanksgiving, then you have every reason to begin to sing with *new vigor.* You have not sung it loud enough.

It is true, a few have been singing this new song, but they did not sing it as powerfully as they should; very few have heard you sing. Let us sing that new song in a new way, so loud and clear that all the world will hear it.

It is not strange that those who offer for sale release from purgatory and heaven and all earthly blessings besides, it is not strange that such as these raise large sums of money. Who would not pay a large sum for an *eternal* home and *eternal* pleasures if these could be purchased for money?

But this is strange, if in our Church, where we are taught that money will buy us no spiritual benefit, but that God gives us all freely, without money and without price, — this is strange, that we who offer nothing for sale, that we, from pure gratitude and joy in the Lord and because we believe in His gracious promises, give of our own free will;



A Few of the Hundreds of Beautiful Trees on the New 71-Acre Seminary Site at St. Louis. Very few trees will need to be cut down.

that is surprising, that is a new song, that is the new song which the world needs to hear.

Come, then, every one of us and our children, let us all sing the new song! God wants to hear it; let us make it powerful. The Christians are waiting for it; let us not disappoint them. The world and all legalistic work-religionists doubt if we can even raise a thin, sickly tune; let us startle them and force them to confess that the Missouri Synod is singing a new song, and singing it well.

MARTIN S. SOMMER.

Let Us Pray.

Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. — *Matt. 6, 9. 10.*

This is a momentous time, and therefore we should pray. *Should* pray? Nay, rather we *would* pray. Behold, we have a dear Father in heaven, and we are His dear children. Do we not desire to pray? Indeed, we, too, had gone astray. We, too, had served the creature more than the Creator, who is blessed forever, Amen. We, too, had been lost in sin. But Jesus died for us; we are redeemed; we are reconciled to God; we have received the adoption of sons; we have the heavenly Father's love and His sure Word. Do we not wish to pray?

Yes, and we love our heavenly Father. His love has won our love. We desire to pray to Him. Behold how kindly He has bidden us pray. He knows how the consciousness of our guilt and the burden of our flesh would keep us from seeking help and comfort and consolation with Him, and so in great love He has graciously bidden us pray, in order that we may know with full assurance that at any time we may obtain an audience with the most high God, who is our dear heavenly Father.

And since, upon His own written order, we can at all times come before our heavenly Father, we also know that He will hear our prayer. He has expressly promised so to do. Is there a loving father on earth who does not gladly hear the petition of a loving son? God says that He will much more do so.

So let us pray. For we are in need. And since we are in need, why should we turn elsewhere than to our dear Father in heaven, who can do exceeding abundantly above all that we ask or think?

What are we in need of? We must retain the grace of adoption, retain full and pure within our hearts and upon our lips this word, this blessed name: "Our Father in heaven!" May Thy dear Father-name be hallowed, O God! May Thy pure Word continue to be preached among us, that we may be free from the curse of sin, be protected against tempting and deceitful error, and ever remain Thy children! Oh, and grant that, grateful for the possession of this blissful truth, we may lead a godly life as it becometh Thy children! Our natural heart is so wayward, "as a bullock unaccustomed to the yoke." Turn Thou me, and I shall be turned; for Thou art the Lord, my God. Turn Thou me through Thy Word and Holy Spirit. Hallowed be Thy name!

So shall Thy kingdom come, so shall Thy Spirit rule within my heart. Grant this, O my dear Father in heaven!

So let us pray — but not only for ourselves. Have we not children whom we desire to be blessed children of our Father in heaven? Do we not want to pray that they, too, may hallow that blessed name of our Father in heaven, that they, too, may hear His pure Word and by it receive power to lead a godly life as God's dear children? Do we not want to pray that God's kingdom may grow among us? Do we not want to invite many to enter the blessed mansions of our heavenly Father? Do we not want to have our sons and daughters go out and spread the glad tidings of the saving Gospel?

Behold our deplorable condition! God has heard our prayers, He has opened the ears and hearts of our sons and daughters, and they are willing to enter His service and tell sinners of Him who is our loving Father through Jesus Christ, our Savior. But in the rushing harvest season we ourselves have been slow in garnering the grain. We have not sufficiently given of the funds with which God has entrusted us. By niggardly providing for our students, we have seriously endangered the work for the success of which we prayed. Behold, the conditions arising from overcrowding here and there actually beggar description. We should have met these conditions long ago by giving liberally as the Lord has prospered us, and as He would have us do. We followed the will of our flesh!

What, then, are we in need of? That our dear heavenly Father's will be done in us and by us as gladly as it is done by the angels in heaven. Yea, fully as gladly; for the very angels in heaven have not as much reason as we to thank and praise our Father in heaven.

O our dear Father in heaven, break Thou and hinder every evil counsel and will, which would not hallow Thy dear Father-name nor let Thy kingdom come! Enlist us all into Thy service, whole and entire, with all that we are and have. Save us from our own sinful selves. Save us unto Thyself. Thy dear children we desire to be, our dear Father in heaven!

So let us pray. Such prayer our heavenly Father hears. Amen.

Indianapolis, Ind. H. M. Zorn.

A Psalm of Thanksgiving and a Prayer.

"Give thanks unto the Lord, call upon His name, make known His deeds among the people. Sing unto Him, sing psalms unto Him, talk ye of all His wondrous works. Glory ye in His holy name; let the heart of them rejoice that seek the Lord. Seek the Lord and His strength; seek His face continually. Sing unto the Lord, all the earth; show forth from day to day His salvation. Declare His glory among the heathen, His marvelous works among all nations. Give unto the Lord the glory due unto His name; bring an offering and come before Him; worship the Lord in the beauty of holiness. O give thanks unto the Lord, for He is good; for His mercy endureth forever." 1 Chron. 16.

O Lord, our God, we give thanks unto Thee for the innumerable spiritual and material, temporal and eternal blessings which Thou, in spite of our many sins and unworthiness, hast bestowed upon us. Thou hast cleansed us from our sins with the blood of Thy dear Son; Thou hast by faith in Him made us Thy dear children; Thou hast kept us in the true faith and in Thy service; Thou hast preserved and protected our lives; Thou hast richly provided for our temporal wants and hast given us an abundance of this world's blessings. O Lord, forsake us not! Be with us as Thou wast with our fathers; we are sinners, but Thou art a gracious God. Abide with us with Thy Word, Thy grace, Thy protection, Thy blessings. Continue also to give us faithful ministers and teachers, who will preach and teach Thy Word with power, and help us at all times to obey Thy Word, to believe in our Savior, and to serve Him. Help us also, O Lord, to improve the opportunity which Thou givest us at this time to prove the sincerity of our love to Thee, and therefore make us and our fellow-Christians willing to offer unto Thee the sacrifices of our material wealth, so that the needs of our educational institutions may be supplied and thereby Thy kingdom be extended here upon earth and Thy name be glorified forevermore. Bless us, O Lord; for he whom Thou blessest is blessed forever. Hear us for Jesus' sake. Amen.

Two Classes of Rich Men.

There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches.
Prov. 13, 7.

Behold here two classes of rich men, the *poor* rich and the *truly* rich.

What are riches? Among men the opinions differ as to who is and who is not rich. Unless one has thousands of dollars or their equivalent in property, he is, in our country and in our day, not numbered among the rich. But the Bible judges differently. "Give me neither poverty nor riches; feed me with food convenient for me," thus runs Solomon's prayer. Prov. 30, 8. St. Paul writes: "Having food and raiment, let us be therewith content." 1 Tim. 6, 8. This, then, evidently is, according to Scriptures, the dividing-line between poverty and riches — *food and raiment convenient for us.* Everything below this line spells want, poverty; everything above it, abundance, riches.

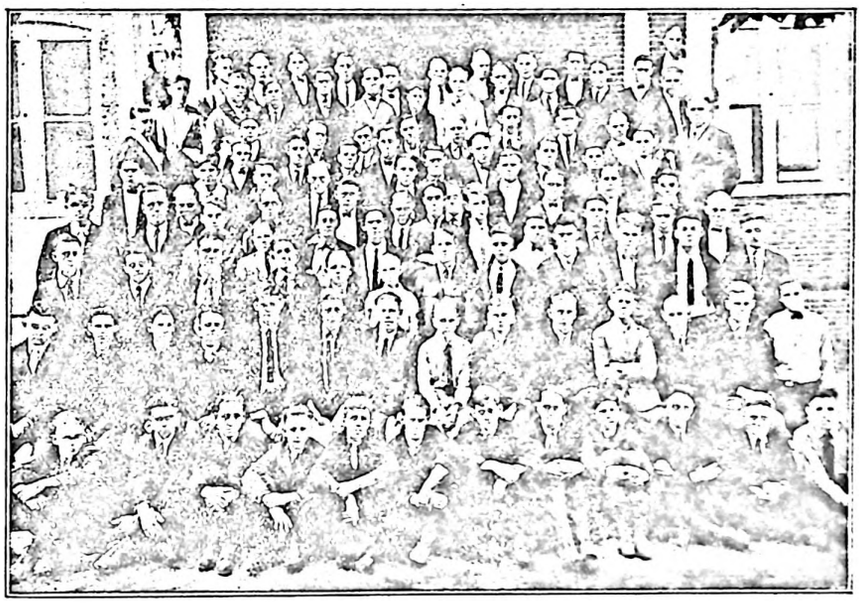
Accordingly, there are many rich people among us. Most of us possess more than we actually need for the support and wants of the body. Granting that we are rich, it becomes important to know to which class we belong.

The Poor Rich.

There is one class among the wealthy to whom it is said: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten." Jas. 5, 1. These are they who glory in themselves, saying: "My power and the might of my hand hath gotten me this wealth." It is they who "trust in their wealth and boast themselves in the multitude of their riches." Ps. 49, 6. They have made gold their hope and say to the fine gold: "Thou art my confidence." Job 31, 24. Like Jeshurun they wax fat, then forsake the Lord that made them, and lightly esteem the Rock of their salvation. Deut. 32, 15. Poor rich men, the deceitfulness of riches has robbed them of the best there is — the peace with God!

In addition to their sins of commission, their greed on the one hand, and the application of their wealth to selfish ends, on the other, have heaped upon them sins of omission that are exceedingly culpable before God. Riches and wealth are the gift of God. Eccl. 5, 19. This gift is bestowed upon man for a twofold purpose — to enable him to do works of charity, and to promote the cause of Christ on earth. Both, hoarding money and squandering it, make the purpose for which the Lord provided it of no account. How sinful! Bad as it is to deprive the poor of their just dues, what shall we say of the sin of withholding from God, and devoting to selfish ends, the means that the Lord requires of man for the furtherance of His kingdom?

Poor rich men! The day of reckoning is coming. Then they will find to their consternation that the trust, hope, and confidence they placed in their wealth was misplaced. "They shall suck the poison of the asps; the viper's tongue shall slay them." Job 20, 16. Having spent their days in wealth, in a moment they go down to the grave, and their riches will profit them nothing in the day of wrath. In hell they will lift up their eyes, being in torment. Lo, these are the men that made not God their strength, that trusted in the abundance of their riches and strengthened themselves in their wickedness. Ps. 52, 7. Once rich, honored, powerful, now they have nothing.



Students of St. Paul's College at Concordia, Mo.

This college in the Western District is also much in need of a new building.

The Truly Rich.

Then there are rich people who are rich indeed. They are those who acknowledge that all their possessions are gracious gifts of God. They are the people to whom their earthly wealth is but a welcome avenue to treasures of greater and far more abiding value. They realize that in God's sight it is not temporal treasures that count, not silver and gold, stocks and bonds, real estate and mortgages, but the *good* that can be accomplished with this wealth in the world. God blesses man with earthly goods that he may become truly rich in those treasures which moths and rust do not eat and thieves cannot steal, rich in *good works.* These are works that a child of God does according to the Ten Commandments, to the glory of God and the welfare of his neighbor. To such works the Lord especially exhorts the rich man. His Spirit says through St. Paul: "Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6, 17—19. Jesus says: "Make to yourselves friends of the mammon of unrighteousness." Luke 16, 9. Truly rich men are Christian men. Through faith they are in the possession of all those priceless spiritual treasures which the grace of God has provided for them in Christ Jesus. Christ's blood and righteousness is their purple and fine linen: the Gospel, their food and drink.

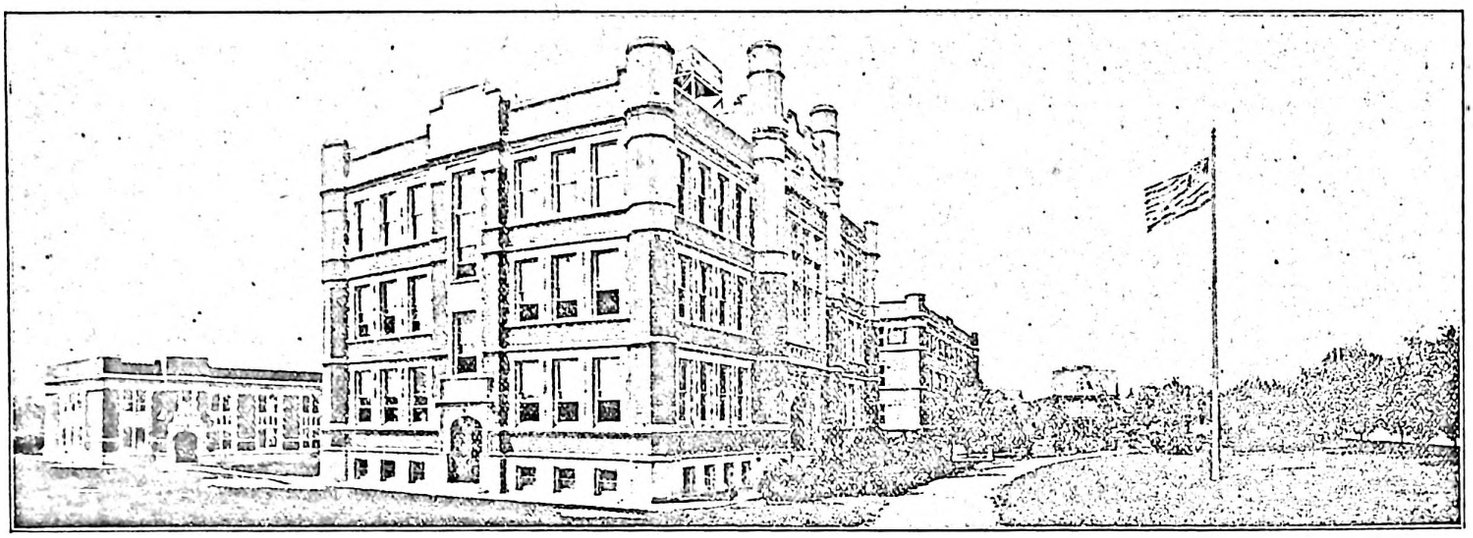
Such men are charitably inclined towards their fellow-men.

Finally, such men not only themselves seek the kingdom of God and His righteousness, but they also use their wealth as a means to bring its blessings to others. Hence they build churches and schools, where the saving Gospel may be preached and taught, and colleges and seminaries, where the necessary ministers and teachers may be prepared. Take David as an example. He was a truly rich man. Read 1 Chron. 29 and see what colossal amounts of gold and silver he contributed to the Temple to be erected by his son Solomon and which his own eyes were never to see, and how willingly and cheerfully these contributions were made. Take the people to whom David appealed in these words: "Who, then, is willing to consecrate his service this day unto the Lord?" 1 Chron. 29, 5. See the sacrifices they brought and notice the spirit in which they were made.

An Opportunity for a Real Sacrifice.

What Solomon's Temple meant to God's people of old, our colleges and seminaries, which supply our churches and schools with preachers and teachers, mean to us to-day. The glory of God and the welfare of men demand that these institutions be improved and extended. A great effort is about to be made throughout our Synod to raise the necessary money for this purpose. May this effort reveal the fact that there are thousands of rich men among us who desire to become truly and lastingly rich. May the love of Christ constrain every one of us to bring a real sacrifice. And may each pastor throughout our Synod, as he reviews the work done in his congregation on November 25, be able to say with David: "As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy Thy people [O Lord], which are present here to offer willingly unto Thee." 1 Chron. 29, 17.

Stewardson, Ill. C. Thos. Spitz.



Synod's Educational Institution at Bronxville, N. Y.

This institution, located near the city of New York, is a sample of the kind of buildings which our Synod has built in recent years. Such buildings we have also at Fort Wayne, Milwaukee, St. Paul, River Forest, Winfield, but — *we have too few such buildings;* our buildings are *overcrowded.* The new buildings which we shall erect at St. Louis and other places ought to be at least as good as those which Synod has built in recent years.

He Died for Us All; Let Us All Work for Him!

Every one of you . . . as the Lord hath prospered him.
1 Cor. 16, 2.

The main pamphlet prepared by the Ways and Means Committee for the Synodical Building Fund Campaign presents an interesting drawing on its front cover. We see there a large multitude of people from all walks of life, old men and young men, fathers and sons, professional men and farmers, capitalists and laborers, mothers and daughters, widows and orphans, college students and schoolchildren, — all bringing their offerings of thanksgiving and laying them at the foot of the cross: For Christ and His kingdom!

This pamphlet is intended to be placed into the hands of every member of our dear Synod. May all who receive it pause for a few moments to study that picture and let the lesson it teaches sink in! It is a most important lesson: *Cooperation.*

We all know how necessary united efforts are in the affairs of every-day life. Such phrases as, "In union there is strength," and, "United we stand, divided we fall," are familiar even to our children. Without cooperation our Government could not exist for a day. Without cooperation the whole structure of our social and business life would crumble and fall to pieces.

And so cooperation is essential also in the Lord's work. The idea of cooperation underlies the whole fabric of the Church. When we became members of our congregations, we took upon ourselves the duty of *working together* with the other members of the congregation in the interest of the kingdom of our Savior. When our congregations joined the association of congregations which we call "Synod," it was for the purpose of cooperating in the great work of the Lord — in mission-work, in the work of educating men for the ministry and for the office of Christian day-school teachers. The active cooperation of the individual members of the congregation and of the individual congregation of Synod is very essential to the welfare of this work.

We are all, as the apostle points out, members of one spiritual body, of which Christ is the Head. If the body is to thrive and grow and develop, then each member of it must be ready and willing to do his part for the common good.

That is only natural. It is the debt we all owe to the Lord, who died for us all. It is a debt of gratitude which every true Christian is willing to pay, from which no Christian, as such, desires to be excused. He, our Lord and Savior, gave His life in order that we might have life everlasting, and now we are ready at His bidding to do everything that is necessary to spread His glorious Gospel for the benefit of our fellow-men everywhere.

May *every one,* then, as Paul puts it, do his part. *Every one,* old and young, rich and poor, high and low, *as the Lord has prospered him.* May the wealthy give of their wealth and the poor of their poverty! And may the Lord, our God, establish the work of our hands!

Evansville, Ind. W. G. Polack.

Forget Not the Lord, Thy God.

(Deut. 8.)

The Lord, thy God, bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord, thy God, for the good land which He hath given thee.

Beware that thou forget not the Lord, thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day;

Lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Then thine heart be lifted up, and thou forget the Lord, thy God; . . .

And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

But thou shalt remember the Lord, thy God; for it is He that giveth thee power to get wealth that He may establish His covenant which He sware unto thy fathers, as it is this day.

And it shall be, if thou do at all forget the Lord, thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord, your God.

The Dawn of a New Missionary Era.

Who that will read the signs of the times would deny that the dawn of a new missionary era is breaking upon us?

Developments in our own Synod — the awakening of a new interest in missions; developments in the churches of America — and new appreciation of that which is fundamental in Christian doctrine; even world events — all have, under the providence of God, been working towards this end. As never before, the words of the hymn seem to apply: —

Our country's voice is pleading;
Ye men of God, arise!
His providence is leading,
The land before you lies.
Day-gleams are o'er it brightening,
And promise clothes the soil;
Wide fields, for harvest whitening,
Invite the reaper's toil.

An editor — not a Lutheran — who speaks from a knowledge of conditions that now prevail in the American churches only last month said that there is one denomination, and only one, which clings to the truth of the Gospel and preaches without adulteration the doctrine of salvation through the blood of Christ — the Lutheran Church. A Catholic editor has more recently in the *Echo* (Buffalo) termed our Synod "one of the largest and most influential Lutheran bodies in this country," which "adheres to Luther's teaching in its genuine purity."

"To whom much is given, of him shall much be required," — this statement, spoken by our Savior of individuals, applies also to churches and synods. Never, since it was first founded, has our Synod had such opportunities for the expansion of its missionary work as are opening up for us in this third decade of the twentieth century. The call is insistent: —

Go where the waves are breaking
On California's shore,
Christ's precious Gospel taking,
More rich than golden ore;
On Alleghany's mountains,
Through all the Western vale,
Beside Missouri's fountains,
Rehearse the wondrous tale!

The relation of our institutions of learning to our missionary work is readily perceived. From these colleges and seminaries we must draw our future workers in school and church. In spite of the fact that we are graduating, in proportion, greater numbers of preachers than the seminaries of any other Protestant body, we are unable to satisfy the demand for workers. When we reach the stage where we generally adopt the policy of canvassing our Districts for missionary openings instead of waiting until we are invited in; as soon, in other words, as we devote our full strength to the work of extending the Gospel invitation to those who are now without shepherds or are turning away from unfaithful hirelings, it is easy to see that the demand for more workers will become overwhelming.

Thank God we have even now at our colleges very large classes. Within another three or four years, God willing, these will come to Concordia Seminary. And within another three years they will be ready to enter the work, their numbers being swelled by the graduates of our Seminary at Springfield, itself one of the largest in the country.

But it takes five or six years to graduate a minister from our Springfield Seminary. It takes nine years to graduate a minister from St. Louis. If we would have enough workers in 1933, we must send the little boys of fourteen and fifteen to our colleges next fall! We must continue to send them if, under the providence of God, we shall be able to fill up our ranks and increase them in the years that stretch before us.

Granted sufficient strength and grace to pursue our God-given task, we lack only one material thing —

BUILDINGS!

In a most real sense every dollar given to the Building Fund is a dollar given to the spreading of the Gospel. If our colleges are denied the buildings which they so urgently need, we shall ten years hence feel the effects in the numbers that we can send out to the congregations and mission-fields at home and abroad.

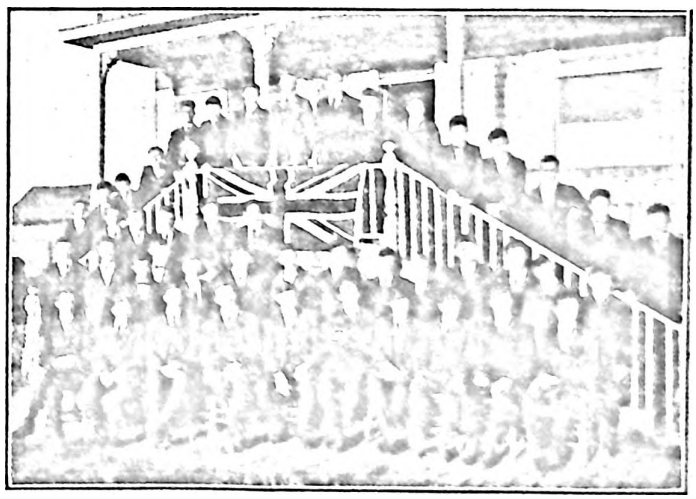
Those who heard the discussion at the convention in Fort Wayne know that our people demand good, substantial, serviceable buildings. There was a general appreciation of the fact, borne in upon us by past experience, that the up-keep must be reduced to a minimum. This means well-planned, well-built Leture-halls and Dormitories. It would be a calamity if we should have to curtail our missionary budgets because of heavy demands for repairs and up-keep. In every sense, then, it can be said that the greatest task of our Church, its missions, was kept in mind by our delegates at Fort Wayne when they voted for new buildings, and when they voted for these proposed amounts which will secure for us buildings of a permanent character.

Would that all of us who on November 25 will be visited by the canvassers might keep in mind that by their gift they are doing their share in the spread of the Gospel of Jesus Christ! Then, in the highest sense, will it be a giving "for Christ's sake."

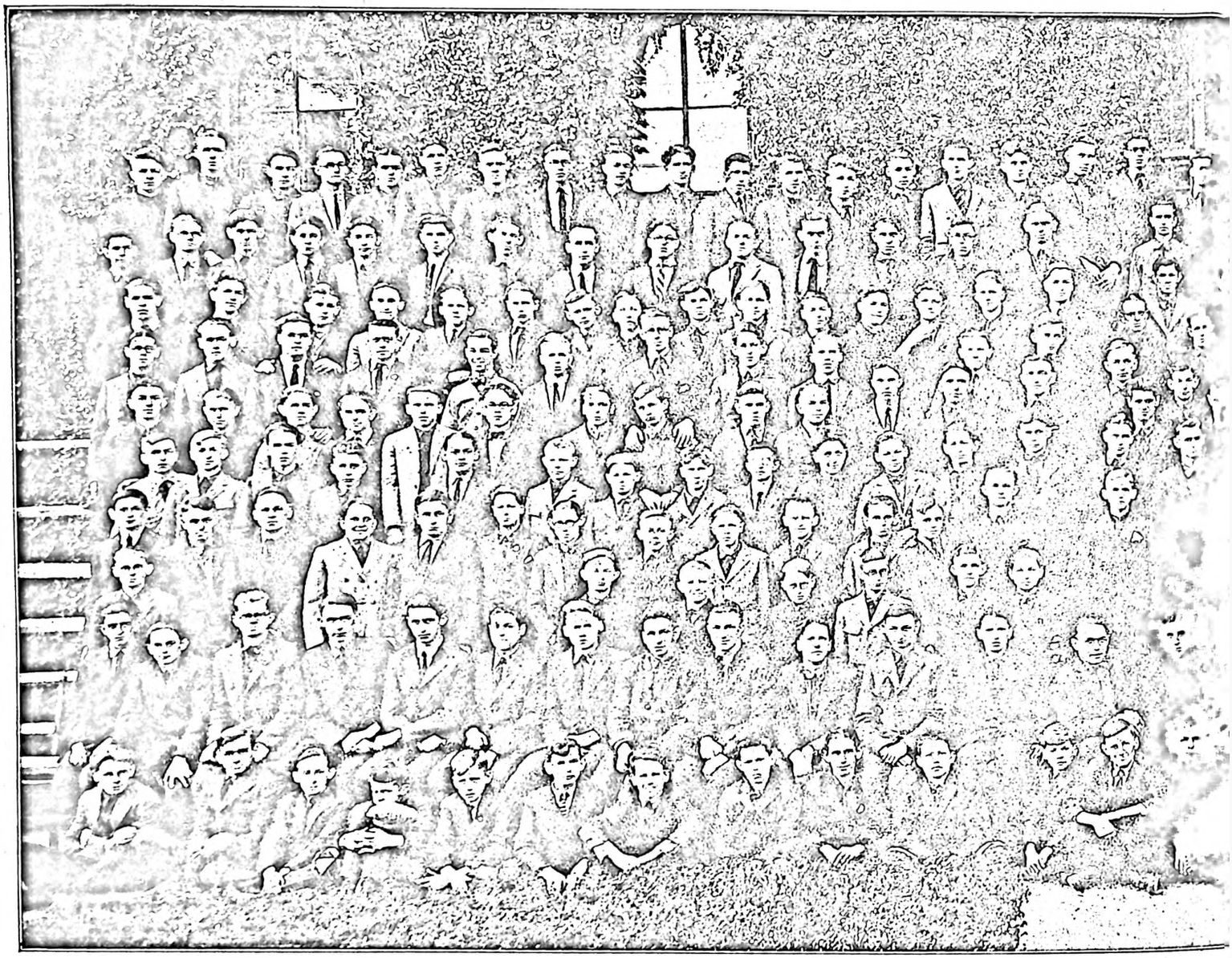
How long these opportunities will beckon to our Synod rests with the omniscience of God. What we know is that He is now calling us to a great work in His vineyard. Oh, that He might give us that feeling of personal responsibility which would make every one of us a missionary Christian!

Blest river of salvation,
Pursue thy onward way;
Flow thou to every nation,
Nor in thy richness stay;
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, "The Lord is come!"

TH. GRAEBNER.



Faculty and Students at Edmonton, Canada.



The Students of Our Co

What a fine group of boys and young men! We have in different issues of our church-papers shown groups of some of our other educational insti Winfield, Kans.; Conover, N. C.; Concordia, Mo.; Edmonton, Can.; Porto Alegre, Brazil; River Forest, Ill.; Seward, Nebr.; Springfield, Ill.; S home and abroad, and teachers in our schools. We ought to thank God for this blessing and therefore provide the necessary buildings a

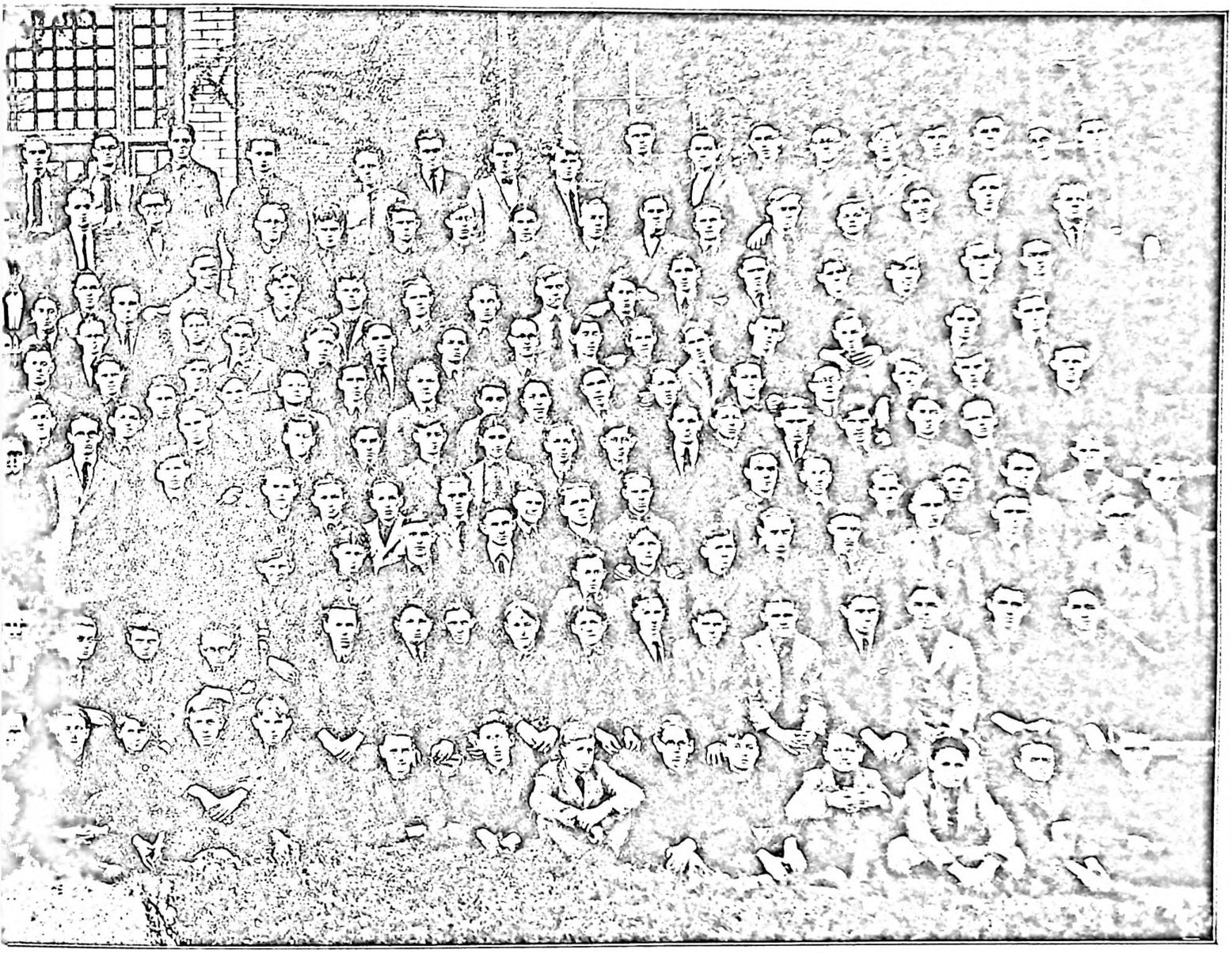
The Needs of Our Educational Institutions.

We take it for granted that all the members of our Synod have by this time, by means of the church-papers and special literature, been thoroughly informed as to the needs of our educational institutions. A brief summary, however, will recall to their minds what they have read.

During the past five years the enrolment at our colleges and seminaries showed an increase of 800 students. This number far exceeds the housing capacity of our present buildings. As a result we are suffering from overcrowding. This condition interferes both with the work and with the health of our students, and if it is not speedily removed, it will prevent our Church from expanding its work.

A few details: We have not enough classrooms; basements and other rooms had to be pressed into service. Into the studies so many desks have been crowded that there is not sufficient light and ventilation. In bedrooms as many as twenty-five and fifty must sleep. Basements and attics are used as bedrooms. In one institution (Milwaukee) some beds are so close under the roof that one cannot sit upright in bed. In another institution (Fort Wayne) one of the bedrooms is so filled with beds that this interferes with the opening of the door, and in order to retire, some must crawl over the foot-end of the bed. Library space and library facilities are lacking. There are not enough music-rooms at our normal schools and other colleges. The number of wash-basins and baths and other conveniences is insufficient. Old buildings, which ought to have been replaced by new ones, are crowded with students, and temporary buildings had to be erected in order that none would have to be turned away, as was actually done at one institution.

Surely our Christians do not desire that these conditions should continue, that we turn away students, and that the work of the Church should suffer. We need more students, but we cannot well take care of those we now have. *We need fifty new buildings. We need them badly, and we need them quickly.*



ollege at Fort Wayne, Ind.

These boys and young men at our colleges — Fort Wayne, Ind; Bronxville, N. Y.; Milwaukee, Wis.; St. Paul, Minn.; Portland, Oreg.; Oakland, Cal.; Co. (and soon, we hope, a new college will be built in Texas) — are preparing to enter the Lord's vineyard as pastors of our churches, missionaries at onal equipment. May the Lord in His mercy grant that our congregations will cheerfully pay the $3,850,000 which Synod has appropriated!

Let It be Done with One Effort!

Let us *with one general combined effort* try, with the help of God, to cover Synod's entire appropriation of $3,850,000.

1. Because cash and subscriptions are needed *now*. The crowded conditions at our educational institutions must be relieved at once. The good cause cannot well suffer delay.

2. Because Synod can look *only to its congregations* for the money which it needs. Why, then, should any congregation or individual not respond at once, but make a second or third effort necessary? Why not do *now* what needs to be done, and what, after all, we are all willing to do?

3. Because it would be discouraging for congregations which now make a strenuous effort to do their duty to hear that the *general undertaking has failed because some congregations have not cooperated.*

4. Because now is the *psychological time*. Now the issue is before our people; by means of our church-papers and special literature our people have been informed and have been warmed up to the situation. Why wait until they have again grown cold?

5. Because it will be *a mighty inspiration* to every congregation in our Synod if all can be informed in a few weeks that Synod's effort has been one great success.

With the help of God it can be done! With the help of God it will be done!

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days,
Let them flow in ceaseless praise.

Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt choose.

Ev. Luth. Hymn-book, No. 355.

The First-Fruits — Not the "Left-Overs."

AUTUMNAL REFLECTIONS OF A COUNTRY PARSON.

Ye offer polluted bread upon Mine altar. . . . Ye brought that which was torn, and the lame, and the sick.
Mal. 1, 7. 13.

Honor the Lord with the first-fruits of all thine increase.
Prov. 3, 9.

Autumn — the time of gathering and storing the yield of field and garden! The results of the season's labor and anxiety are once more at hand. From early morning until late at night throughout the prairie States the familiar sound is heard as the ripened ears of corn are gathered by the busy huskers. From upland, glen, and glade the heavy-laden wagon rocks to the storehouse. Granaries, cribs, cellars, become filled to capacity with the fruits of the soil; during the ensuing months they are emptied into the channels of commerce for the benefit of the city-dweller.

Autumn — time of plenty and of distribution! No season of the year displays so vividly the never-failing goodness of the Lord. Again He has opened His almighty hand to apportion to every living thing his meat in due season. Again His promise of old came true that seed-time and harvest shall not cease. Again His mercies have been new every morning; He crowned the year with His goodness, His paths drop with fatness.

Who could, who would, remain unmoved during such a time? Who would stay cold, indifferent, unmindful in the face of such manifestations of the benevolence of God? Can there be any human being so care-hardened amid such surroundings as not to break forth in the query: "What shall I render unto the Lord for all His benefits toward me?"

An Ancient Document.

And the Lord does want a share of the harvest. Being the Landlord, the Owner of all lands, He has a just claim upon the yield of His land tilled by His tenants. He has written a distinct contract into the lease of every tiller of the soil. This instrument was executed by the lawgiver Moses, a man well versed in the stipulations of tenancy. This ancient document is filed and recorded in Deuteronomy, chapter 8, verse 10 ff. The exact wording of this lease reads thus: —

"When thou hast eaten and art full, then thou shalt bless the Lord, thy God, for the good land which He hath given thee. Beware that thou forget not the Lord, thy God, . . . lest, when thou hast eaten and art full, and hast built goodly houses and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up, and thou forget the Lord, thy God, . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord, thy God; for it is He that giveth thee power to get wealth."

That's a binding, iron-clad contract, is it not?

Will you keep your part of the lease? The Lord kept His part exceeding abundantly above all that you asked and thought.

Why, certainly I will! I am a man who keeps his word. I'll give my share too. *"Ick gäf ok fief Dahler."* (I'll give five dollars too.)

Incidentally, — this choice phrase coined at Fort Wayne by that dear brother unknown to most of us as yet, is worthy of becoming a campaign slogan. This is not said in a frivolous spirit of unbecoming jocularity, — the matter before us is too serious, — but it serves to expose the grim humor of such giving. Five dollars — when the good Lord has showered from the heavens the streams of His mercy and visibly blessed thee! Five *hundred* cents when He should have five hundred *million* cents for His share!

No, the Lord is not satisfied with such returns. He wants HIS share, which He may duly expect. How much is that?

"Honor the Lord with the First-Fruits!"

What does that mean? Briefly and shortly, this: Give to the Lord *the very best you have;* for Him only the very best is good enough. Let me illustrate.

Turn to the last book in the Old Testament. In plaintive words the prophet Malachi delivers a burdensome message from God to His people. What a sad picture he delineates! What a sad period in the history of God's people! The decline of a nation of which in bygone days it had been recorded to their honor: "The people bring much more than enough for the service of the work which the Lord commanded to make." Ex. 36, 5. Blessed without measure in body and soul, these Israelites, unworthy descendants of generous, self-sacrificing forebears, peevishly refused to bring unto the Lord their due obligations.

These Israelites were convinced of their duty to make offerings; no question about that. The house of God must be kept up, they reasoned. They meant to "do something too." Certainly! Why should they fail to do their duty wholly by giving nothing at all? That would be outrageous! They gave "their share." But what did that amount to? Malachi is charged to chide them with this: they brought to the Lord the left-overs, not the first-fruits. Anything is good enough for the Lord, just so it's something, — that was the driving force of their giving. Far from bringing the best, as the Lord had expressly commanded, Lev. 22, 21. 22, they picked out the worst they had. That which was fit neither for the market nor for their own use was offered to the Lord's altar, even if it was ever so coarse and mean. They brought "polluted bread," made from the refuse of wheat, the discarded screenings, worthless as feed for the cackling poultry. This rubbish they kneaded into a coarse, rough, moldy, stale — something, and offered it as shewbread before the face of the Lord upon the golden table in the holy place, where only cakes baked with the finest flour, sieved twelve times, should have been placed. Good enough for the Lord!

As to animals, they brought the blind, lame, the torn, the corrupt, the sick that were ready to die, the runts, the stunted, scurvy, scabby cripples, the smallest and weakest striplings of the flock; of these they picked out the worst they had. What they could not sell at a round profit at the slaughter-house, by the Sheep Gate, they "sacrificed" to God. The strong bulls from the rich pastures of Bashan and the corn-fed, lowing kine from Gilead were kept away from the Temple. Of the latter they would have said as did their niggard companion of a later date in the house of Simon, the leper, "To what purpose is this waste?" Good enough for the Lord!

And what is the Lord's verdict upon such sacrifices, if sacrifices they may be called? He has something else to announce than the Gospel-promises. He proclaims His wrath in no mistakable terms. He threatens to take away His material and spiritual blessings from His people and to turn their fertile hill-

sides into desolate places, their borders into a wilderness, to destroy what they build. Thus He will show His indignation. He calls them deceivers; they have cheated the Lord out of His share. They have despised and profaned His name by making the table of the Lord contemptible and polluted, and then they "snuffed at it," *i. e.*, made light of it, laughed about their smartness, how they "got by with it."

Brethren, shall our Church become a counterpart of the declining Church of Israel? Shall the closing chapters of our beloved Synod be written in terms similar to those found in Malachi?

God forbid!

Have We Made Sacrifices?

But let us take stock on this beautiful autumn day.

What about our offerings? What kind of sacrifices have *we* brought to the Lord? Can we truthfully say that we have made SACRIFICES, *i. e.*, dare we say that we really denied ourselves something of value, that we desisted from purchasing something of importance, in order to give what this would have cost us for the spreading of the Kingdom? Have our offerings in most instances not been the "left-overs," remnants, something we could right easily spare, the absence of which we hardly missed?

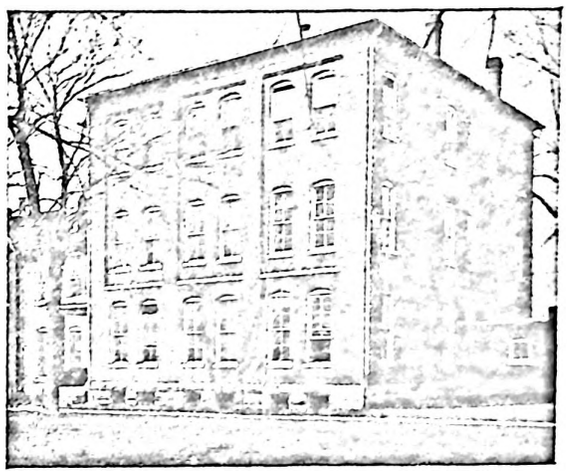
I dare say, without fear of contradiction, that the great mass of our people, collectively speaking, has not yet made any real "sacrifices." *As a rule,* the "left-overs," yes, the table-scrapings, were given. We have not made it a habit to give to the Lord the first-fruits, *the very best we have and the most we can do.* Has any one hurt himself or herself by his gifts to the Lord? "Give till it hurts," was one of the more or less brilliant slogans during the deplorable war-times. It has never become a slogan within the Church, — and it need not, either!

How many are there among us who have used less meat, butter, sugar, etc., — not as a matter of diet, — to save for the Lord?

How many have built less expensive dwellings, saying with David: "Behold, I dwell in a house of cedar, but the ark of God dwelleth within curtains"? 2 Sam. 7, 2.

How many have postponed buying costly furniture and fine clothing? foregone some pleasure, enjoyment, amusement, not to speak of such diversions in which a Christian should not indulge? denied himself a refreshment, given up a single meal, surrendered some comfort, discontinued some more or less costly habit or practise? relinquished some cherished or desired object?

How many have given the proceeds of a self-denial to the Lord? devoted it to the propagation of the Gospel? applied it to the spread of the Kingdom?



Dormitory at Concordia, Mo.

This is an old building, which is too small to house all the students.

How many? And the echo resounds, *How many?*

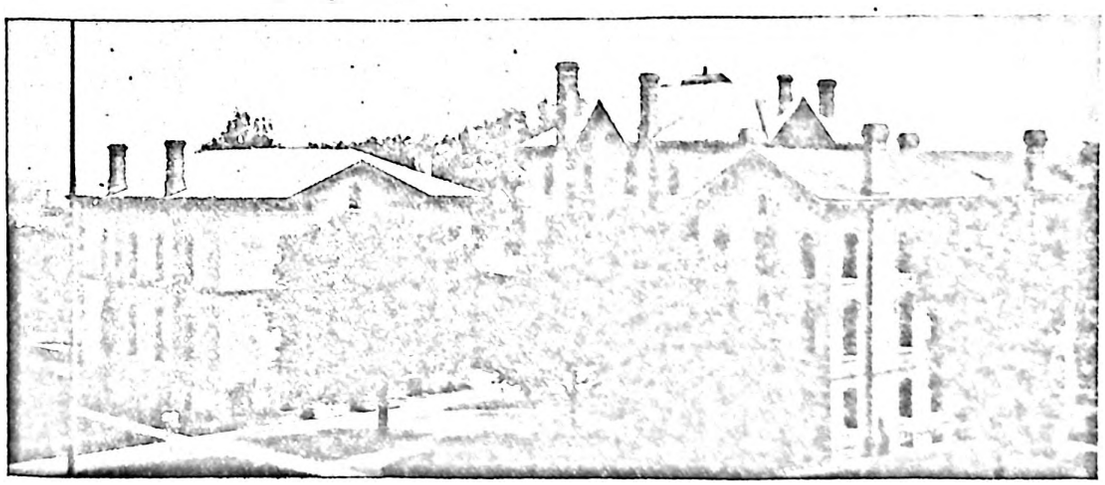
Over all the hilltops and treetops hearest thou hardly a breath!

We have given, it is true. Large sums have been raised, magnificent collections. Some have given liberally; yes — but how few! I say it deliberately: we have not hurt ourselves by our gifts in the least; we have not thereby incurred any suffering. We are far from having given to capacity. We have not given the Lord *our share.* Many have not given the *first-fruits,* but only the "left-overs," something they could easily spare.

The Savior Asks It.

Shall the present urgent, heartrending appeal to do the Lord's work go unheeded? Shall it be answered with a shrug of the shoulder and the words of the Israelites at the time of Malachi, "What a weariness is it?" That spells, translated into modern terms: The left-overs are good enough for the Lord! Enough for Him who has given you and me His Only-begotten, the First-fruit without spot or blemish or any such thing? There *He* stands before you, stretching out His pierced hands, pleading with His benign lips: All this I have done for you! *What will you do for me?* Will you do *your share* so that from the rising of the sun unto the going down thereof My name shall be great? Will you give me the first-fruits — or the "left-overs"? WHICH?!

"Honor the Lord with the first-fruits." TH. STEPHAN.



These dormitories at St. Paul, Minn., are much too small to house 238 students. St. Paul needs a new dormitory.

"See that Ye Abound in This Grace Also!"

"As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace [the grace of giving] also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." — *2 Cor. 8, 7—9.*

Missouri, Awake! Missouri, Arise!

Dedicated to the Synodical Building Fund Collection.

Missouri, awake!
Missouri, arise!
Thus spake the Lord Jehovah,
Almighty and all-wise.
Missouri is what God made it,
To be and to abide.
Threescore and sixteen annums
Since then saw time and tide.
The little grain of mustard
A mighty tree is now,
And thousands of elected
Found refuge on its bough.

Missouri, awake!
Missouri, arise!
Enlarge thy tabernacle
And lengthen cords and ties.
Call back thy fathers' spirit,
Who in their poverty
Still heeded Martin Luther's
Resounding, solemn plea:
"Ye Christians, train your children
Where God's Word only rules.
God builds and keeps the churches
Through colleges and schools."

Missouri, awake!
Missouri, arise!
Behold these founts of wisdom
With glad and saddened eyes.
The Lord has heard thy prayers;
Said thousands: "Here are we,
Give us the needful training
That we God's servants be."
But how shall we train teachers
To send to all who call
When we must press and crowd them
In buildings much too small?

Missouri, awake!
Missouri, arise!
For all thy colleges
Bring thou a sacrifice.
Ye wealthy, give your thousands,
Ye poor may give your mite,
Ye blessed with earthly treasures,
Ye all your gifts unite.
Missouri, thou hast gained
With friend and foe a fame.
Oh, make thy schools of learning
Be worthy of thy name!

Missouri, awake!
Missouri, arise!
And build the Holy City
To reach unto the skies.
Not like the men of Babel,
Who their own glory sought,
Or else our greatest efforts
Will soon be brought to naught.
To fortify Mount Zion,
That is our enterprise.
To do our Father's business
Let us awake, arise.

Detroit (Hamtramck), Mich. CARL A. GIESELER.

Good Reports.

A pastor of the Iowa District writes: "Please send me another 100 pledge-cards. The response is greater than was anticipated. The Lord be praised!"

* * *

A pastor from Southern Indiana says: "My congregation will contribute $26,000, and I hope it will be $36,000."

* * *

A pastor from Wisconsin writes: "Our people are very enthusiastic about the building program."

* * *

A pastor of the Atlantic District writes: "My heart rejoices. I am praying and working for the success of this huge undertaking. Personally I intend to give the largest sum that I have ever given in my entire career as pastor."

* * *

The president of the Texas District writes: "As far as I am able to judge, everything is progressing favorably here in Texas. But it will mean work and unabated effort and prayer to the very last."

* * *

In the Northern Illinois District small banks have been distributed among the children for a collection for the Building Fund. And although this has not been specially asked for, also in other parts of Synod collections are being made by the children. The children, too, desire to give toward Synod's colleges. God bless them!

* * *

Another pastor writes: "This neighborhood is throwing itself right into the harness. If its activity is a sample of that of other territories, then I predict that we shall hear glorious news after November 25."

* * *

A layman of the Ontario (formerly Canada) District writes: "I feel confident that the Ontario District will show up well in the final result."

* * *

A chaplain of an Old People's Home asked for 60 copies of the various pieces of literature issued by the Ways and Means Committee, saying, "I shall try to have also the congregation in our Old People's Home do its share."

* * *

Encouraging reports from all parts of Synod show that there is cooperation all along the line.

THE PLAN!

The plan proposed for the collecting of $3,850,000 for Synod's educational institutions is a very simple one. It is as follows: —

1. On November 25 each communicant member of Synod — men, women, and young people — is to be visited and to be asked how much he or she will promise to give *every month*, beginning with January 1, 1924, *for a period of two years*, for the Building Fund of Synod.

2. Of the amount promised, every one is to be asked *to pay at once as much as possible* in order that sufficient cash may be available for building operations at a number of places next spring.

3. Every member of Synod is requested *to take this matter in prayer to God* and ask the Lord to make him willing to give a liberal offering cheerfully.

"Let the beauty of the Lord, our God, be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it." Ps. 90, 17.

Our Boys and Girls at the Universities.

One of the problems that received the attention of the Delegate Synod last summer was the spiritual care of our students at universities and other non-Lutheran institutions. In recent years the number of such students has increased by leaps and bounds. Various synodical Districts have faced the situation and have taken steps to meet it; but the conviction has steadily gained ground that certain features of the problem call for an agency which will extend its efforts throughout Synod. It was felt that only in this way all necessary information could be gathered and disseminated and the work done in various Districts be articulated and unified.

The Delegate Synod shared this conviction and accordingly instructed the President of Synod to appoint a committee of three for the purpose of studying all angles of the situation, developing methods, and bringing the results of their efforts to the attention of those who may be benefited by them. This committee, the Student Welfare Committee, has been appointed by President Pfotenhauer and has now been organized with the undersigned as chairman, Prof. L. F. Heimlich of Purdue University as secretary, and Rev. G. Stiegemeyer of Champaign (University of Illinois) as treasurer. Preliminary plans have been made, and the Committee is ready to begin its work.

It is planned, as a first step, to take a general student census. A little reflection will make clear to any one that this is the natural starting-point for our undertaking, and that all the rest depends on the accuracy with which that census can be taken. At present no one knows how many of our young people are studying, who they are, or where they are. Until these facts are definitely known, it is idle to think of doing effective work. One could only grope in the dark.

To take this census, the Committee is sending to every pastor in the United States and Canada a blank, accompanied by a request that he give the names and addresses, if possible, of all students from his congregation, and the name and location of the institutions which they attend — universities, colleges, normal schools, academies, business colleges in other towns, nurses' training-schools, or whatever other institutions there may be. This information, when received, will be card-indexed according to schools and synodical Districts and be sent to the mission boards, conferences, and individual pastors concerned.

It is evident that this census will serve its purpose only if it is made as complete as is humanly possible. What approach to completeness will be attained, rests, in the first instance, with the pastors, the teachers, Walther League secretaries, and others whom busy pastors may appoint to act for them. The Committee appeals, with all the earnestness at its command, for real cooperation in this matter. Inaccurate, careless, or fragmentary reports, or failure to report at all, will jeopardize the whole undertaking. Parents and friends of students can materially aid by handing their pastors the names and addresses of such students.

The Committee invites suggestions and other correspondence relating to all matters that come within its scope. The readers of our church-papers will be kept informed of interesting developments as they arise.

Madison, Wis. AD. HAENTZSCHEL.

Editorial.

Dare Missourians Recline upon Their Laurels? — Last year we celebrated the seventy-fifth anniversary of the founding of our Synod. Throughout the length and breadth of our land, in all our churches and schools and institutions, we spoke of all that God did for our fathers, and of all He accomplished through the founders of our Synod. And certainly there was justification for such testimony and for the glad thanksgiving and the hymns of joy, "for the Lord hath done great things for us."

But while singing these hymns of praise, we dare not forget that He has in our day opened up for us and for our generation the most encouraging opportunities for further service and for more extensive accomplishment. God did not only bestow blessings upon us which we are to enjoy, — He certainly did that, — but He also gave us tasks which demand our best efforts.

There are our educational institutions. Nearly every one of them is crowded with boys. Our seminary at St. Louis can no longer accommodate the young men who come here to be schooled and trained for the work of the holy ministry. Seventy acres have been bought by the Lutherans of St. Louis. The entire Synod has unanimously decided that a seminary, worthy of its high purpose and sufficiently roomy to accommodate all who come, shall be built. *It is for the present generation of Missouri Lutherans to show that we are willing to do in our day what our fathers did in the days of old.* Of many of the founders and early pastors of our Synod it can truthfully be said that "their deep poverty abounded unto the riches of their liberality." 2 Cor. 8, 12. God heard their prayers and blessed their small means. They were men of faith, of devotion, and of self-sacrifice. Withal, they were men subject to like passions as we. They were not without frailty, but their faith moved them to undertake much with the few loaves and fishes which they had. God was with our fathers.

Now, how shall it be with us in our day? Are we going to protest that the Lord has asked more of us in our day than we are able to do? Is it true that this generation of Missourians is not able to house the young men who come to us to be educated for the holy ministry? Is it true that we are not able to send out missionaries to heathen lands?

Certainly, God has not given us tasks that we may accomplish without earnest prayer and without genuine sacrifice. God has given us a work that ought to drive us to our knees and cause us to cry to Him, who can do exceeding abundantly above all that we ask or think. God is willing to do great things for us, but He wants us to recognize that He is the One to do them. He wants us to pray for them, to knock, to seek, and to ask. It is God's will that we should gain the conquest by faith. Let us therefore ask God to give us sufficient faith to do what is required of us in our day and in our generation, and let us incite one another and encourage one another to prayer, so that also in our day God may do great things in our midst, and the Christians who come after us may have cause to give thanks to God for what God has done for us and through us.

It is God's intention that we should reap a very rich harvest; let us therefore not be weary of sowing. We have had much cause to bear testimony to God's favors in the past. Let us now also open our mouths widely that God may fill them and pour us out a blessing that there shall not be room to receive it. Let us not allow it to be said of us: "Ye have not because ye ask not; ye ask and receive not because ye ask amiss." Jas. 4, 2. 3.

S.

Farthest North and Farthest South—Shall We Help? In the *Southern District Bulletin* the editor points out how lack of funds reacts upon the work of saving souls. The District has not enough money to provide properly for the stations under its care, yet cries for help are continually coming, the latest from St. Augustine, Florida. More than fifty Lutherans have drifted into the sectarian churches there, because there was no Lutheran pastor there to provide for them. A few of our people are holding out, but no minister can be sent because "we have no money." At a point in Louisiana our missionary found more than forty people who would welcome Lutheran services, but they cannot look after them because the Mission Board has not enough funds to pay the traveling expenses.

From the northernmost mission-station in the State of Minnesota comes the news that here one missionary endeavors to cover ten preaching-stations, some of which must be reached *by walking twenty miles across a swamp.* "Who knows how many of former Lutherans may still be in the far-a-way places of this country," says the missionary. "It will take years of work and many more laborers in the vineyard of the Lord than we have here at present to do justice to the mission opportunities of Koochiching County alone." As for the country farther north, he says: "To explore this country, to canvass the settlements, to look up the stray settlers in far-away places, requires the activities of many men. Surely we have reason to pray, when we look at this large territory and consider the large number of souls dwelling in it and the greater part of them without any spiritual care, that the Lord of the harvest send laborers into His harvest. May He evermore do so! Amen."

Our only hope for these missions North and South, and East and West, lies in the big enrolment at our colleges and seminaries and in the willingness of our people to give more in accordance with their means to the cause of missions. As between the lack of money and the lack of men, the director of our missions in the Texas District lately wrote: "Of the two questions that the Board of Missions must always deal with, namely, where to get the men and where to get the money, the first, in the eyes of the Board, is the great and more difficult one. The Savior says: 'The laborers are few,' but as to the money He says: 'And if any man say aught unto you, ye shall say, The Lord hath need of them, and straightway he will send them.'" G.

Correspondence.

WILL AND PERFORMANCE.

On November 4 Grace Lutheran Church of Oak Cliff (Dallas), Tex., celebrated its mission-festival. The Rev. W. H. Medler, pastor of the congregation, preached in the morning services. The sermon in the evening services was delivered by the Rev. E. M. Robert, of Zion Church, Dallas. The collection raised for missions was $50.63, and more contributions have been promised by some members.

Grace Lutheran Church was organized in January of this year. It was financed by the Church Extension Board of the Texas District. It has an attractive little chapel, located on a beautiful corner near the heart of Oak Cliff, one of the fastest growing and most progressive sections of Dallas.

The congregation numbers 6 voting members, 28 communicant members, and 68 souls. This little flock has this year already given $15 for the Synodical Building Fund, and is now actively participating in the present $3,850,000 drive of Synod. Besides raising $315 to meet payment on their note to the Church Extension Board for this year, they have collected $42.45 for District and synodical treasuries. And now a mission-collection of $50.63 at their first festival! God make and keep us ever willing to give for His kingdom, so that "as there was a readiness to will, so there may be a performance also out of that which we have"! 2 Cor. 8, 11.

Dallas, Tex. W. H. MEDLER.

Lutheran Laymen's League.

MEETING OF EXECUTIVE COMMITTEE.

The Executive Committee of the L. L. L. met at Chicago on November 6. The plans outlined by the organization and membership committee were discussed and approved. A handbook of instructions for workers is to be issued.

The Board of Directors of the L. L. L. will hold a meeting in St. Louis on January 18.

New Publications.

Lutheran Annual. 1924. Literary Editor: *Rev. E. Eckhardt.* Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1924 nach der Geburt unsers Herrn Jesu Christi. Literarischer Redakteur: *Pastor E. Eckhardt.* Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

These are the official annuals of our Synod. All of our people who have used this inexpensive little information bureau will certainly want it again, and if there is a member anywhere who has not as yet used it, he ought to be introduced to it at once. Get this little *Annual* into a home where it has not been before, and you have sown a good seed, the fruits of which no one can calculate. S.

Ein letztes apostolisches Wort an alle rechtschaffenen Diener am Wort. Dargeboten von *Dr. C. M. Zorn.* Verlag und Druck von Johannes Herrmann, Zwickau, Sachsen. 66 pages, 5½×7¾. Price, 20 cts. Order from Concordia Publishing House, St. Louis, Mo.

In this beautifully printed pamphlet Dr. Zorn offers an exposition of 2 Tim. 4, 1—5. Like the text, the interpretation is addressed to the pastors. Our pastoral conferences might fittingly make each of Dr. Zorn's six chapters the subject of an hour's discussion. G.

Congregation's Duty to Lodge-Members. By *B. M. Holt,* Fargo, N. Dak. Price: Single copies, 5 cts.; dozen, 30 cts.; 100, $2.00. Order from Concordia Publishing House, St. Louis, Mo.

This is the fiftieth thousand of Mr. Holt's tract on congregational practise in the case of lodge-members. In the great edition already sold there is an indication that this tract has proved valuable to our pastors and congregations. In fact, it is unanswerable. G.

God's Christmas Gift. A service for Holy Night by *W. M. Czamanske,* Sheboygan, Wis. 8 pages. Price, 6 cts.

A new order of services for Christmas Eve containing questions and answers together with suitable hymn material.

Hosanna in the Highest! A Christmas cantata for a children's service. Arranged and compiled by *R. A. Mangelsdorf,* St. Louis, Mo. 16 pages. Price, 10 cts.

Responsive Singing for Christmas Service. Music by *R. A. Mangelsdorf.* 2 pages. Price, 25 cts. G.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District President: —

On 21st Sunday after Trinity: *Cand. Th. Waack* at Sexsmith, Alta., Can., as missionary for the Peace River Territory, by Pastor W. Walther.

Ordained under authorization of the Board of Foreign Missions: —

October 6: *Cand. M. Kuolt* at Utica, N.Y., by Prof. M. S. Sommer.

Ordained and installed under authorization of the respective District Presidents: —

On 15th Sunday after Trinity: *Cand. K. H. Tiemann* at Winona, Kans., by Pastor J. C. Heinicke.

On 19th Sunday after Trinity: *Cand. W. Busse* in St. John's Church, Luella, Sask., Can., by Pastor W. P. A. Schroeder.

On 20th Sunday after Trinity: *Cand E. H. Bohrer* at Malta, Mont., by Pastor E. A. Huber.

On 21st Sunday after Trinity: *Cand. O. W. Kleinhans* at Detroit, Mich., by Pastor G. Claus.

On 22d Sunday after Trinity: *Cand. R. Rohlfing* at Townsend and Suring, Wis., by Pastor D. Markworth.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 16th Sunday after Trinity: The *Rev. P. G. Nau* in St. Paul's Church, Clifty, Ind., by Pastor A. E. Brauer.

On September 28: The *Rev. C. A. Blasig* at Brady, Tex., and on 18th Sunday after Trinity at Menard, Tex., by Pastor L. Karcher.

On 20th Sunday after Trinity: The *Rev. P. W. Lueders* in Bethlehem Church, Oshkosh, Wis., by Pastor E. Schlerf.

On 21st Sunday after Trinity: The *Rev. H. Bloedel* at Hubbell, Mich., by President H. Daib. — The *Rev. H. E. Wallner* in St. Paul's Church, Santa Barbara, Isle of Pines, Cuba, by Pastor H. J. Naumann. — The *Rev. K. Karstensen* in Zion Church, Linn, Kans., by Pastor O. C. Mueller.

On 22d Sunday after Trinity: The *Rev. B. Lange* as professor at California Concordia College, Oakland, Cal., by Pastor G. Mieger. — The *Rev. W. Busse* in Christ Church, Ormiston, Sask., Can., by Pastor A. H. Fuhr. — The *Rev. Walter Schroeder* in St. John's Church, Kayville, Sask., Can., by Pastor A. H. Fuhr. — The *Rev. R. Bernahl* in Trinity Church on the island of Kaskaskia, Ill., by Pastor J. H. Deye.

On 23d Sunday after Trinity: The *Rev. F. Wenger* in Trinity Church, Springfield, Ill., as professor at Concordia Seminary, by Pastor P. Schulz.

B. *Teachers:*

On 10th Sunday after Trinity: *Cand. A. Fillnow* at Clyman, Wis., by Pastor O. A. Groth.

On 12th Sunday after Trinity: *Cand. E. Ruprecht* in St. John's Church, Merrill, Wis., by Pastor W. Sievers.

On 14th Sunday after Trinity: *Cand. E. W. Schultz* in Emmaus Church, Denver, Colo., by Pastor Th. Hoyer. — *Cand. W. E. Firnhaber* in St. John's Church, Keystone, Iowa, by Pastor G. Francke.

On 21st Sunday after Trinity: *Teacher G. Burger* in St. John's Church, Laporte, Ind., by Pastor P. Eickstaedt. — *Teacher Th. G. Stelzer* in Trinity Church, Oshkosh, Wis., by Pastor E. Moll.

On 22d Sunday after Trinity: *Teacher H. F. Klinkermann* in St. Paul's Church, Concordia, Mo., by Pastor Fr. Brust. — *Teacher W. H. Buhrmester* at Washington, Mo., by Pastor A. H. Gassner.

Corner-Stone Laying.

The following congregations laid the corner-stone of a new

Church: On 2d Sunday after Trinity: St. Peter's, *Cornelius*, Oreg. (the Rev. L. Stuebe, pastor). — On 21st Sunday after Trinity: St. John's, *Green Garden*, Nebr. (the Rev. E. Just, pastor).

School and Hall: On 19th Sunday after Trinity: Trinity, *Lockport*, N. Y. (the Rev. H. Meier, pastor).

Dedications.

Dedicated to the service of God: —

Churches: On 18th Sunday after Trinity: St. Peter's, *Cornelius*, Oreg. (the Rev. L. Stuebe, pastor). — On 20th Sunday after Trinity: Immanuel, *Netawaka*, Kans. (the Rev. H. F. Krohn, pastor). — St. John's, *Gary*, Ind. (the Rev. A. Rump, pastor). — On 21st Sunday after Trinity: St. Paul's, *Evergreen Tp.* (Frazee), Minn. (the Rev. E. T. Hilpert, pastor).

School: On 22d Sunday after Trinity: Zion, *Chicago*, Ill. (the Rev. E. Tappenbeck, pastor).

Organ: On 22d Sunday after Trinity: Immanuel, *Seymour*, Ind. (the Rev. E. H. Eggers, pastor).

Anniversaries.

The following churches celebrated anniversaries: —

On 8th Sunday after Trinity: Immanuel, *Moltke*, Mich. (the Rev. E. C. Stieg, pastor), the 50th. — On 9th Sunday after Trinity: Immanuel, *Burnett*, Wis. (the Rev. C. Boevers, pastor), the 50th. — On 20th Sunday after Trinity: Immanuel, *Netawaka*, Kans. (the Rev. H. F. Krohn, pastor), the 30th. — On 21st Sunday after Trinity: St. Peter's, *North Milwaukee*, Wis. (the Rev. J. H. Wiening, pastor), the 75th. — On 22d Sunday after Trinity: Bethlehem, *Nekoosa*, Wis. (the Rev. W. C. Meyer, pastor), the 30th. — On 23d Sunday after Trinity: St. James's, *Logansport*, Ind. (the Rev. E. H. Reuter, pastor), the 75th.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Trinity, Grantwood, N. J., $7.00; Messiah, Detroit, 9.42; Hope, Chicago, 135.92. ($152.34.) *Budget Treasury:* Pilgrim, St. Louis, 126.66; Redeemer, St. Louis, 284.00; Our Savior, St. Louis, 32.28; Pilgrim, Kenmore, Buffalo, 3.46; Immanuel, Pittsburgh, 57.00; Pilgrim Sunday-school, St. Louis, 10.00; Holy Trinity, New York, 62.00; Redeemer, Detroit, 150.00; Our Savior, Sheboygan, 40.00; Mount Calvary, Lancaster, Pa., 15.65; Redeemer, North Tonawanda, 45.00; Grace, Akron, Ohio, 123.36; Mount Olive, Minneapolis, 158.84. ($1,108.25.) *Budgeted Missions:* Blanche Munsch, St. Louis, 10.00. *Deaf-mute Missions:* Windsor Park, Chicago, 17.10; St. Paul's, Clyde, N. Y., 2.50; St. Mark's, South Sodus, N. Y., 3.00; Auburn Mission, Auburn, N. Y., 4.50. ($27.10.) *District Budget:* Pilgrim, St. Louis, 82.91; Grace, Pittsburgh, 50.00; Redeemer, St. Louis, 236.60; Our Savior, St. Louis, 26.42; Pilgrim, Kenmore, Buffalo, 2.84; Immanuel, Pittsburgh, 43.00; Mount Olive, Cleveland, 12.20; Redeemer, Detroit, 123.00; Redeemer, North Tonawanda, 30.00; Mount Olive, Minneapolis, 195.00. ($801.97.) *District Treasury:* Grace, Elyria, O., 9.56; Mount Olive, Cleveland, 11.46. ($21.02.) *European Missions:* Windsor Park, Chicago, 19.00; Trinity, Grantwood, N. J., 4.00; Messiah, Detroit, 22.00. ($45.00.) *Foreign Missions:* C. H. Munsch, St. Louis, 25.00. *Foreign-tongue Missions:* Windsor Park, Chicago, 7.60; Trinity, Grantwood, N. J., .39. ($7.99.) *General Home Missions:* Windsor Park, Chicago, 8.77; Trinity, Grantwood, N. J., 10.00; Messiah, Detroit, 87.00. ($105.77.) *Immigrant and Seamen's Missions:* Windsor Park, Chicago, 2.85. *Indian Mission:* Children of Faith Church, Chicago, 6.41; Trinity, Grantwood, N. J., 2.50. ($8.91.) *India Mission Bungalow:* Immanuel, Pittsburgh, 7.65; Our Savior, Chicago, 21.00; Mount Olive, Minneapolis, 40.00. ($68.65.) *Jewish Mission:* Windsor Park, Chicago, .95; Trinity, Grantwood, N. J., 1.00. ($1.95.) *Ministerial Education Fund:* Trinity, Grantwood, N. J., 3.00. *Missions — District:* Grace, Elyria, O., 9.69; St. Peter's, Conover, N. C., 11.38; Trinity, Grantwood, N. J., 15.00; Messiah, Detroit, 29.00; Pilgrim Sunday-school, St. Louis, 48.26; Faith Sunday-school, Cleveland, 5.97; Our Savior, Sheboygan, 75.00; Hope, Chicago, 227.95. ($422.25.) *Colored Missions:* Trinity, Grantwood, N. J., 3.00; C. H. Munsch, St. Louis, 25.00; Hope, Chicago, 20.40. ($48.40.) *General Relief:* Windsor Park, Chicago, 1.90; Trinity, Grantwood, N. J., 1.00. ($2.90.) *South American Missions:* Trinity, Grantwood, N. J., 5.00. *Synodical Building Fund:* Messiah, Detroit, 100.00; Mount Olive, Cleveland, 12.20. ($112.20.) *Synodical Treasury:* Trinity, Grantwood, N. J., 14.00; Messiah, Detroit, 90.28; Hope, Chicago, 206.33. ($310.61.) *Chinese Orphans:* Mount Olive, Minneapolis, 13.53. *American Lutheran Board for Relief in Europe:* Hope, Chicago, 198.09. *Mission in Brazil:* Hope, Chicago, 30.59. *City Mission in Detroit:* Redeemer Ladies' Aid Society, Detroit, 24.00. *City Mission in Milwaukee:* Mount Olive, Milwaukee, 50.00. *City Mission in St. Louis:* Pilgrim, St. Louis, 18.75; Redeemer, St. Louis, 39.76. ($58.51.) *Church Extension — General:* Trinity, Grantwood, N. J., 2.50. *Concordia College Dormitory, Conover, Account Synodical Building Fund:* St. Peter's, Conover, N. C., 21.25; Concordia, Conover, 2,500.00. ($2,521.25.) *Concordia College, Bronxville:* Holy Trinity, New York, 25.00. *Dependent Children's Home in Peoria:* Hope, Chicago, 35.50. *Chicago Loop Lenten Committee:* Hope, Chicago, 27.84. *Orphanage in Addison:* Hope, Chicago, 41.30. *Lutheran Laymen's League:* Mount Olive, Minneapolis, 5.00. *Home for the Aged in Marwood, Pa.:* Immanuel, Pittsburgh, 42.00. *Home for the Aged in St. Louis:* Redeemer, St. Louis, 15.14. *Hospital in St. Louis:* Redeemer, St. Louis, 9.46. *Orphanage in Des Peres:* Redeemer, St. Louis, 37.86. *Home for Feeble-minded in Watertown:* Holy Trinity, New York, 25.00. *Missionary Levihn:* Grace Walther League, Akron, O., 22.00. *Society of Missouri for Homeless Children:* Redeemer, St. Louis, 5.68. *Twin City Welfare Work:* Mount Olive, Minneapolis, 3.00. *Designated Students, St. Louis:* Layton Park Sunday-school, Milwaukee, 28.00; Grace, Bedford Park, New York, 50.00; Redeemer Ladies' Aid Society, Chicago, 30.00. ($108.00.) *Designated Students, Springfield:* Layton Park Sunday-school, Milwaukee, 26.00; Mount Olive, Minneapolis, 50.00. ($76.00.) — GRAND TOTAL: $6,668.41.

November 10, 1923. WM. E. JUNGE, *Treas.*, 3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT. — October: Synodical Treasury, $2,386.45; Synodical Building Fund, 556.05; Seminary Building Fund, 159.75; Missions, 7,313.59; Miscellaneous, 4,722.01. — *Total*, $15,137.85.
H. E. SIEKER, *Treas.*

CENTRAL DISTRICT. — October: Synodical Treasury, $3,537.92; Synodical Building Fund, 365.04; Budget Treasury, 1,302.33; Missions, 17,509.24; Miscellaneous, 3,426.08. — *Total*, $26,140.61.
P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT. — October: Budgeted Treasuries, $11,969.05; Synodical Building Fund, 163.15; Miscellaneous, 848.64. — *Total*, $12,980.84. E. C. BECK, *Treas.*

EASTERN DISTRICT. — October: Synodical Treasury, $921.15; Synodical Building Fund, 2.00; Budget Treasury, 562.04; New Seminary Building, St. Louis, 176.00; Missions, 4,918.84; Miscellaneous, 1,149.76. — *Total*, $7,729.79. J. P. SCHAFFER, *Treas.*

IOWA DISTRICT. — October: Budget Treasury and funds of the budget, $7,449.59; Synodical Building Fund, 288.06; miscellaneous items, 1,142.53. — *Total*, $8,880.18. P. F. FIENE, *Treas.*

NORTHERN NEBRASKA DISTRICT. — October: Budget Treasury: General, $2,335.70, District, 3,178.00; General Building Fund (St. Louis), 476.63; Sundries, 2,003.27. — *Total*, $7,993.60.
W. G. BROMMER, *Treas.*

OREGON AND WASHINGTON DISTRICT. — September and October: Synodical Treasury, $27.78; Synodical Building Fund, 141.25; Missions, 3,802.59; Budget Treasury, 128.38; Miscellaneous, 393.34. — *Total*, $4,493.34. A. K. ENGEL, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — October: Synodical Budget, $7,391.17; Seminary Building Fund, 38.00; Miscellaneous, 1,298.58. — *Total*, $8,727.75. G. A. WEISS, *Treas.*

SOUTHERN NEBRASKA DISTRICT. — October: Synodical Treasury, $1,254.25; Synodical Building Fund, 172.08; Missions, 6,265.62; Miscellaneous, 1,284.98. — *Total*, $8,976.93.
A. SCHUELKE, *Treas.*

SOUTH WISCONSIN DISTRICT. — October: Synodical Budget, $1,612.47; Synodical Treasury, 937.44; Synodical Building Fund, 137.00; Missions, 6,566.90; Miscellaneous, 3,077.72. — *Total*, $12,331.53.
A. ROSS, *Treas.*

Conference Notices.

The Pastoral Conference of Shawano County will meet, *D. v.*, December 4 and 5 at Clintonville, Wis. Sermon: Rev. Plischke (Rev. Malotky). Confessional address: Rev. Oswald (Rev. Nau). Papers to be read by the Revs. Braun, Neumann, Pautz, Schilling, Markworth, Albrecht. J. H. NAU, *Sec.*

The Grand Rapids Regional Conference will meet, *D. v.*, December 4 to 6 at Traverse City, Mich. (the Rev. C. A. Rook, pastor). Confessional address: Rev. Krug (Rev. Lederer). Sermon: Rev. Sievers (Rev. Storm). B. H. SUCCOP, JR., *Sec.*

Result of Election.

The Rev. A. Hardt has declined the call to the chair of German and other subjects at St. John's College, Winfield, Kans., and the call has now been extended to the *Rev. Geo. C. Schroedel.*

R. MIESSLER, *Secretary, Electoral College.*

Candidates for Seward, Nebr.

The following candidates have been nominated for the presidency of our Teachers' Seminary at Seward, Nebr.: —

Prof. J. T. Link, by Holy Cross Church, St. Louis, Mo.; by Zion Church, Portland, Oreg.; by Immanuel Church, St. Charles, Mo.; by Zion Church, St. Louis, Mo.; by Concordia Church, Kirkwood, Mo.; by Trinity Church, Alma, Mo.
Rev. G. C. Schroedel, by Immanuel Church, Pomeroy, Iowa; by Zion Church, Leigh, Nebr.
Prof. A. Schuelke, by Holy Cross Church, Omaha, Nebr.; by Trinity Church, Madison, Nebr.
Rev. H. E. Meyer, by St. John's Church, Palmer, Nebr.
Rev. C. F. Brommer, by Trinity Church, near Hoag, Nebr.; by Zion Church, Omaha, Nebr.
Rev. W. Leitz, by Immanuel Church, Waldenburg, Mich.
Rev. P. Matuschka, by Trinity Church, Fremont, Nebr.; by St. Paul's Church, near Arlington, Nebr.; by St. John's Church, Chester, Nebr.
Rev. O. C. A. Boecler, by Trinity Church, La Grange, Tex.
Rev. M. Scheips, by St. John's Church, near Pierce, Nebr.
Rev. W. F. Lichtsinn, by Immanuel Church, Columbus, Nebr.; by Emmaus Church, Milwaukee, Wis.
Rev. Karl Niermann, by St. Paul's Church, West Point, Nebr.
Rev. W. J. Kowert, by Christ Church, Augusta, Mo.
Rev. M. Brueggemann, by Zion Church, Ulm, Ark.
Rev. Karl Kretzschmar, by Christ Church, Lone Elm, Mo.
Rev. W. H. Behrens, by St. Paul's Church, Indianapolis, Ind.
Prof. E. Koehler, by Bethel Church, Chicago, Ill.; by Zoar Church, Milwaukee, Wis.
Rev. F. Forster, by Immanuel Church, Wisconsin Rapids, Wis.; by Bethlehem Church, Nekoosa, Wis.
Rev. Hugo Hennig, by St. Andrew's Church, Chicago, Ill.
Supt. H. Hillmann, by St. Paul's Church, Malcolm, Nebr.
Vice-President F. Brand, by Zion Church, Hinsdale, Ill.; by St. John's Church, Lace, Ill.

All communications concerning these candidates should be in the hands of the undersigned on or before December 4.

The Board of Electors will meet December 5, 10 A. M., at Seward, Nebr.

H. MIESSLER, *Secretary, Electoral College,*
2410 14th St., Columbus, Nebr.

Contributions Sent Direct to Treasurer of Synod.

Per Fr. Brand, for freight charges on Christmas-boxes to India, from: Lutheran Ladies' Aid Society, Plymouth, Wis., $2.00; Trinity Ladies' Aid Society, Evansville, Ind., 10.00; Frauenverein, La Grange, Ill., 5.00; Zion Ev. Luth. Mission Circle, Hinsdale, Ill., 5.00; Mrs. F. Zucker, Fort Wayne, Ind., 5.00; for a Chinese student, from: St. Paul's Ev. Luth. Ladies' Aid Society, Madisonville, O., 12.00; for Medical Mission in India, from: Salem Ev. Luth. Ladies' Aid Society, St. Louis, Mo., 10.00. N. N., California, for Church Extension Fund, 245.00; for Luther College, 245.00. Per F. W. Weidmann, from a catechumen of Rev. Just. Lohrmann's church, Baldwin, Ill., for New Mission in Berlin (Rev. Hy. Stallmann), 5.00. Per W. Lehr, from H. H. Hackstedde for Missionary Gebhardt's salary, 200.00. Per E. Schuettner, from N. N. for New Seminary, St. Louis, Mo., 1.00. Otto Oldenburg for Suffering in Germany, 1.00. G. B. Seboldt for European Relief, 3.00. Per B. A. Schieferdecker, from Chas. Spilman, Baltimore, Md., for payment on church extension loan (Rev. Stallmann, Berlin), 300.00. Per F. W. Weidmann, for payment on church extension loan (Rev. Stallmann, Berlin), from Bethlehem Congregation, Baltimore, Md., 50.00; from St. John's Congregation, Blenheim, Md., 25.00. Per Fr. Brand, from Rev. R. W. Goerss for a stated purpose (Foreign Missions), 41.50; from Grace Lutheran Ladies' Aid Society, Pittsburgh, Pa., for nurses' bungalow, Ambur, India, 15.00. From H. H. Hackstedde for Missionary Gebhardt, 200.00. Per Ways and Means Committee, from Aug. Heyer for Building Fund, 10.00.

THEO. W. ECKHART, *Act. Treas.*

Announcement of Ways and Means Committee.

All orders for literature and subscription blanks have now been filled.

Some bookkeeping sheets and envelopes have also been sent out. The rest are being shipped as fast as possible.

Since bookkeeping sheets and envelopes are not absolutely necessary for the canvass, those who have not received them are kindly asked to bear with us and to distribute their envelopes after the canvass.

Announcement.

In place of the Rev. W. A. Baepler, who accepted a call to Concordia College, Edmonton, Alta., Can., the *Rev. A. Puscheck* has been appointed member of the Mission Board, the *Rev. M. W. Riedel* Railroad Secretary in Canada, and *Mr. C. Abel* member of the School Board for Manitoba. The *Rev. C. T. Wetzstein* has taken charge of all correspondence for the Mission Board and also of railroad matters to the United States.

Shellmouth, Man., Can., November 6, 1923.

PAUL E. WIEGNER,
President of the Manitoba and Saskatchewan District.

Financial Report.

GENERAL BALANCE.

Deficit, September 29, 1923	$280,479.34
Disbursed during October	82,615.87
Total debits	$363,095.21
Receipts during October	112,507.43
Deficit, October 31, 1923	$250,587.78

SYNODICAL BUDGET.

Total budget for 1923	$1,050,000.00
Total disbursements to October 31, 1923	$852,924.99
Total receipts to October 31, 1923	$615,529.32

Theo. W. Eckhart, *Financial Secretary.*

Change of Addresses.

Rev. Th. Bergen, 1134 Wisconsin St., Delavan, Wis.
Rev. W. Brackensick, 525 E. Eighth St., Bartlesville, Okla.
Rev. H. L. Buesing, Box 394, Ordway, Colo.
Rev. Th. Dierks, 1610 Oneida St., Lexington, Mo.
Rev. H. H. Dinsen, 14135 Troester Ave., Detroit, Mich.
Prof. W. A. Dobberfuhl, 342 N. Lexington Ave., St. Paul, Minn.
Rev. G. Dobratz, R. 1, Edgar, Wis.
Rev. W. Ferber, 2018 Jefferson St., Duluth, Minn.
Rev. H. C. J. Frese, 2018 A St., Sta. C, Omaha, Nebr.
Rev. J. A. Friedrich, Creighton, Mo.
Rev. F. A. Haedicke, 128 Bell St., Reno, Nev.
Rev. W. Hansel, Ogallala, Nebr.
Rev. A. Herbert, M. A., 2319 Decatur St., Brooklyn, N. Y.
Rev. G. Huebener, R. 1, Buckley, Ill.
Rev. F. W. Janzow, R. 6, Stillwater, Minn.
Rev. F. W. C. Jesse, 809 Laramie St., Atchison, Kans.
Rev. H. Kettler, Schaller, Iowa.
Dr. H. Koch, Nymphenburgerstr. 3 II, Berlin-Schoeneberg, Germany.
Prof. P. F. Koehneke, Concordia College, Milwaukee, Wis.
Rev. J. Kutter, Listowel, Ont., Can.
Rev. A. C. Landeck, 205 W. Fremont St., Arlington Heights, Ill.
Rev. J. F. Malkow, Claremont, Minn.
Rev. J. Nielsen, Teglgaardsvej 5 St., Skovshoved pr. Charlottenlund, Copenhagen, Denmark.
Rev. E. F. A. Riess, 11½ N. Fourth St., Walla Walla, Wash.
Rev. G. W. Ruhl, P. em., 636½ Arondale Ave., Toledo, O.
Rev. E. L. Schoenheider, 112 Shattuck Ave., Oneida, N. Y.
Rev. A. C. Thober, Elmore, O.
Rev. M. J. Von der Au, c. r. m., R. 1, Box 182, Chula Vista, Cal.
Rev. E. F. Wachholz, R. 7, Waseca, Minn.
Prof. F. Wenger, 822 N. Sixth St., Springfield, Ill.
C. A. Arnhold, 271 Henry St., Hammond, Ind.
M. P. Braunschweiger, 1221 S. Third St., Terre Haute, Ind.
O. L. Brenner, 80 Meriden St., Buffalo, N. Y.
W. H. Buhrmester, 302 W. Third St., Washington, Mo.
E. H. Busse, 9338 Peterson St., Detroit, Mich.
R. J. Mathwich, 161 E. 89th St., New York, N. Y.
H. Otte, 205 N. Addison Ave., Indianapolis, Ind.
M. Wukasch, 2354 A S. 13th St., St. Louis, Mo.
A. G. Zapf, 5357 S. Laflin St., Chicago, Ill.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth hearth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance. Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XLII. ST. LOUIS, MO., DECEMBER 4, 1923. No. 25.

Help, Lord, for the Godly Man Ceaseth.

(Pss. 12 and 69.)

Jesus, our Lord, arise!
Thy foes are multiplied;
The mighty, strong, the worldly-wise,
Combine Thy truth to hide.

Men who Thy truth should preach,
Standing in pulpits grand,
Only the vilest errors teach,
Defiling all the land. Is. 24, 5.

Spurned art Thou as our God,
Thy virgin birth denied,
Thy resurrection ridiculed,
Thy miracles decried.

Help, Lord! The godly cease,
The truly faithful fail;
Thy Word to them that now increase
Is but an idle tale.

Arise, make bare Thine arm,
Thy sighing poor relieve;
Set him in safety from the harm
Of those that would deceive.

Cut off the tongues employed
Against Thy doctrine true.
"If the foundations be destroyed,
What can the righteous do?" Ps. 11, 3.

Make haste, Lord, hear our cries;
On earth Thy power show; Ex. 9, 16; Rom. 9, 17.
The mighty gates of hell arise
Thy Church to overthrow.

Cascade, Mo. L. M. WAGNER.

"Hosanna!"

In all our churches that is the cry of the Advent season: "Hosanna!" The whole of Christendom, as it were, is now shouting hosanna to the Son of David. Jesus delights in this shout. For when the chief priests of the Jews demanded of Him that He rebuke those who at one time called to Him their glad hosannas, He told the priests that if these held their peace, the stones would immediately cry out. Luke 19, 40.

But it is true, we ought to sing our hosannas *intelligently*. Because of its melodious euphony this word hosanna (like the word hallelujah) was not translated, but transliterated and Anglicized. There is no word or expression in the English language which could express its meaning and at the same time sound so agreeable and melodious as this word hosanna. But God does not only want us to make sounds of sweet melody, He wants us to mean what we say and sing. Therefore we Christians ought to know what hosanna means. It amounts to a prayer that God would bless and prosper our Savior's kingdom. In fact, the cry of hosanna means about the same thing as the second petition of the Lord's prayer: "Thy kingdom come!" In this petition we ask God to bless His Word as it is preached in our churches, so that by and through its preaching the Holy Spirit may be given to us and to others. We pray that the Church, the kingdom of Jesus in our hearts, may grow and increase, and that daily such as shall be saved may be added to it. By this cry of "Hosanna!" we express our faith and loving interest in our Church. By this cry of "Hosanna!" we do what we promise when we say and sing of the holy Christian Church: —

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

And God wants us to sing our hosanna *sincerely and heartily*. Nothing is more detestable to God than hypocrisy. It were better not to utter the word hosanna at all than to shout it when we actually do not mean what it expresses. Let every one, moreover, remember that men may deceive their fellow-men, but that no one can deceive God. God sees and knows the most secret sentiment of our heart more clearly than a man can hear the most exact and loudest sound. How utterly foolish is it, then, for any one to shout "Hosanna!" when in fact he does not care a straw whether the Church prospers or not. Such a person challenges God to punish him.

In this connection let us also call to mind what God says about the indifferent and *lukewarm*. He says: "I know

THE LUTHERAN WITNESS

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ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.
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thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So, then, because thou art lukewarm and neither cold nor hot, I will spue thee out of My mouth."

Indeed, what true Christian can be lukewarm when he thinks of that love which moved Jesus to die for us? We Christians confess of Jesus: —

He saw my distress,
And my soul to win,
He said He would take
On Himself my sin.

And He stepped from His glory
That He might be
Accused and punished
Instead of me.

And this moves us to add: —

To Thee I would yield a life of praise,
Speak well of Thy name and walk in Thy ways,
While I long with desire Thy face to see,
Who once was punished instead of me.

Let us, then, my dear Christian, make this a real hosanna year! Let us show by our giving and doing, by word and deed, that with all our soul, heart, and life we mean what we say when we sing and pray: "Hosanna!"

Hail! Hosanna! David's Son,
Help, Lord, hear our supplication!
Let Thy kingdom, scepter, crown
Bring us blessing and salvation,
That forever we may sing:
Hail! Hosanna! to our King.

S.

An Urgent Call to Madras.

II.

The rebuff of the Swedish Mission authorities and other, lesser lights did not discourage the protesting members of the Lutheran Church Association. Cut to the very quick by the fact that they stood almost alone, and that even the pastors of the Tamil Church deserted them in their struggle for true Lutheranism, they nevertheless continued to witness to the truth.

An extensive literary activity resulted. Tract after tract was published for the purpose of giving information and guidance to the members of the Tamil Lutheran Church. Neither did they avoid conferences with the ecclesiastical heads of the Swedish Mission in India. On the contrary, they sought and embraced every available opportunity to put their position into a clearer light and to convince and win the opposition.

They also consulted with us. Some of our missionaries in India, as well as Prof. Th. Graebner, the Rev. N. Samuel, and the undersigned, were approached by them. And as their position was founded upon the Scriptures and the position of their superiors was condemned by the Scriptures, it was our duty under God to make a frank statement to that effect. To have done less than that would have been tantamount to denial of our Lord and of His Truth.

However, one thing we did not neglect to do, and that was to exhort them not to break with the church officers and the synod before they had exhausted every possible means of convincing them of the righteousness of their protest.

We insisted that they should continue to witness to the truth until it had become indubitably manifest that they could entertain no further hope of winning the Swedes from the error of their ways.

Furthermore, no promise of financial support, either implied or expressed, was held out to them in order to induce them to come our way. On the contrary, we impressed upon the dear men that only the purest motives of conscience, because they were convinced that it is the will of God, could justify a break with their old organization. If anything, they needed the full approval of their Savior.

It would lead us too far afield to detail all the following events. Suffice it to say that the Church Council brushed aside the conscientious objections of the Lutheran Church Association and even made them feel the heavy hand of petty official authority.

Meanwhile two years had elapsed. The triennial synod was to convene at Tanjore. The efforts of the Lutheran Church Association to reach the ear of the synod through duly elected delegates of congregations were frustrated by the Church Council, which refused to recognize these men as long as they were members of that organization. However, they were accorded an opportunity of presenting their case.

The 23d and 24th of May, 1923, will remain memorable in the annals of the Lutheran Church of India. Messrs. S. Gnanadikam, E. G. Solomon, A. S. Diviyanadhen, and J. N. Jayakaran represented the Lutheran Church Association. According to the program the discussion was to be limited to one hour. But the whole afternoon and part of the next day were consumed. "The proceedings of the synod began with the discussion of the triennial report of the Tamil Ev. Luth. Church for 1920—1923, which had already been prepared, printed, and published under the authority of Bishop Heumann and a copy of which was given to each delegate attending the synod. In this report the acts of the Lutheran Church Association were characterized as acts tending to rebellion, and the members were stamped as slanderers and introducers of irregularities, and so on.

"Mr. Gnanadikam refuted the allegations. Finally the bishop arose and announced that the objectionable expressions had not been used by him in his English report and the fault, therefore, lay entirely with the translator. He further stated that he had not seen the Tamil report until at the time of discussion at synod. Naturally this put a stop to the consideration of the subject."

The secretary of the Lutheran Church Association, Mr. A. S. Diviyanadhen, then read an exhaustive statement of the position of that body and attempted once more to reach the conscience and heart of the assembly. After much debate, in which some telling testimony for the truth was uttered, a compromise resolution was offered, which in no way re-

moved the just cause for offense and gave no promise of Scriptural doctrine and practise for the future. The protest party was asked to say "peace" where there was no peace.

The crisis was now at hand. The representatives of the Lutheran Church Association requested room for consultation and reflection, which was readily granted until the next day.

Never before in the history of the Lutheran Church of India had there been a more momentous meeting than the present. Lutheran laymen stood before the bar of a Lutheran church-body and pleaded the cause of true Lutheranism. Laymen, pastors, and bishops were implored to do away with un-Lutheran doctrine and practise and to return to the principles and the confessional status of the Lutheran Reformation. However, while the Lutheran Church Association *appeared* to be on trial before the Swedes and the synod, these *were* on trial before the tribunal of God.

The Church of Sweden Mission was found wanting. They rejected the witness of these Lutheran confessors and elected to remain an organization by profession Lutheran, by practise un-Lutheran. By the lips of these splendid men God once more appealed to the erring children to purge themselves of the evil and unscriptural tendencies that had crept into their organizations, and to walk nearer to Him. But they stopped their ears and refused to heed the divine call.

Uncomforted and even rejected by the synod of Tanjore, the representatives of the Lutheran Church Association were dismissed.

What these men suffered in spirit for the sake of the Savior and of His Word no one knows but the Savior Himself. They had grown up in the Tamil Lutheran Church. Their personal religious past was wrapped up in this church-body. The forebears of some of them had for a generation or two already been in this organization. And now they saw either denial of Christ or separation from friends and brethren of many years' standing staring them in the face. Besides, it was to be feared that not all the original signatories to the protest memorial might remain faithful. And then, they were poor, only few of them owning their own property, and not very much at that. Neither had they been taught in the past to bring great financial sacrifices for their faith. And what would the heathen round about them say?

Should they separate, or should they succumb?

By the gracious support of the Spirit of God they remained firm. On the 24th of August, 1923, Mr. S. Gnanadikam, as president of the Lutheran Church Association, wrote the Church Council of the Tamil Lutheran Church among other things as follows: "With deep feeling we beg to inform you that after careful consideration and much prayer we are forced to leave under protest the Tamil Ev. Luth. Church, which at present is under the leadership of the Church of Sweden Mission. . . . We feel that we can no longer remain under the religious guidance and support of the Church of Sweden Mission, which holds the destiny of the Tamil Ev. Luth. Church in its hands."

The break was final.

They had been crowded out of their beloved Tamil Lutheran Church, which for them held so many sacred memories, but they were still accepted by God.

St. Louis, Mo. FREDERICK BRAND.

Alarming Symptoms.

An ancient heathen writer has said: "The man who does not know what is good for himself does not know much." This man spoke wisdom as far as he knew it. Thousands of modern pagans, who are Christians in name only, would do well to heed at least as much as that. Having said this, we must admit that the very heathen who wrote these wise words condemned himself, for he did not know what was good for himself, — no heathen knows that.

For man there is nothing better than that he know his Good Shepherd and hear His voice. Whoever cannot and will not recognize the voice of the Good Shepherd will certainly perish. Failure, therefore, to hear and to love the call of this best Friend of man is a symptom of approaching disaster.

It is indeed a bad symptom in any one if there is in him an inclination towards those things that harm him — an inclination to strong drink, an inclination to gamble, a taste for vicious associates, and a craving for drugs, or a strong disinclination to work and to intelligent, regular effort. All these are grave symptoms, very grave. They point to a virulent disease, and unless it is cured, real harm for time and eternity is bound to follow. But the very worst symptoms in any one are a disinclination to hear God's Word and a lack of interest in it when it is heard.

Not a few people, when they are told that they should hear God's Word, consider the admonition a reminder of an irksome duty. In order to quiet the voice of conscience, they may hear a sermon now and then. They may even pick up the Bible occasionally because it seems to be a duty. But let them remember that interest in the Word of God, love for it, and a desire to hear it are not only duties commanded, *they are symptoms* of a healthy spiritual condition within us.

Physicians judge of our physical condition by certain symptoms; they note our tongue, our temperature, our heartbeat, and a few other matters. Now, just as there are physical signs which indicate the state of the body, so there are symptoms which tell of the state of our soul. When the appetite for God's Word grows dull, when the pulse of interest in the truth of God's holy revelation is low, the very worst may be expected at any time. There is disaster ahead. Be not deceived! This is not a mooted question with *"pros* and *cons."* Thousands of years of experience of millions of persons have already demonstrated the truth of what we have said. And we have, moreover, the testimony of One who has never yet spoken an untruth — God Himself.

How is it with you? Have you a sharp appetite for God's truth? Are you one of those who can say: "I was glad when they said unto me, let us go into the house of the Lord"? Are you one of those who can say to God: "Thy words are better to me than thousands of gold and silver"? "God's Word is sweeter to me than honey and the honeycomb"?

This is not only a matter of duty, it is a matter of spiritual health. Look well to your soul, look well to its health, watch the symptoms, and ask God to create within you a clean heart and a new spirit. If bad symptoms are present, your spiritual life must be brought to a better condition. Your spiritual being must be purified. You ought to be alarmed. Consider what terrible words God says to those who do not hear and love to hear God's Word. Then

go to God and pray as David prayed: "Wash me throughly from mine iniquity and cleanse me from my sin. . . . Create in me a clean heart, O God, and renew a right spirit within me." Ps. 51. Go where God bestows spiritual health through His Word and through His Sacraments. Participate in this feast of the Lord and ask God to create within you a lively interest and a sharp appetite for those things that are of benefit to you for time and eternity. Jesus said: "Blessed are they that hear the Word of God and keep it." They are so blessed because they are being blessed more and more all the time. They are rich and blessed now, and they are becoming richer and more blessed all the time. S.

Editorial.

A Weak Defense of Fundamentalism.

Our readers know that in the denominations about us there is stirring a heated controversy between the Fundamentalists and the Modernists. The Fundamentalists claim that they are defending the Bible and its fundamental supernatural teachings. The Modernists, or Rationalists, are telling the people that the Bible is full of myths, and that creeds based upon it are long since antiquated.* Much of this strife has filtered into the public press, and this fact has encouraged a professional journalist, Mr. Rollin Lynde Hartt, to exploit the public interest in the altercations by writing a series of articles in the *World's Work* on "The War in the Churches."

Mr. Hartt wants his articles to be read and talked about. He has therefore made his descriptions as spectacular and sensational as possible. He insists that this strife is "splitting the churches." It seems that he has succeeded in spreading some alarm; at any rate, he has aroused some to rise in defense of the Fundamentalists. The editor of the *Watchman-Examiner* (Baptist) is one of these, but his defense only reveals how unsheltered and vulnerable is the position which he tries to protect.

In the first place, this editor thinks to allay fears by insisting that the whole thing is not much more than a tempest in a teapot. He writes: "The warriors are anyhow few in numbers. The warrior Fundamentalists and the warrior Rationalists do not constitute one-tenth of any one of our denominations. The great bulk of the people are simply looking on." And again he writes concerning Dr. Hartt's articles: "Beyond all question the picture that he paints with glaring colors is far from being true to life." And in another place: "We know the churches well, and if they are torn apart and embittered by this controversy, we have not observed it or heard of it."

But this kind of defense does not mend matters. In fact, all that the editor of the *Watchman-Examiner* says makes the matter only the more discouraging and serious. For that is, after all, the most disheartening element in this controversy, — the Fundamentalists themselves do not occupy safe ground. While we praise God that there are men in the Reformed denominations who stand up boldly for the inerrancy and inspiration of the Scriptures, for the deity of Jesus Christ, and for His atonement, and while the Fundamentalists are certainly right when they oppose the Modernists, yet it cannot be denied that their testimony is weakened through some of the unscriptural and therefore untenable positions which they themselves still occupy.

Let us remember that sectarian preachers themselves have taught their people to believe that religious controversy is about unnecessary and futile. They have persistently poked fun at polemics and ridiculed conscientious orthodoxy till their people became impatient with any authentic and final doctrinal position. They are now reaping what they have sown. They themselves have made most of their people religious pacifists, who will tolerate any manner of heresy rather than have it denounced in clear and vigorous words. The writer himself to whom we have referred above is forced to confess for his people: "A vast majority of this great middle group are sympathetic with the things for which the Fundamentalists are struggling, but they hate controversy, strife, war." And again he writes: "The great bulk of the people are simply looking on." It is just this tolerant, indifferent attitude of the masses which is one weak plank in the position of the Fundamentalists. Such tolerant indifference is not a credit, it is a distinct demerit. Think of it, here are preachers in "Christian" pulpits preaching unbelief and robbing their hearers of their faith, while "the great bulk of the people are simply looking on." Could they do that if they believed: "He that believeth not shall be damned"? Does it not seem that to them it is but a myth that the unbeliever is to be damned? Or do they know of any fate worse than damnation? And still, according to this man, who declares he knows the churches well, "the great bulk of the people are simply looking on." He seems to congratulate his denomination because the great bulk of the people are simply looking on, and because "they hate controversy, strife, war." In other words, the great bulk of these people are too fond of their lazy peace and therefore allow false teachers to preach unbelief into the hearts of young and old. They call pastors, and salary them, and put the Bible into their hands, and then "look on" while these men destroy faith in the Bible. Certainly this indifference of the multitude is no trifling weakness.

The second weakness in the position of the Fundamentalists and in his own position this writer reveals when he says: "We have a right to judge a doctrinal system and to condemn it as erroneous or false, but that does not give us the right to become the judges of our fellow-men." In this connection that can only mean that, while we may condemn false words, we are not to condemn the man who speaks the false words. Such a position is neither rational nor Scriptural. When a man has committed a forgery, the government does not only condemn the false words, it condemns their author. But according to this Baptist writer the judge in our court should indeed condemn the forgery, but say nothing about the man who is guilty of it. What would one of these men do if he noticed that his clerk was pilfering the till? Would he condemn the act, but refrain from interfering with the man?

The Bible expressly calls upon all Christians to pass judgment upon false teachers and to condemn not only their false words, but also the authors of these false doctrines. What does St. Paul write to the Galatians? Does he write: If any other doctrine is taught than the one which we teach, let that doctrine be condemned? No, he wrote: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let *him* be accursed!" Gal. 2, 8. And again he writes: "If any man preach any other gospel unto you than that ye have received, let him be accursed!" Gal. 2, 9. Did Jesus condemn the teachings of the Pharisees, or did He condemn the Pharisees, or both? Jesus did not say: Woe unto the teachings of the scribes and of the Pharisees, but He said: "Woe unto you, scribes and Pharisees, hypocrites, ye blind guides!" Matt. 23. And St. Paul writes, Rom. 16, 17: "Mark them" (*persons!*) "which cause divisions

* For a more detailed description of the points at issue see LUTHERAN WITNESS, current volume, p. 306.

and offenses contrary to the doctrine which ye have learned, and avoid them" (persons).

In another part of his article this Baptist writer thinks to defend himself and the Fundamentalists by stating that they do not teach that such a Modernist preacher is no Christian. He writes: "We may well thank God that many of our ultra-liberal brethren, while 'they are awry in their thinking,' nevertheless 'show a rare and beautiful devotion to Christ.'"

This is an entirely erroneous attitude to take towards the Modernists and Rationalists, who deny the inspiration of the Scriptures, the deity of Jesus Christ, and His atoning death for the sins of the world. How can any one say that such wolves in sheep's clothing show "a rare and beautiful devotion to Christ"? These Modernists and Rationalists are enemies of Jesus, enemies as bitter and satanic as the Pharisees and scribes were in their day. They are as much the mouthpiece of Satan as Caiaphas was, who condemned Christ to the cross. How can these Fundamentalists succeed against the Modernists and Rationalists when they themselves teach their people to continue to believe that these false teachers "show a rare and beautiful devotion to Christ"? Did not that Pharisee fast twice in the week, avoid all gross vices, and give one-tenth of all that he had to the Temple? And did Jesus then speak of his showing "a rare and beautiful devotion"?

Alas, it is but too plain that these Fundamentalists themselves demand the liberty to reject anything in the Bible which does not suit their fancy. Therefore these Baptists make very much ado about their manner of applying the water in baptism, which is a matter of no religious consequence whatever, while at the same time they reject the plain words of Christ in the Sacrament: "This is My body, this is My blood." These same Baptists who claim to defend the words of the Scripture against the Modernists reject the words of Christ: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." —

Moreover, this Baptist writer betrays his own alarm when he finally begs the Modernist and the liberal Rationalist to leave the denomination and go to the Unitarians. He begs them not to split the denomination. He writes: "He should go to Unitarianism and not, by hanging on, seek to split his denomination." Such a request is as reasonable as to beg the wolf to go back to his forest and to leave the flock of Christ in peace. What is there back in the forest as attractive to the wolf as the fine flock of sheep which the shepherd is not defending?

God speed the day when these poor people whom their shepherds can neither feed, lead, nor defend may read and hear the truth from preachers who are loyal to the truth of Christ and bold enough to condemn not only this or that error, but *all false teachers!* S.

"An Outside View of the Lutheran Church" is the caption of a recent article in the *Christian Century*. The author admits that he is personally acquainted with "only a portion of the Lutheran communion," but what he finds common to all is a strange unwillingness to join the other denominations in the Federal Council of Churches. While admitting that Lutherans "are logical and consistent when they insist that the only kind of unity for which they can stand is a unity of the faith," the writer regrets that we should regard it necessary to have a "faith" which prevents us from entering into fraternal relations with all other Christian bodies. Referring to Lutheran work in the army camps during the war, the article says: —

During the recent war there were numerous statements in Lutheran journals to the effect that Lutheran camp pastors were 'absolutely necessary to satisfy the spiritual needs of Lutheran soldiers.' This apparent willingness to underestimate the spiritual efficacy of the ministrations of chaplains and ministers of other organizations was keenly resented by some other religionists. The fact that in some of the cantonments one could read such signs as this: 'Union Protestant Communion Sunday morning in this auditorium; Lutheran Communion in Hut No. 4' — this did not exactly hasten the era of good feeling between Lutherans and other Protestants. And yet it was faithful to the Lutheran theological attitude."

The reader understands that what this writer resents is our unwillingness, in 1917, to hand over our enlisted boys to the spiritual care of sectarian preachers. What he fails to state is that, whereas these preachers, although given the Sunday mornings for their services, were unable to draw the soldier boys to their religious exercises, our Lutheran camp pastors preached to crowded houses, in spite of the fact that they were assigned a "hut" somewhere on the outskirts of camp, and four o'clock in the afternoon as their time of services. Only recently an ex-service man told us that the preaching in camp was simply "disgusting," some officers remarking at one time: "Does this preacher think we are bloodthirsty cannibals, or are we American gentlemen?" At best, the sectarian preachers served up a stale morality, while the audiences in the Lutheran "huts" heard the Law and the Gospel and were spiritually strengthened for future temptations and conflicts. The writer in the *Christian Century* could not have chosen a poorer illustration of Lutheran "exclusiveness."

What does he mean when he says that Lutheranism involves "the acceptance of doctrines without a personal experience of their contents"? Has any Lutheran ever taught that we are to believe the doctrine of Justification and of the Atonement without personal experience? Or does the writer want personal experience of the resurrection of the body, of eternal life and eternal damnation, before he believes these doctrines? As for fellowship with the Reformed denominations, Lutherans have learned to their sorrow that this means the ruin of their Church. It was through unionism with the Episcopalians that the Swedish settlers in Delaware were lost to the Church. It was the unionism of Muhlenberg's successors that led to the development of that "American Lutheranism" which openly repudiated the Lutheran Confessions in 1855.

Our Confessions teach, as we have emphasized a thousand and one times, that there are Christians also outside the Lutheran Church. At the same time we must, even at the cost of incurring the ill will of others, continue to stress the truth that there can be no exchange of pulpits or altar-fellowship, or any form of Christian communion, except on the basis of agreement in the teachings of Holy Writ. "It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine; but here is God's command instructing every one to beware of joining hands with those who teach error." G.

This Is Book-Time. — I had almost forgotten it, when a book agent impressed it upon me again by telling me that his business is flourishing because "this is book-time."

The winter is coming on, the long evenings by the fireside are approaching. The family, we hope, is gathered in a circle, — or is it that every one in the home wishes to go out to some entertainment without the home, one to the movie, another to the club, another to a party, another to a meeting, and still another to some other frolic? Certainly, we are not going to interfere with harmless entertainment and recreation. But, after all, those whom God has given a home should certainly enjoy that home and help to make it a *home, sweet home*, to the others. One means of making a home more homelike and more enjoyable is a good book. And what good books there are! What

joys are in store for those who have not yet read the many good books that may be had! What entertainment, what delights of fancy, what illumination, what instruction, what direction, what smoothing of the rough places, and what soothing of the sore places of the spirit, what correction of false notions, what preservation from needless sorrow are ready for us in good books!

Be sure to make the most of this coming season and get good reading-matter into your home. Is it not a pity that one should spend one evening at home and be bored for the lack of a good book?

Our Synod has a committee of able men who read books and recommend those which are especially useful and pleasant. Write to Concordia Publishing House for its catalog of juveniles. In it there is more than one fine book for any boy or girl, or adult for that matter. Remember that when you are reading a good book, you are conversing with the men or women when they are at their very best.

The richest Giver, when He gave the very best, gave a Book. And one of the most blessed fruits of that Book is the many good books which have taken their rise from that Book. We ought to read that great Book of God, and then go to other books, and always go back to that one Book again.

That is the test of every book — whether it agrees with God's Book. God does not forbid us to read good stories, good histories, good poetry, to read whatever is good and wholesome. We ought to be delighted with these good books, we ought to have more of them in our home and thus cultivate our taste and that of our children so that they may learn quickly to discern what is good and what is best among books. This is book-time. S.

Who Will Tell Mr. Earl? — The case of Mr. Horatio S. Earl, of Detroit, has made a commotion in church circles. Mr. Earl for thirty-five years has been member of a Methodist congregation. November 6 he announced that he had heard enough about drys and wets, enough election propaganda and criticism of city officials from the platform of his church, and now resigns because he has stood it as long as he can. He hopes to remain a Christian all his life, but when he goes to church, "he wants to hear the Gospel."

"Preachers confined themselves to the Christian religion as set forth in the gospels; to-day the preachers compete for space on the front pages and talk about everything under the sun except religion. We have two governments in this country. One we all recognize, the other is set up by the churches. They try to tell us what we shall do in matters that have no connection with religion."

Commenting on this accusation, the *Chicago Tribune* said November 9 that "while Mr. Earl refers chiefly to the prohibition situation, this is only one phase of the question," and adds: "A leading organization of churches has entered the field of foreign policy and is using all its influence in favor of our entrance into the League of Nations and its judicial agency, the so-called International Court. If that is not an invasion by the Church of the sphere of politics and government, there is no such thing. A clearer case of the confusion of Church and State could not be asked."

The *Tribune* undoubtedly refers to the Federal Council of Churches, which, claiming to speak for twenty-five million Protestants in America, issues statements on all manner of political questions, national and international. It tries to influence legislation and national policy with reference to the Japanese and other immigration problems, recognition of the Mexican government, Turkey's rule in Asia Minor, and the entrance of the United States into a League of Nations. The *Tribune* quotes the familiar defense of such political activities: because the relations between one people and another have moral aspects, the churches are justified in working as organized agencies to compel political action in accordance with their ideas of what is right. The editorial very properly continues:—

"If this is sound doctrine, then the American principle of separation of Church and State is unsound. There are few questions of legislation, administration, or political policy which have not a moral phase.

"All human conduct has a moral phase. Therefore, if it is legitimate for church organizations to bring organized influence upon our political agencies to adopt laws and to enter upon political engagements with foreign nations, there is virtually no political question with which they are not justified in dealing.

"The pages of history are dark with the tragic consequences of this theory, for it leads straight into religious intolerance, oppression, and conflict. The sanguinary lessons of experience ought to teach us, as they had taught the founders of American constitutional liberty, the costly fallacy of this theory. But our reason also ought to save us from it, for it is sophistry. There is but one proper way for the clergy and the churches to make reason and the will of God prevail in the political course of a nation, and that is by their influence upon the conscience of the individual."

But reverting to the case of Mr. Earl, — will not some one direct his attention to the Lutheran Church? G.

Summary of the Argument against Secretism. — The *Lutheran Standard* (Ohio Synod) some time ago discussed the laxity that had crept into some congregations with reference to the exercise of church discipline in the case of lodge-members. Reverting to the synodical rule adopted in 1888, " that members of secret societies can neither become members of our congregations nor indefinitely remain such and be admitted to the Lord's Supper," the article before us argues against those who say that lodge-men should be received into membership because they are "blood-bought souls," and because then we "have them under the influence of God's Word." The article says: "According to this we should take into the congregation every one whom we can get hold of, for they are all blood-bought souls. Lodge-people can be instructed without taking them in the congregation."

The point is next made that the argument against lodgery is so simple that every Christian can grasp it. "Some imagine that the sin of lodgery begins when the lodge-spirit has been imbibed. By joining a lodge, one commits sin. Often lodge-members are tolerated when they claim that they can see no sin in the lodge. Any Christian who has learned the Small Catechism can see it if he does not wilfully refuse to see. What Christian should not see, if it is proved to him, that lodges —

"1. Confess and worship a false god and not Father, Son, and Holy Ghost. Ex. 20, 2. 3; Matt. 5, 24; 28, 19.

"2. Do not confess that Jesus Christ is the Son of God and the Savior of the world, and reject the Holy Ghost. Matt. 10, 33; 12, 30; 2 Pet. 2, 1; 1 John 2, 23; 2 John 9.

"3. Teach that we are justified and saved by our own efforts and not by repentance and faith in Jesus Christ. Mark 16, 16; John 3, 16; 3, 36; 14, 6; Acts 4, 12; 16, 31; Gal. 1, 9; 2, 16.

"4. Demand an oath or promise that one will not reveal their secrets and will obey all orders, which secrets and orders are not known beforehand. Matt. 5, 33—37; Rom. 14, 23.

"5. Do their work in secret meetings, while, if it were good, it would not have to shun the light. Matt. 5, 16; Eph. 5, 11; John 3, 20. 21.

"6. Profess to practise love, but do not practise Christian love.

"7. Misuse God's Word.

"8. Claim that all their members when they die, whether they have been Christians or not, go to heaven. From these eight points we can also determine what societies should be considered antichristian lodges.

"Those that are lax in lodge-practise concede that lodgery is sinful, yea, that it is of the devil. How can they then with a good conscience deal so gently with the young man Absalom?"

We have rarely found a statement which in so few words states the case against the secret lodge system. G.

Sheep's Clothing of the Modernists. — The sheep's clothing in which the false prophets come is sometimes an extraordinary show of holiness and sometimes a show of great reverence for the Bible. As Luther says, if the devil showed himself in his true form, everybody would run away from him. False prophets are wolves that destroy souls, and they are able to do this only because they dress as harmless, gentle sheep.

The sheep's clothing of the modernist consists in the use of the old religious phrases with which he connects an entirely different meaning.

When you read the writings of the modern unbelievers, you find no ranting against God, against Jesus and the Bible; that was Bob Ingersoll's style thirty years ago, and when he came to town, everybody knew what to expect. The Sadduceans in the Christian Church to-day are cautious. They avoid definite statements. They speak of the divine Christ in whom God is revealed — as He revealed Himself in Shakespeare and Lincoln, they will add if you press them closely. Ask them whether they believe in the three Persons of God, and they will answer that the idea person is a "Greek form of thought" and difficult to define. They speak of Christ's kingdom, but they mean the spread of knowledge, refinement, and culture.

The Unitarians, who openly revile and ridicule Christian doctrine, are less of a danger to the Christian than such men as Lyman Abbott, Cadman, Hillis, President Faunce, Shailer Mathews, Chas. E. Jefferson, Frederick Lynch, Archbishop Soederblom, Dr. Fosdick, and other unbelievers and Pantheists supported by the foolish Christian public. When Rev. Potter of New York, a Unitarian, favorably quotes the opinion of the scribbler H. W. Van Loon, that the first eleven books of the Old Testament are merely "irrelevant gossip," we know just where Potter stands; he is an enemy of God's Word. When the men just mentioned speak and write for the general public, you would think that they have the reverence of a Christian for the inspired Word, whereas those who read their scientific works, in which they do not speak so guardedly, know that they are plain Pantheists,* or on a lower plane religiously than Plato and Cicero of ancient Greek and Roman paganism.

The controversy between modernists and Christians in the American churches is even now spilling over into the monthly and weekly magazines, and when the reader runs across statements of their case by some liberalist, he should make the proper discount established for their pious phrases. G.

Catholic Churches and Gambling. — That Roman Catholic congregations give dances and euchres and run raffles in order to raise money for their churches and priests is no news in our cities. At times they go to such extremes that the police must interfere. Lately the St. Louis police confiscated "punch boards" and other devices, together with prizes, which Catholics had gathered for an affair of this kind. We have been stopped upon the street by little girls offering to sell us tickets for raffles at the halls of Catholics. These little children had been engaged by some church to accost men on the streets. One Catholic church here raffled off an entire house. Of course, the man who won the house could turn his prize into money at once.

By employing this method, the Catholic Church gets the unchurched population and thousands of easy-going Protestants to come to their games, euchres and raffles, and contribute their money to build Roman institutions. By the money contributed to Roman institutions, superstition is fostered, while the morals of the people are vitiated. One can scarcely spend his money for a worse purpose than to contribute it to assist any gambling scheme or to support a church or society which employs such methods.

* Believers in a Supreme Being, but not in a personal God.

But if we condemn such conduct in others, let all Lutherans beware lest they become guilty of the very offense which they condemn in the papists. There are those who wish to invalidate our testimony by tempting us and having us become guilty of the same offensive conduct. Let all Christians heed the voice of their faithful pastors when they warn them against the vile example of worldly churches. Christians may gather socially, celebrate and enjoy God's gifts in moderation and decency, but at the same time let them remember that Satan begrudges us every innocent pleasure and would ensnare us in sin and transgressions. "Whom resist steadfast in the faith." 1 Pet. 5, 9. S.

Not So Old after All. — When we hear about the Neanderthal man, the Piltdown man, the Rhodesia man, and other examples of ape-men, we are apt to imagine that these names stand for entire skeletons that have been found, which were then compared with the skeleton of man and of the ape and thus the fact brought out that we have here a link between the two. As a matter of fact, the three gentlemen referred to above would rattle around considerably in an ordinary suitcase. Each is represented only by an upper portion of the skull and a thigh-bone or two. By calculating the sizes of the skull, *if it were complete,* and thence the size of the brain, evolutionists have tried to prove that these skulls were too small for a human brain. Unfortunately the estimates of the size of the Neanderthal skull vary from 600 to 1,234 c. c.

The report came over the wires only two weeks ago that at Santa Barbara, Cal., the bones of another missing link have been discovered by an Eastern scientist. The owner of the skull was said to have lived about 25,000 years ago. It has hardly any forehead at all, hence was very close to the animal. Only a few days later the scientist revised his estimate and said that the figure should not be more than 8,000 years. How this strikes the average common-sense American is well put by the editor of the *Rome* (N. Y.) *Daily Sentinel* of November 6, who says: —

"What chiefly concerns us is that a matter of 17,000 years, more or less, can be juggled about with such little effort as this Smithsonian man seems to put forth. To be sure, there is an individual down on Long Island who claims to have been raised out at Santa Barbara, knowing all the region from boyhood rambles; and he calls to mind having seen many and many a skeleton of long-forgotten Indians unearthed within the city of Santa Barbara, on the outskirts, and far afield. He hints that out of all those numberless burials it would not amaze him at all if here and there a freak skull should appear — not indicating a great age so much as that an Indian or so was born into the world deformed." G.

Outlook and Review.

Correspondence.

REPORT OF NORTHERN ALBERTA PASTORAL CONFERENCE.

Favored with exceptionally fine weather and a very good attendance, the Northern Alberta Pastoral Conference met at Bruederheim, Alta., on November 6 and 7. As the missionaries drifted in on both passenger and freight trains, per Ford and democrat, there was many a warm welcome, and they had many a story to tell. The old seminary spirit seemed to return as these missionaries, many of them intimate college and seminary friends, met.

Rev. J. C. Mueller opened the meeting with a sermon study on Mark 8, 34—38, which was well rendered. The conference devoted much time to the "issue of the day" in our Synod — the Synodical Building Fund campaign. Dr. Pieper's essay on *Die Gaben der Christen* was discussed in part. Rev. C. Thies,

of the executive committee, gave a spirited talk on the minister's part in this campaign. Great interest and enthusiasm was noticeable among the members of the conference. Everywhere the necessary literature has been distributed, and the blue-print program was followed as closely as it is possible in these widely scattered parts.

Much time was spent on mission-reports. Over three-fourths of the ministers here are exclusively engaged in this kind of work.

Director Schwermann stated that so far forty-nine students had enrolled for this school-year while several others are still expected to report. Thanks were expressed to the members of the conference who had helped the college in a material way. Over forty thousand pounds of vegetables and potatoes have up to date been sent to the college. Rev. Baepler, of Winnipeg, who has been called to the professorship, will be a valuable asset to the faculty. More intense and systematic work will now be possible. The committees of the Alberta and British Columbia as well as of the Manitoba and Saskatchewan District are ready jointly to consider the college question.

Rev. Waack, of the Peace River field, was welcomed to our midst. We are sorry to say that we shall have to dispense with the services of Brother Malkow, who is suffering from a severe attack of rheumatism.

We all went home in fine spirits and fired with new ambition to do our best with the help of God.

Red Deer, Alta. J. HERRMANN.

MONTANA DISTRICT PASTORAL CONFERENCE.

Interesting and edifying were the days of the District Pastoral Conference of Montana held at Trinity Lutheran Church, Great Falls, Mont., October 18—22. Only one of the twenty-two pastors of the State was absent, which made the sessions among the best attended. That this speaks well for our Montana brethren can be seen from the fact that the various members traveled in the neighborhood of 11,000 miles, averaging some 500 miles for each one present.

After the opening service on Thursday morning, led by Rev. M. Hudtloff, the program of conference was presented. Rev. H. Vomhof, of Laurel, read an instructive paper on "Lessons from the Book of Acts for the Ministerial Office." The essay again assured us that God requires nothing but the preaching of His pure Word for the salvation of immortal souls. Rev. M. Hudtloff, of Butte, in "The History of Our Church in Montana," related the first impressions of the missionaries sent out into this part of the country, especially to Great Falls, which was then the scene of many bitter Indian battles. Rev. A. Jordan, of Kalispell, presented a series of texts and outlines for evening sermons, based on the Gospel-lessons. Rev. P. Rohlfing delivered a paper on "Seeming Discrepancies in Scripture."

On Thursday evening the ladies of the church tendered the pastors and the members of the congregation a chicken supper at the Y. M. C. A.

The various services, which were all well attended, due in part to the publicity in the local papers, were led by Pastors Mertz, Rauh, Lang, and Kumnick. The sermon on "Lutheranism, Its Meaning and Its Opportunity" was printed in full in Monday's issues. The forthcoming drive in the interest of the Building Fund of Synod was presented and discussed.

Great Falls, Mont. P. E. ROHLFING.

THE WEST NEBRASKA-WYOMING CONFERENCE.

The West Nebraska-Wyoming Conference met at Chappell, Nebr., October 9—11. Very interesting essays were delivered on the following subjects: "Church Publicity Methods as Applicable to Our Conditions," "Burials," "Unionism," "The Pastor and Congregational Finances." These instructive papers led to lively discussions.

Services were held on Wednesday evening. Pastors Droegemueller and Eckhardt delivered the confessional address and the sermon, respectively. After services a slide lecture was given on our mission-work in Brazil. During the business sessions President Harms of the Northern Nebraska District and Rev. P. Matuschka, Field Secretary, addressed the conference. President Harms dwelt on the Building Fund program, stating the great need of the proposed buildings and encouraging the brethren to assist in raising the necessary sum. Reporting on mission-work in our District, Rev. P. Matuschka stated that several new mission-stations had been opened, but that the mission board was unable to assign men to these stations on account of lack of funds. To overcome this obstacle, Rev. Matuschka suggested that the missionaries urge their congregations and mission-stations to raise more money for their salaries, thus reducing the subsidies. If this plan were carried out, enough money would be available to station men at the new places.

Several missionaries deplored the fact that only a few of our members were subscribers of our official church-papers. The question was raised, "How can we induce our people to read our church-papers?" After this question had been duly discussed, Rev. Matuschka suggested a plan, which was adopted by the conference. He asked the missionaries to send the names of non-subscribers to him, assuring us that he could find enough subscribers who, after having read their papers, would be willing to send them to these addresses. We hope that this plan will be carried out, which would assist us in spreading God's Word and sound Lutheranism in indifferent West Nebraska and Wyoming.

Mitchell, Nebr. M. P. DREYER.

PAGES FROM A CANADIAN MISSIONARY'S DIARY.

A gentle nudge in the corduroy region of his anatomy, and Brother Kuring reached under his pillow to look at his time-piece. It was 4.45 A. M. Outside it was cold, and the roads, which were muddy owing to the thawing of the snow the day before, were now frozen hard and very rough. But no use! Cranked the Ford, and we were away for a drive of sixteen miles before breakfast. There Brother Kuring took a saddle-horse and started on a ride of twenty miles to preach at a mission-festival in Ferintosh. I returned home and had breakfast; then Sunday-school and service. In the car again after service, without dinner, and off to Ferintosh to preach in the afternoon. Now the roads were again thawed and very muddy. Arrived at destination at 3.20, preached mission-sermon, then held meeting in the interest of the Building Fund. Congregation decided to take part in collecting the necessary amount. And now there came a voice, deep and hollow, reminding me that dinner-time — had passed long ago. None have ever starved in Ferintosh, neither did we. But we had to reach the little town of Mirror that evening, a distance of twenty-eight miles; better roads, though, and beautiful scenery; passed along the shores of about twenty small lakes strewn in between the hills. At Mirror I again spoke on the needs of our colleges and seminaries. That this also was not in vain is borne out by the fact that this little group of four families has already raised its first instalment — $31.

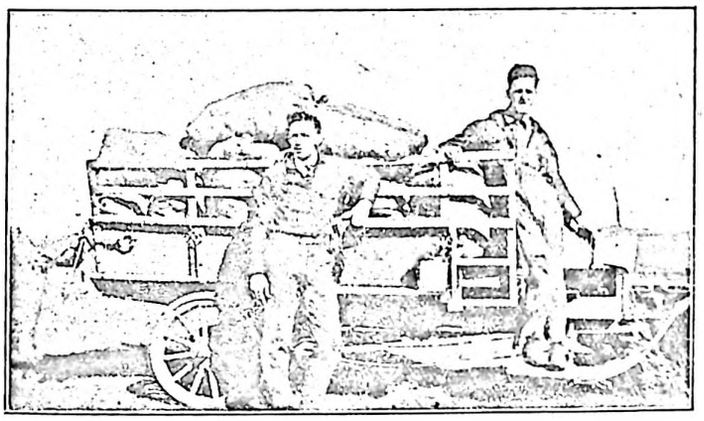
That night we slept, — oh, how we did sleep! But at 8.00 o'clock the next morning we had already taken "gas" and were on our way to regions unknown. From Mirror to Lacombe, twenty-six miles; thence to Bentley, fifteen miles, past the beautiful summer resort of Gull Lake. At Bentley we started in on the work for which we had really set out: looking for Lutherans in a district in which we have not gained a foothold as yet. Yes, there were many Germans around there, one of whom is living in town. Sad to say, he was not at home; so we pinned a neat little note to his door. And while the rambling was good, we rambled on for the next station: Rimbey, twenty miles farther northwest. Driving along the edge of Blindman Valley, one could not but think of the words of the poet: "With lavish kindness the gifts of God are strewn." Along the way we kept our eye on the mail-boxes for names, which give us a clue; also stopped from time to time to make inquiry about the church connections of the people in the neighborhood. Found nothing, though, only one Austrian who spoke German; but wanted to hear little or nothing about church. At Rimbey, however, we heard of a large settlement of Lutherans. We were jubilant. Forgotten were rough roads and all. Away we went in search of such rich quarry. Upon further inquiry along the way we were told that these people did not affiliate with any of the churches, but held services among themselves every Sunday, one of the members reading a sermon. And what did they read? Listen: Luther, Heinrich Mueller, Scriver, Arndt! Our hearts were so light that the very hills were no longer hills, neither were the culverts washed out. We found them. But we were not received with open arms, as we had expected. Queer! Yes, they *were* Lutherans; in fact, they were the *real* Lutherans. While others

had drifted away from the sound Lutheranism of Luther, they had successfully withstood all such inroads. Their leader told us with due emphasis that he had not touched tobacco nor strong drink in thirty-three years! Finally they admitted that they were not so much Lutherans as rather "Evangelicals." A while we stood there in the field where they were cutting their rich harvest and listened to their shallow discourse on conversion, until we found that they were *Schwaermer* of the first water. We left with a heavy heart. And now there were hills, broken-down culverts, and rough roads. We had gone twelve miles beyond Rimbey, and oh, the miles were so long!

But hope ever springs new in the human breast, and so we again turned hopefully toward Bentley, where we had left our note on the door in the morning. Now the man was at home; in fact, he opened the door for us himself — a typical German Jew, who cheerfully announced that he had never been, nor ever hoped to be, a Lutheran! The same, of course, held true of his six sons, who lived in that neighborhood.

Now we had enough. As we were driving home at leisure late that night, Brother Kuring started in to sing, and it sounded very much like, "*In vain* with lavish kindness the gifts of God are strewn." We had worked all day and the greater part of the night, but had "caught nothing."

After we had failed so gloriously on this trip of exploration, we looked for new fields of adventure. We were not to seek long, since an urgent call came from our Edmonton Concordia College for vegetables, eggs, etc. So we again set forth, Kuring, Pfotenhauer, and the writer. The Sunday previous it had been announced in the congregations at Brightview and



Missionaries Pfotenhauer and Kuring Delivering a Truckload of Provisions to Our Edmonton Concordia.

Peace Hill that we were coming to collect victuals. With two cars we went, and for two days we were kept busy collecting. There were potatoes, cabbages, turnips, beets, butter, eggs, lard, a barrel of sauerkraut, etc. In all we had about 7,000 pounds. But we were a long distance away from the college as yet. Too late to stop now. In one of the garages in town we knew of an old Ford truck, and thither we went. Yes, if we wanted to put the "thing" in running order, then we might use it free of charge. That meant a full day's work. It ran, however, after we got through working on it. Twice we made the trip of one hundred miles, and each time we carried more than a ton and a half. The accompanying picture may cause many smiles, but we also smiled a smile of satisfaction when we had completed the task.

Since then fruit has come in large quantities from British Columbia, one whole car, containing 34,000 pounds of eatables, from Stony Plain, and many smaller shipments from various points. But for real enjoyment go out and collect it yourself and deliver it on an old, dilapidated Ford truck. The Christians of Western Canada are determined to provide for their Concordia — God bless them for it!

Wetaskiwin, Alta. C. Thies.

CEDAR RAPIDS, IOWA, LETTER.

"Say, father, isn't that just like a war?" commented a thoughtful nine-year-old lad as he pointed to the church page of the *Cedar Rapids Gazette* of November 10. In the exact center of the page stood out an article, "To Talk on Evolution at Trinity Lutheran," which said that on the next afternoon Prof. Th. Graebner, of St. Louis, would be the speaker in a lecture which friends of the Bible would find highly inspirational. Towards one side of the page was an advertisement, stating that at the People's Church on next Tuesday evening Prof. A. O. Thomas, of the Iowa State University, would speak on "The Gradual Development of Our Earth and the First Appearance of Life." The boy was right. A battle *was* waged. The speakers were men of different camps, recognizing different authority, using different weapons, and producing a different effect upon the hearer.

Professor Graebner upheld the Bible, showing that the various speculations about the origin of the world spring from the wicked desire of unbelieving minds to get away from the idea of a living God, miracles, and responsibility of the individual to a higher Judge. He reasoned sharply and pointed out many errors of the evolutionists by proving from the story of the rocks, plant and animal life, and history that it is impossible to argue from these that evolution is a fact, but that the facts are rather all the other way. When he finished, we sang so much more determinedly: "Stand up, stand up for Jesus." The effect was that we more deeply appreciated the reliability of our good old Bible.

Professor Thomas, professor of the Geological Department of the University of Iowa, in being introduced, was welcomed by the liberal Rev. Argow of the People's Church to the "platform that is dedicated to the truth." The truth, however, is evidently not to be deduced from the Bible, for not remotely was anything of the Biblical account of the origin of life mentioned. The speaker admitted that he knew nothing of the origin of the mystery of life, personally leaning to the view of organic synthesis from inorganic, that life came into being as a result of a fortunate coming together of various elements; but—"nothing has ever been proved how this was possible or came about." He stated that scientists believe the true history to be given in the story of the rocks of the earth, and he rapidly took his hearers over hundreds of millions of years. One involuntarily thought of the hundreds of millions of German marks, several hundred millions more or less making not much difference. Tracing the various shapes and forms and imbedded shells and occasional skeletons, he at last brought us face to face with hairy brutes, and we saw man of ancient times—as imagined by evolutionists. The effect was that we felt ourselves animals, "products of the past," instead of being created "in the image of God." One feels, when hearing these ideas expressed, that we cannot help being what we are because our forefathers pointed us into our tracks, that we are not responsible for what we are, and that our whole existence is over with the coming of death. "Without God and without hope in this world!"

Said one of our "Christian" preachers in this city: "It has always been a mystery to me why the man-animal alone shows degeneration while all other animals show an upward trend." The answer is easy and lies in the story of the fall of man, which they deny.

The hopelessness of the evolutionary theory is apparent from the admission of an evolutionist when we asked him: "What comfort is that to me, living now, to think that my kind will be perfect in a million years, but that I will have no part in it? Your theory leaves neither comfort nor hope." He admitted it.

The local Walther League cooperated with our American Luther League in bringing Professor Graebner here. Though he was forced to spent two successive nights on the train and faced a heavy schedule on Monday, he gladly consented to serve us. The lecture was attended by many non-Lutherans and college men.

The Professor also spoke on the building program of Synod for several minutes.

Cedar Rapids, Iowa. N. P. Uhlig.

CARLINVILLE COMES BACK.

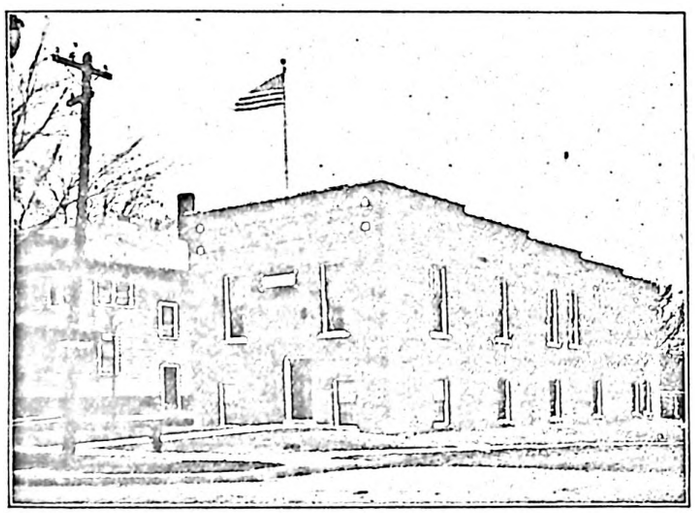
It was a gala day. When? Sunday, November 11. Where? In Carlinville, Ill. Why, what happened? Zion Lutheran Church dedicated its new school-building and assembly-hall. Yes, it was a gala day. The weather was ideal. The attendance was large. The sermons were inspiring. The collection was beyond expectations. A great undertaking had finally succeeded.

For five years Zion of Carlinville had been without a Christian day-school. The school had been closed because — well — simply because there was no more interest among the majority

of members for such an expensive and (because of past sad experiences) "trouble-making" institution. It was apparent that, if the school was ever to be opened again, new interest and love for it had to be created. This the Lord accomplished by means of His Word. The blessings that flow from a Christian day-school were pointed out from time to time whenever opportunity warranted such testimony, and God, in His unspeakable grace, blessed the words spoken in behalf of His cause.

In April of this year it was decided to erect a new school-building together with an assembly-hall, in May a teacher was called, in September school was opened in the church with an enrolment of 34 pupils, which since then has grown to 42, and on November 11 the new building could finally be dedicated to the service of the Triune God. Prof. R. Neitzel, of Springfield, Ill., preached the dedicatory sermon, in which he showed that a Christian day-school is a great blessing to the children, the home, the church, and the country. The pastor, Rev. George Beiderwieden, performed the act of dedication. Being Armistice Day, he also made a patriotic address, showing the true-blue Americanism of a Lutheran parish-school because it teaches love for country and loyalty to government "for conscience' sake." The building was decorated for the occasion with American flags.

Friends from neighboring congregations came in goodly



Lutheran Day-School at Carlinville, Ill.

numbers and joined in the celebration. Dinner and supper were served to all present free of charge. Approximately twelve hundred were served at table by the Ladies' Aid.

Zion of Carlinville rejoices that it has a Christian day-school again, a capable, conscientious, Christian teacher in Paul Grotelueschen for its children, and also ample equipment for its social activities. The new building measures 30×80 feet and is, as the picture indicates, of brick. On the ground floor are the auditorium, the kitchen, the boiler-room, and lavatories. The second floor contains a room for the pastor's confirmation classes, a spacious assembly-room for the societies of the congregation and, last, but not least, a fine, modern schoolroom for our dear children. The congregation spent approximately $15,000 to put up the structure. Members of the parish, however, put in much time and assisted in the erection of the building, thus reducing materially the expenditure of cash money.

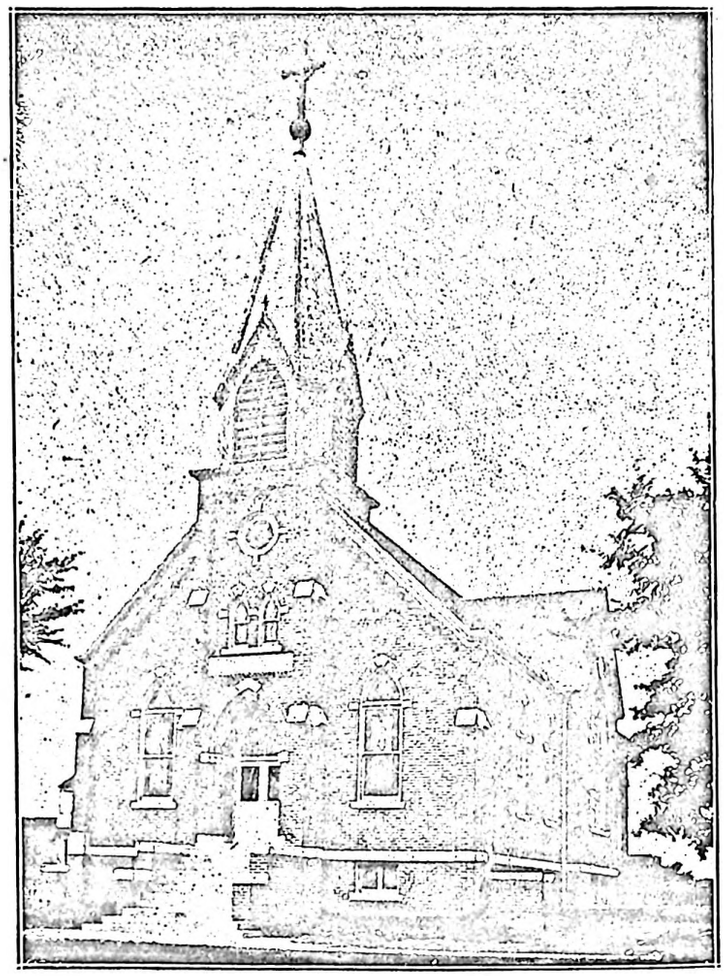
May God bless our Christian day-schools and among them the one in Carlinville! "He who educates the youth, to him belongs the future."

Carlinville, Ill. GEORGE BEIDERWIEDEN.

DEDICATION AT NETAWAKA, KANS.

On October 14 Immanuel Ev. Luth. Church at Netawaka, Kans., celebrated its thirtieth anniversary together with the dedication of its new house of worship to the service of the Triune God as a monument of thanksgiving for the bounteous blessings bestowed on it through the means of grace during the past thirty years. It was indeed a day long to be remembered. Three of Immanuel's former pastors were present. The Rev. H. F. Eggert, who organized the congregation, preached the valedictory sermon in the old church, the Rev. G. Schilling, the first resident pastor, the dedicatory, and the Rev. P. Stolp the anniversary sermon, and in the evening the Rev. Theo. Hoemann filled the pulpit. Despite the unfavorable weather and poor roads the new church, the seating capacity of which is 250, was crowded to the doors; many were standing during the services.

The church was erected at a cost of $20,000. Its dimensions are 36×62 feet. There is a basement under the entire structure, with kitchen, stage, dressing-rooms, and hot-air furnace. Gothic architecture predominates throughout the building, both in the exterior and in the interior. There remains an indebtedness of approximately $5,500. And the congregation does not consist of well-to-do members. It numbers 230 souls, 134 communicants, and 47 voting members. Yet: "Except the Lord build the house, they labor in vain that build it." A new



Immanuel Church, Netawaka, Kans.

church was necessary. The congregation trusted in the Builder. He provided the means. The task has been accomplished.

We also need a new seminary at St. Louis. Let us trust the Builder. He will provide the means. Neh. 2, 20. To Him all glory! The seminary is next on our program.

Netawaka, Kans. H. F. KROHN.

TWO NEW DOCTORS FITTINGLY HONORED.

As has already been announced to the readers of our church-papers, the faculty of our St. Louis Seminary recently granted the distinguished honor of Doctor of Divinity to a number of venerable men of our Synod, among them Prof. A. Baepler and President J. H. C. Kaeppel of St. Paul's College, Concordia, Mo. For the purpose of publicly conferring the title accorded them by the St. Louis faculty, an impressive, though plain service was held on the evening of October 30 in St. Paul's Church at Concordia, to which the home congregation as well as all surrounding congregations were invited.

The Rev. F. Brust, pastor of the local congregation, was the first one to address the gathering. He spoke of that eventful day in 1512 when the title of Doctor of Divinity was conferred upon Luther, and of the words and actions of the great Re-

former on and after that occasion. He pointed out that Luther had never sought any such honor before men, but that, after he had received the title, which was virtually forced upon him, he took it very seriously, remaining a staunch and fearless defender of the Bible, in accordance with the solemn oath he made on that memorable day, to his dying day. Referring to the present case, the speaker made numerous applications and also drew some parallels. — The Rev. L. Schwartz, of Kansas City, Mo., chairman of the Electoral Board of our college, then spoke a few words in English, dwelling especially on the history of St. Paul's College and in particular on the labors of these two men at this institution of learning.

Hereupon representatives of various bodies and organizations took the floor. Prof. H. Schoede acted as spokesman of the faculty; Rev. E. Runge, for the local college board; Rev. M. Senne, of Sweet Springs, for the St. Paul's Alumni Association; Mr. W. Bruening, for the student-body. All voiced the congratulations of those whom they represented and expressed their best wishes for the future.

After these brief remarks, Pres. Kretzschmar presented the diplomas to President Kaeppel and Professor Baepler after having first read the documents to the assembled gathering.

Dr. Baepler now responded in English with a few humble, fitting words, calling himself and his colleague "unprofitable servants," whose only hope was that the grace of God and the merits of Christ will cover their shortcomings. Dr. Kaeppel then, alluding to 1 Cor. 12, 23, spoke of himself and his honored colleague as of "less honorable" members of Christ's body, which need more attention and decoration than others. Only when viewing it in this light, he said, could he understand why he should be singled out for such an honor.

Before the close of the ceremony a number of congratulatory telegrams from our sister colleges, from congregations formerly served by Drs. Kaeppel and Baepler, and from individual friends were read.

After the church service a social gathering took place in the college dining-hall. Besides eating and drinking, we listened to a goodly number of humorous talks, some music, some poetry, and some Latin until 11.50 P. M. The students were given the comforting promise that the next day, the anniversary of the Reformation, would be a holiday in the real sense of the word; *viz.*, with no lectures.

Now, may the Lord bless these men, who have grown old in His service as He has blessed others through them! May their remaining years drip with the Lord's bounties, and may their remembrance never lapse among the students of St. Paul's College and in the Church at large! Heb. 13, 17.

Concordia, Mo. OTTOMAR.

THE "LUTHERAN WITNESS" IN THE SERVICE OF MISSIONS.

From the 19th to the 25th of June the Mission Conference, composed of representatives of the General Mission Board and of the mission boards of all the Districts of our Synod, was in session at Fort Wayne, Ind. It is at the request of this conference that the following suggestion relative to home missions is presented to the subscribers of the LUTHERAN WITNESS for favorable consideration and action.

The LUTHERAN WITNESS goes out biweekly into many thousand homes, pouring out its blessings upon all faithful readers. After having read it, what do they do with it? Some few keep it for future reference. Most of the subscribers, however, do not know what to do with their WITNESS after they have read it, and it goes to waste. Is it not a pity, dear subscriber, to let your benefactor, who has proved a great help to you on your journey heavenward, die so soon and be forgotten? Why not let him continue his activities after he has served you and send him out as a missionary to serve others? There are especially three classes of people to whom excellent service can thereby be rendered. First, there are many people in our own circles who do not read any of our official church-papers. They are not interested in them because they are not sufficiently acquainted with them. By sending the WITNESS to such a home for a year, you may arouse their interest and gain new subscribers. Secondly, there are many who once were active members in one of our congregations. They moved away and established their home at a place where their Church is not represented. Being isolated, they are in grave danger of losing their faith. Alas, many such families have already lost their faith and are no longer concerned about their soul's eternal welfare. To them the WITNESS may prove an effective agency of preserving their faith or leading them back to their Savior and their Church. Thirdly, there are thousands of families throughout the length and breadth of our country which never were affiliated with any Church. They live in spiritual darkness, without hope in the world. To them the WITNESS, making twenty-six missionary visits at regular intervals, may be the means of opening their hearts to the Savior of lost mankind.

The mail carries two copies of the WITNESS for one cent to any address. For thirteen cents you can do an excellent work, which extends over an entire year. No one can estimate the great blessings flowing from such a simple and inexpensive missionary enterprise. If you know of no one to whom you can mail your WITNESS, ask your pastor or consult with the mission board of your District. They will cheerfully furnish you names.

In our District, the Oregon and Washington District, an appeal was recently sent out to the subscribers of the LUTHERAN WITNESS, requesting them to place their paper at the service of the mission, to send it out as a missionary. Many responded favorably. Most of them also inclosed fifteen or twenty cents to pay the traveling expenses of their missionary. Thirteen stamped wrappers were addressed to one family of the above-named three classes of people and mailed to the subscribers who had expressed their willingness to participate in this work. As a result the WITNESS, as traveling missionary, is making a regular journey to many isolated homes in the Pacific Northwest. May the Lord bless these visits unto the saving of many immortal souls, which have been redeemed by the blood of Jesus.

Dear fellow-subscriber, may I ask you to take part in this glorious work? Beginning with the new year, let thousands of copies of the LUTHERAN WITNESS, accompanied by fervent petitions to the Lord for success, go forth into thousands of homes, sowing seed which will bear precious fruit in endless eternity.

Portland, Oreg. W. F. GEORG.

VICARIOUS LIBERALITY OF THE ADVENTISTS.

The Seventh-day Adventists have been lauded by many on account of the liberal contributions which they seemingly gather from their members. Even the WITNESS has on several occasions alluded to this claim of Adventism. Permit me to take issue on this point with those who make this claim for Adventists. From personal experiences with this proselyting sect I must conclude that the Adventists contribute an overabundance of "gall and impudence" while the gullible citizens of this country contribute the dollars.

The audacious rogues canvass the county every fall, distribute their literature, "give" each family the illustrated booklet on "missions," and then beg for a few dollars or less for missions. If one is not willing to give, the collectors become insulting, trying thus to coerce the faint-hearted. If our Lutheran people refuse to support their false doctrine, they are imposed upon in another way. The collectors "politely" stay. The only way in which one can rid himself of their unwelcome presence is to call in a group of husky neighbors and throw them out or give them a coin and thus send them on rejoicing.

Now I ask, Is it prudent to mention these impudent beggars as examples of liberal contributors for church purposes? It certainly will not impress people who have come into contact with their method of "ingathering."

Begging your humble pardon for taking this liberty,

Audubon, Iowa. JOHN SCHLIEPSIEK.

(The brother has no need to ask for pardon. It is our intention to quote facts only, and where we fail in this, we shall always give space to corrections. — THE EDITORS.)

A "DIVINE HEALER."

TO THE EDITOR: — Some weeks ago the associate secretary of the Alberta Medical Association wired your secretary for information concerning the Rev. "Dr." C. S. Price, "Divine Healer," who lays claim to California as his place of residence. Your secretary replied that he could give no data regarding him.

In some way this man has been able to secure the cooperation of ministers and religious organizations to aid and abet him in his practises. Under the guise of religion he attempts to cure "the lame, the halt, and the blind" as well as those with

serious organic diseases, calling to his aid hypnotism pure and unadulterated. I may say that he will not admit that it is hypnotic power, but places the onus on the intervention of the Lord.

In many cases, as might be surmised, the results have been disastrous. From official sources in Vancouver I learn that, following his *séances*, twenty victims had to be placed in hospitals, while it was necessary to confine six in the insane asylum. One of the latter died a few days following incarceration.

From Oregon I learn that the same disastrous consequences resulted in Albany, Ashland, Eugene and Corvallis (all towns and cities in Oregon). In Corvallis, according to a physician of Albany, Oreg., who writes me: "One woman was put under the 'power' and remained so for four days, dying without regaining consciousness." Other deaths occurred soon after the patients had been pronounced cured by Price. In one typical case a woman was treated for cancer and pronounced cured; the third day she died, and it was announced that recovery was so rapid that it overtaxed her weakened heart. If the poor dupes show no apparent cure, they are told that it is because of lack of faith.

The financial end of his campaign is cleverly maneuvered, and "love-offerings" are sought. In Albany, Oreg., after all expenses were paid, out of four weeks' sojourn he netted $2,334, in Victoria and Vancouver in the neighborhood of $25,000, and in Calgary over $15,000, from a three weeks' sojourn.

I am informed that in Vancouver this man claimed to be a Rotarian, which he is not, and I also learned that he has no right to the title of "Doctor." Some years ago he toured the States with a "medicine show."

Surely in these enlightened times, practises such as I have outlined should be brought to the full light of day and full exposure made through the *Journal*.

G. E. LEARMONTH, M. D., Calgary, Alta., in the *Journal of the American Medical Association*, Nov. 17, 1923.

ANOTHER SELF-INDICTMENT OF MASONRY.

On the occasion of the dedication of their new temple in Davenport, Iowa, November 19, Masonry once again indicted itself. The dedicatory address was given by Julius Reynolds Kline, a Chicago attorney ranking high in Masonry. According to the *Daily Times* of November 20, a Davenport paper, he spoke on justice, equality, hope, and charity as the foundation stones of Masonry. Regarding the latter point he said: "Charity is a word much misconstrued. It means more than mere doles of money that happens temporarily to be ours. It means sympathy and love and true friendship. It means tolerance. If there is one thing above all others that Masonry teaches, it is tolerance." And to explain what kind of tolerance the "charitable" speaker had in mind, he goes on to say: "In perfect harmony the Jew from his synagog and the Christian from his church find a common ground in the Masonic fraternity."

The Jew, who is a Jew just because he *denies* Jesus to be "the Christ, the Savior of the world," and the Christian, who is a Christian just because he *confesses* Jesus to be his Savior, the Redeemer from sin and death, on *common ground* of principles of religion! Strange harmony, indeed! Light and darkness, Christ and Belial, believer and infidel, truth and lie — on *common* ground, of the same belief?! No, not even a Master Mason like the aforementioned speaker can erect such a structure. God's Word says: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other," Matt. 7, 24; and this divine statement will remain true. Jew and Christian on common ground?! No; for Christ says: "All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." John 5, 23. Truth and lie on common ground?! No; for St. John says: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." 1 John 2, 22. 23.

A true Christian can therefore not stand on common ground of religious principles with the Jew. Such position is the unequal yoke regarding which the apostle admonishes every Christian, saying: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be My people. *Wherefore come out from among them and be ye separate,* saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6, 14—18.

Davenport, Iowa. H. HARMS.

UNDESIRABLE PUBLICITY.

The Rev. J. A. Miller, Davenport, Iowa, member of the U. L. C. (Merger Synod), preached a sermon on the Ku Klux Klan Sunday evening, October 28, having announced as his topic in the papers the day before: "The Ku Klux Klan; Is Its Worship Biblical?" His sermon was a blanket endorsement of the Klan; he declared the "ideals" of the Klan to be for the greater part perfectly Scriptural and the others to be at least reasonable and commendable. As to the charges that have time and again been raised against the Klan, he disposed of them as slander. He stated that if he could join the Klan, which he cannot, since he is not a natural-born American citizen, he would feel as "brother amongst brethren." In his prayer he thanked the heavenly Father for organizations that stand for civic righteousness. Altogether, he gave the Klan a splendid send-off; yet, strange to say, there was no spectacular entry on the part of the Klansmen for the purpose of depositing a contribution on the altar.

This is the kind of publicity the Lutheran Church should *not* have.

Davenport, Iowa. O. NIETING.

NOTES AND NEWS.

Dr. Henry W. A. Hanson, recently inducted as President of Gettysburg College, an institution of the United Lutheran (Merger) Church, is a member of the Masonic order.

The prohibition director of the State of Pennsylvania has compiled statistics showing the number of gallons of alcoholic wine used for sacramental purposes by the different denominations in the State for the year 1922. As reported, the Roman Catholics used *33,908 gallons;* Lutherans, 1,140; Episcopalians, 522; Baptists, 66; Presbyterians, 4; United Presbyterians, 0.

Congressman W. D. Upshaw of Georgia told a Cleveland audience November 12 that, when a bill was offered in Congress for the investigation of the Ku Klux Klan, he offered an amendment which would provide for the investigation of all secret or limited organizations, including publication of their oaths. This amendment, he said, killed the proposal to investigate the Ku Klux Klan.

Robert D. Towne, in a contribution to the *Philadelphia Public Ledger* on the general subject of the influence of religion on civilization, says: "The biography of ideas has never been written. . . . How little is made of the fact that Thomas Jefferson compiled a simple life of Jesus and pored over an old abstract of Lutheran doctrine on the way to writing the Declaration of Independence!"

The November issue of the *American Architect* praises highly the October number of the *American Lutheran,* devoted to church architecture. Especially those among us who are building or expect to build new churches will be interested in this issue, of which, we are informed by the Lutheran Publicity Bureau (289 Fourth Ave., New York, N. Y.), a number of copies are still on hand. The price is 10 cents.

In a certain lodge-ridden city of a Western State one of our members is practising law, and very successfully. Strangely enough, he numbers among his clients many Freemasons. He was appointed city auditor by the mayor, himself a Freemason, and acted as his attorney for several years. He contributes his experiences to our record in order to throw a side-light on the argument that "it is not necessary for business men to be Masons."

A mob of Klansmen was arrested at Portsmouth, O., October 28, on the charge of obstructing traffic by a Sunday parade. They had marched in a masked parade to attend services in connection with the laying of the corner-stone of the First

Lutheran Church. J. C. Goddard, organizer of the Klan for Scioto County, said that he had an invitation from the pastor of the First Lutheran Church. We fail to locate this church in the *Lutheran World Almanac.*

From a recent issue of the *New York Times,* inserted by what was once one of the most prominent and respected and useful churches of this city:

SPECIAL REVIVAL SERVICES AT —— CHURCH.
10.30 A. M. — How God Buried an Ancient New York.
7.30 P. M. — A Millionaire's Will — from which descendants of monkeys are excluded.

A sorry, sorry spectacle, with no possible excuse! — *The Churchman* (Episcopal).

Arthur Brisbane writes in the *Wisconsin Evening News:* "John Bovingdon, Harvard graduate of 1915, starts the 'Artists' Church.' Only ladies were present last Sunday. The Rev. Bovingdon, in knickerbockers, golf stockings, brown leather shoes, and white silk shirt, 'danced the Twenty-third Psalm.' It is necessary to express our religious feelings physically; that's why he danced the psalm. Just how you *could* dance 'The Lord is my Shepherd, I shall not want,' and the rest of that psalm is not clear to the laymen."

More dead orthodoxy. On the Philip Schaff Memorial Committee, organized to erect a building in honor of this theologian of the Reformed Church, we find the names of Revs. G. U. Wenner and Edwin H. Delk of the United Lutheran (Merger) Church. At the Evangelistic Conference held in a Harrisburg Presbyterian Church November 22 ministers of the U. L. C. were joined in worship with Methodist, Reformed, Presbyterian, and Baptist clergymen. Yet the U. L. C. subscribes to all the Lutheran Confessions.

The idea of Christian fellowship as set forth by Soederblom in his recent book is that of the Episcopal Church. By a resolution of its last convention the prayer: "Have mercy on all Jews, Turks, infidels, and heretics" was changed to read: "Have mercy on all who know Thee not." Dr. Slattery, Secretary of the Prayer-book Revision Commission, said: "I think, as Christians, that we should show a spirit of charity, of Christianity, to the Jewish people. This prayer (the old one) is an insult to them. By removing it, we are extending the hand of Christian fellowship to them." So it is an insult to a Jew to ask him to believe that Jesus is the Christ.

The Romanists know the value of publicity. In connection with the consecration of Bishop Boyle at Pittsburgh the committee in charge of the newspaper work prepared in advance nearly twenty-five special articles dealing with every phase of the consecration. Not only were these special articles furnished to the daily and weekly papers, but special photographs were made of the guests, officers of the Mass, and the writers of the articles, views of the procession, and of the interior of the cathedral, and of the various accidental features of the consecration that would be of interest. As a result of this advance work more than 300 solid columns of reading-matter was furnished by the local press.

"Chicago, September 9. — Lodge-brother met lodge-brother here to-day. One stood behind a pistol, the other in front of it with his hands in the air. Joseph Cooney, the man in front, started to take off a ring engraved with lodge insignia. 'Wait,' ordered the robber. 'What lodge is that?' They found that they were members of the same fraternity, and the bandit decided not to rob Cooney, but took $12 from Cooney's companion, who was not a lodge-brother." This short article appeared in the *New Orleans Times-Picayune,* September 10, 1923. The lodge-brother's cash was untouched; but the lodge-brother's friend had to "come across." Robbing the lodge-brother was wrong to the lodgeman, but robbing the friend of the lodge-brother was all right. What kind of morality would you call that? — W. M. Czamanske, in *St. Mark's Messenger.*

An Eastern publisher announces a series of new lectures, which he offers to preachers as "the very best sermon helps on the market." Each of the thirty-six sermon-lectures is briefly characterized in the folder. From it we copy the following characterizations: "It abounds with humor"; "wit and philosophy unexcelled"; "witty illustrations"; "humorous and inspirational"; "spiced with humor"; "a humorous and inspirational lecture"; "this semihumorous lecture"; "ninety per cent. humorous"; "sixty-five minutes of wit and humor unsurpassed. Read it and Laugh! Laugh!! Laugh!!!"; "humorous and forceful lecture"; "brilliant wit and humor"; "marvelous combination of wit and humor"; "a dozen good, hearty laughs"; "many amusing anecdotes." Is this the kind of preaching American Christians really want? A thousand times *no!* It is this sort of thing that is emptying the churches.

The Rev. Carl Doving, of Chicago, who was quoted some time ago as authority for the statement that Luther's hymn "A Mighty Fortress Is Our God" was translated into a hundred different languages, more than any other Christian hymn, now writes as follows: "The other day I received some hymnals from Tauna, New Hebrides. The people there used to be cannibals, savages of the worst kind. The Gospel has done wonders and has made saints of these savages. They are now Christians, have built churches and schools, and even have hymn-books. In one of their hymn-books I find a translation of Luther's famous hymn, taken from Carlyle's version in the Scotch *Presbyterian Hymnary.* I now have 107 languages on my list into which Luther's famous hymn has been translated. Next to 'A Mighty Fortress Is Our God' comes 'Now Thank We All Our God,' which has been translated into 80 languages." — *Lutheran Bureau News Service.*

Rev. W. A. Schulz, of Hecla, S. Dak., sends us the following letter, which he found in *Capper's Weekly,* Topeka, Kans., October 27, 1923: "I have carried $1,000 insurance in a fraternal society for twenty-six years. Twelve years ago they raised me from $1.25 to $2.40 a month and guaranteed that to be a life rate, that it would never be any more. Now that I have gotten old, being sixty-eight, and not able to work or to take out other insurance, they have raised me to $13 a month, which I am unable to pay. My sole alternative is to quit and lose the whole thing. I have taken the matter up with the supreme lodge and with the Insurance Commissioner of Michigan, where the supreme lodge is situated; also with the Insurance Commissioner of Oklahoma. They say our laws permit these companies to change their rules despite the agreement of a set life-rate. There are numbers of men in this town, I find, who have been frozen out by their orders in this way. I hope you will publish this letter to save others in years to come from finding themselves in the same plight I now am in. Dr. F. M'Coy. Blackwell, Okla." G.

Obituary.

† REV. JOHN G. PFLANTZ. †

A faithful servant of the divine Master, Pastor John G. Pflantz, departed this life on September 26. He met a sudden death near Macon, Mo. His death came as a shock to his family and his many friends, not because we have any reason to doubt that the heavenly Father granted him a blessed end, but because of the sad circumstances under which he met his death.

The departed brother, who reached the age of 65 years, 4 months, and 1 day, was born May 25, 1858, at Albany, N. Y. After his confirmation he entered Concordia College at Fort Wayne, and later Northwestern College at Watertown, Wis. From 1878 to 1881 he studied theology at Concordia Seminary, St. Louis. In 1881 he entered the holy ministry, becoming the pastor of St. Trinity, Memphis, Tenn. After having served this congregation for eight years both as pastor and teacher, he accepted a call to Zion Congregation near Gordonville, Cape Girardeau County, Mo. Here he served the Lord both in church and school for thirteen years. After this he was pastor of our church at West Ely, Mo., for eight years. Because of the ill health of his wife a call was extended to him from the State of Colorado, where during the following eight years he served the congregations at Fort Morgan and Greeley. During the last six years of his life he served Trinity Lutheran Congregation at Clarks Fork, near Boonville, Mo. Thus he was privileged to serve the Lord in his vineyard for over forty-two years.

In 1882 he entered holy matrimony with Mary, nee Kirchhoff, of St. Louis. The Lord blessed this union with eight children, four of whom preceded their father into eternity. This

happy union lasted for over thirty-three years, when it was dissolved by the death of his wife. In 1916 Pastor Pflantz again found a much-needed helpmeet, Mrs. Erna Lagershausen, of Greeley, Colo., who, together with one son, three daughters, and a stepdaughter, mourns his death.

The departed brother confessed his faith in his Lord and Savior by word and deed both as pastor and as the head of his family. His love for his Master grew under the fiery trials of many a cross which he bore. Under the most trying and difficult conditions he was always willing to do his duty, regarding neither friend nor foe and never seeking his own personal advantage.

In the beginning of the present year, after the work of the holidays, he became a victim of extreme nervousness. His beloved wife placed him under the care of specialists at Chicago, Hot Springs, S. Dak., and Macon, Mo. From a sanitarium of the last-mentioned place he wandered away in an unobserved moment, very likely only a few hours before his death. Late in the night his corpse was found three miles south of the sanitarium, lying on the right of way of the railroad which passes the institution. He had been struck and killed by a train.

The interment took place at West Ely, Mo., from the residence of the only son of the deceased. Pastors H. Wallner, Theo. Walz, Geo. Moeller, and A. Lehenbauer officiated. May the heavenly Father be the stay and Comforter of the widow and the sorrowing children! May He also teach us to be faithful in our calling! Finally, may He at all times bless His Church with faithful pastors!

Bunceton, Mo. J. W. SCHOECH.

New Publications.

"Maranatha!" Von *S. Rathke.* Louis Lange Publishing Co., St. Louis, Mo. 155 pages, 6×8½. Price, $1.00. Order from Concordia Publishing House, St. Louis, Mo.

An age which witnesses so much worldly-mindedness among professed Christians needs a book like Pastor Rathke's *"Maranatha!"* It is a call to the Christians of our day to consider the age in which they are living and by true repentance to prepare for the return of their Lord. In language these brief chapters are masterful, and the wealth of illustrations alone keeps alive the reader's interest. There is something Spurgeonlike in the earnestness and intensity as well as in the imagery of this book. If it were found under every reading-lamp in our Synod, if it were read, and were acted upon, what a rebirth of true spiritual life would we witness! To think how much book-money will go to waste at this Christmas-time by being spent upon worthless trash, also in the German language, and to think that a dollar purchases a book of abiding worth like this! — was the reviewer's thought as he laid down Pastor Rathke's volume. G.

The Antichristian Spirit of the Lodge. By *Paul Pieper.* Printed by request of the Milwaukee Delegate Conference. 1923. Northwestern Publishing House, Milwaukee, Wis. 28 pages, 4¾×6½. Price, 10 cts.

Rev. Paul Pieper is a member of the Wisconsin Synod and pastor of St. Peter's Church in Milwaukee. His sermonic lecture on the ungodliness of lodgery is a powerful indictment, which should be spread broadcast. He quotes from the literature of Freemasonry, Eastern Star, Odd-Fellows, Knights of Pythias, Foresters, Eagles, Modern Woodmen, and Woodmen of the World. G.

The Einstein Theory. By *L. Franklin Gruber, D. D., LL. D.* Lutheran Literary Board, Burlington, Iowa. 84 pages, 5×7½.

The subtitle announces that this is a treatise on relativity and gravitation "for the general reader." It comes as close to being a popular treatment of this subject as we shall probably ever have. A knowledge of higher mathematics is necessary in order to understand the discussion, but even without such knowledge the reader will at least receive an inkling of the new world-view involved in the general theory of relativity. Dr. Gruber is a member of the United Lutheran Church. We have on other occasions recommended his *Whence Came the Universe?* G.

Christian Fellowship, or the United Life and Work of Christendom. By *Nathan Soederblom.* Fleming H. Revell Co., Chicago, Ill. 212 pages, 5×7½.

This book is written in the interest of Christian unity. The problem of church union according to Soederblom resolves itself, in a nutshell, to this: Work together, forget about the differences in doctrine. Soederblom is an out-and-out, hundred per cent. unionist. He embraces Romanism, Protestantism, and the image-worshiping Russian sect (Greek Orthodox) in his scheme of church union. He holds that Luther would think "very differently" about the Pope if he lived to-day, and would give up the "frightful idea" that Antichrist was seated in Rome (p. 45). Luther, like Loyola, the founder of the Jesuit order, simply continued "the deep religious life of the Middle Ages." Both Luther and Loyola were "impelled by a desire for peace of soul," seeking it in different ways. "It may be disputed which is the straighter way, that which continues through Luther, or that which continues through Ignatius Loyola and Tridentinum" (p. 46). Naturally he will refer to "our Roman brethren" (p. 165). He does not believe that Moses wrote the whole Pentateuch, nor that Isaiah wrote chapters 40—66 of the book called by his name (p. 138). To Soederblom, as a "History of Religion" scholar, not only all forms of Christianity, but all religions are essentially alike. It is the religious sentiment that makes religion, and the doctrines count for little. There is no objective religious truth. He even attributes to Luther the preposterous notion that by the phrase "Word of God," as used by him, not the Bible is meant, but "all that God says in the present and the past." The book is a disgrace to the Lutheran Church. G.

Miscellaneous.

Ordinations and Installations.

Ordained and installed under authorization of the respective District Presidents: —

On 13th Sunday after Trinity: *Cand. H. Wetzel* in Trinity Church, Coal Valley, Ill., and on 15th Sunday after Trinity in the English Lutheran Church, Sherrard, Ill., by Pastor Ph. Wilhelm.

On 15th Sunday after Trinity: *Cand. W. W. Wilk* at Arriba, Colo., by Pastor A. W. Wilk.

On 18th Sunday after Trinity: *Cand. H. Behning* at Deer Park, Wis., by Pastor G. Rumsch.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 14th Sunday after Trinity: The *Rev. Th. Hoffmann* at Dix and Durango, Colo., by Pastor M. L. Mueller.

On September 7: The *Rev. H. M. Gehrt* at Naico, F. C. P., Argentina, on 15th Sunday after Trinity at Toay, F. C. O., by Pastor M. Berndt, and on 19th Sunday after Trinity at Cereales, F. C. P., by Pastor K. Wolf.

On 16th Sunday after Trinity: The *Rev. E. Trapp* in St. John's Church, Okabena, Minn., by Pastor H. W. Krieger.

On 17th Sunday after Trinity: The *Rev. W. Seidensticker* at Lawton, Okla., by Pastor L. M. Theimer.

On 20th Sunday after Trinity: The *Rev. R. Malotky* in Trinity Church, Bear Creek Tp., Wis., by Pastor F. W. Pautz.

On 21st Sunday after Trinity: The *Rev. M. Berndt* at Coronel Suarez, F. C. S., Argentina, by Pastor A. T. Kramer.

On 23d Sunday after Trinity: The *Rev. P. T. Gutknecht* at Monticello, Iowa, by Pastor H. Kettler and in the afternoon at Onslow, Iowa, by Pastor J. H. Brammer. — The *Rev. F. W. C. Jesse* in Trinity Church, Atchison, Kans., by Pastor C. W. Harre. — The *Rev. W. Ferber* in Mount Olive Church, Duluth, Minn., as deaf-mute missionary, by Pastor J. L. Salvner. — The *Rev. A. C. Thober* in Trinity Church, Elmore, O., by Pastor Th. Horst. — The *Rev. T. Kleinhans* in Emmaus Church, South Bend, Ind., by Pastor H. Holle.

On 24th Sunday after Trinity: The *Rev. W. A. Baepler* as professor at Concordia College, Edmonton, Alta., Can., by Pastor A. J. Mueller. — The *Rev. F. Janzow* in St. Peter's Church, Afton Tp., Minn., by Pastor C. W. Nickels. — The *Rev. G. Dobratz* in St. John's Church, Wien Tp., Wis., and in St. Paul's Church, Fenwood, Wis., by Pastor M. Piehler. — The *Rev. Th. Bergen* at Delavan, Wis., by Pastor F. H. Eggers. — The *Rev. H. Kettler* in St. Paul's Church, Schaller, Iowa, by Pastor G. H. Koch.

On 25th Sunday after Trinity: The *Rev. M. Adam* in Immanuel Church, Eagle, Nebr., by Pastor A. J. C. Moeller.

B. *Teachers:*

On 18th Sunday after Trinity: *Cand. E. H. Eggersmann* in St. John's Church, New Orleans, La., by Pastor M. W. H. Holls.

On 20th Sunday after Trinity: *Teacher A. Landsmann* at Fort Smith, Ark., by Pastor H. D. Mensing.

On 22d Sunday after Trinity: *Teacher O. A. Schuette* in Salem Church, Jacksonville, Ill., by Pastor J. G. Kuppler.

On 24th Sunday after Trinity: *Teacher F. E. Pauling* in Trinity Church, Sterling, Colo., by Pastor O. K. Hensel.

Corner-Stone Laying.

On 23d Sunday after Trinity Our Savior Church, *St. Louis,* Mo. (the Rev. E. L. Wilson, pastor), laid the corner-stone of a new church.

Dedications.

Dedicated to the service of God: —

Churches. — On 18th Sunday after Trinity: Salem Church, *Jacksonville*, Ill. (the Rev. J. G. Kuppler, pastor). — On 21st Sunday after Trinity: The church at *Schaller*, Iowa. — On 22d Sunday after Trinity: Emmaus Church, *South Bend*, Ind. — On 23d Sunday after Trinity: Immanuel Church, *Littlefield*, Tex. (the Rev. C. Scheiderer, pastor). St. James's Church, *Krem*, N. Dak. (the Rev. C. O. Engler, pastor). Immanuel Church, *Washington Tp.*, Shawano Co., Wis. (the Rev. H. F. Braun, pastor). — On 24th Sunday after Trinity: Immanuel Church, *Garber*, Okla. (the Rev. H. F. Meyer, pastor).

Schools. — On 23d Sunday after Trinity: St. Paul's Church, *Sidney*, Nebr. (the Rev. W. F. Peters, pastor). — On 24th Sunday after Trinity: Zion Church, *Carlinville*, Ill. (the Rev. G. Beiderwieden, pastor).

Bell. — On 21st Sunday after Trinity: Christ Church, *Wolverton*, Minn. (the Rev. F. Parduhn, pastor).

Organ. — On 24th Sunday after Trinity: St. John's Church, *Spencer*, Wis. (the Rev. A. F. Ziehlsdorff, pastor).

Anniversaries.

The following churches celebrated anniversaries: —

On 16th and 17th Sunday after Trinity: Trinity, *Elkhart*, Ind. (the Rev. P. C. Barth, pastor), the 50th. — On 19th Sunday after Trinity: St. Paul's, *Boone*, Iowa (the Rev. O. C. Geisler, pastor), the 25th anniversary of the dedication of the church. — On 21st Sunday after Trinity: Immanuel, *Lincoln*, Mo. (the Rev. Th. Maschoff, pastor), the 25th. — On 22d Sunday after Trinity: Nazareth, *Detroit*, Mich. (the Rev. W. A. Dobberfuhl, pastor), the 10th. — On 24th Sunday after Trinity: St. John's *Golden Lake*, Wis. (the Rev. F. A. Schwertfeger, pastor), the 60th.

Mission-Festivals.

3d Sunday after Trinity: Immanuel, *Lincoln*, Mo.; $148.70. — 4th Sunday after Trinity: Immanuel, *Moltke*, Mich.; $160.00. — 11th Sunday after Trinity: Zion, *Manning*, Iowa; $305.51. — 13th Sunday after Trinity: St. Paul's, *Austin*, Tex.; $279.16. Bethlehem, *Riverton Tp.*, Mich.; $81.75. — 14th Sunday after Trinity: Zion, *Hillsboro*, Kans.; $427.15. — 15th Sunday after Trinity: Immanuel, *Cadillac*, Mich.; $98.71. Zion, *Ocqueoc*, Mich.; $36.72. St. Paul's, *Bremen*, Ind.; $260.00. Immanuel, *West Ely*, Mo.; $133.61. — 16th Sunday after Trinity: Trinity, *Oshkosh*, Wis.; $475.00. St. John's, *Okarche*, Okla.; $142.00. Trinity, *Pontiac*, Mich.; $96.81. Immanuel, *Norton*, Kans.; $34.55. St. John's, *Ludington*, Mich.; $383.50. St. Stephen's, *Concord Tp.*, Wis.; $337.00. — 17th Sunday after Trinity: St. Matthew's, *Hastings*, Nebr.; $91.00. *Providence*, R. I.; $131.00. *New Wells*, Mo.; $260.00. St. John's, *Yuma*, Colo.; $175.70. St. Paul's, *South Bend*, Ind.; $779.85. — 18th Sunday after Trinity: *Mart*, Tex.; $121.50. St. James's, *La Fayette*, Ind.; $802.35. St. Paul's, *Chicago Heights*, Ill.; $360.00. Immanuel, *Giddings*, Tex.; $490.17. Immanuel, *Seymour*, Ind.; $1,990.95. St. John's, *Spokane*, Wash.; $271.77. Trinity, *Milwaukee*, Wis.; $1,535.77. Trinity, *Boone*, Iowa; $262.00. St. James's, *Golden Valley*, N. Dak.; $56.29. *Norborne*, Mo.; $330.00. St. Paul's, *Cheney*, Kans.; $174.00. — 19th Sunday after Trinity: Holy Cross, *Milwaukee*, Wis.; $1,000.00. St. Paul's, *Lakewood*, O.; $980.00. Immanuel, *Houston*, Tex.; $147.00. Trinity, *Dime Box*, Tex.; $96.75. Ebenezer, *Sheboygan*, Wis.; $102.00. Trinity, *Danville*, Ill.; $1,001.72. Trinity, *Neudorf*, Tex.; $88.25. — 20th Sunday after Trinity: St. Peter's, *Detroit*, Mich.; $550.17. Immanuel, *Gifford*, Idaho; $80.00. Immanuel, *Wahpeton*, N. Dak.; $74.00. Our Savior, *Sheboygan*, Wis.; $75.00. Trinity, *Kaskaskia*, Ill.; $7.50. St. Paul's, *West Point*, Nebr.; $209.00. Trinity, *Millstadt*, Ill.; $106.00. — 21st Sunday after Trinity: *Berrien Springs* and *Niles*, Mich.; $151.50. St. John's, *Racine*, Wis.; $788.21. Emmaus, *Denver*, Colo.; $426.00. St. Peter's, *Columbus*, Ind.; $1,167.00. St. John's, *Forest Park*, Ill.; $2,800.00. Immanuel, *Bay City*, Mich.; $1,157.91. — 22d Sunday after Trinity: Trinity, *Reed City*, Mich.; $394.17. *Gillett*, Ark.; $80.46. St. Paul's, *San Antonio*, Tex.; $201.54. St. John's, *Duchess*, Alta., Can.; $19.30. *Central Park*, Houston, Tex.; $1.10. *Aleman*, Tex.; $462.00. St. John's, *Hobson*, Mont.; $31.36. — 23d Sunday after Trinity: Immanuel, *Long Lake*, S. Dak.; $113.56. St. Paul's, *Leola*, S. Dak.; $70.67. Grace, *Oak Cliff*, Dallas, Tex.; $50.63. — 24th Sunday after Trinity: Zion, *Vernon*, Tex.; $420.00. Immanuel, *Copperas Cove*, Tex.; $315.74. Peace, *McCook*, Nebr.; $81.08. St. John's, *Ashippun*, Wis.; $315.25.

Budget Treasury Envelopes for 1924

with either English or German imprints will be ready for gratis distribution early in December. Synodical Treasury envelopes are also available in either language. Please send your order to the undersigned—not Concordia Publishing House—and be sure to state the kind, language, and quantity wanted.

THEO. W. ECKHART,
3558 S. Jefferson Ave., St. Louis, Mo.

Treasurers' Reports.

ENGLISH DISTRICT. — *Board of Support:* Mount Calvary, St. Louis, $10.40; Trinity, East St. Louis, 5.50; Our Savior, Perth Amboy, N. J., 157.68. ($173.58.) *Budget Treasury:* Good Shepherd, Brooklyn, 15.05; Bethlehem, Roslindale, Mass., 14.20; Sherman Park, Milwaukee, 135.83; Coyner's, Waynesboro, Va., 225.00; Pilgrim, St. Louis, 126.66; Our Savior, Brooklyn, 54.89; Grace, Jersey City, N. J., 30.10; Iroquois Ave. Christ, Detroit, 865.00; Grace, Cleveland, 200.00; Grace, St. Louis, 137.50; Grace, San Diego, 22.00; Christ, Washington, 100.00. ($1,926.23.) *Church Extension — District:* Mount Calvary, St. Louis, 5.20; Trinity, East St. Louis, 2.75; Zion L. A. S., Cascade, Mo., 3.00. ($10.95.) *Deaf-mute Missions:* Mount Calvary, St. Louis, 2.34; Trinity, East St. Louis, .91. ($3.25.) *District Budget:* Sherman Park, Milwaukee, 111.14; Coyner's, Waynesboro, Va., 196.00; Pilgrim, St. Louis, 82.91; Our Savior, Brooklyn, 74.47; Grace, Jersey City, N. J., 10.00; Iroquois Ave. Christ, Detroit, 735.00; Grace, Cleveland, 150.00; Grace, St. Louis, 112.50; Grace, San Diego, 18.04. ($1,490.06.) *District Treasury:* Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, 1.37. ($3.97.) *European Missions:* Redeemer, Freeport, Ill., 3.13; Mount Calvary, St. Louis, 2.60; Trinity, East St. Louis, .69. ($6.42.) *Foreign-tongue Missions:* Trinity, East St. Louis, .55. *Immigrant and Seamen's Missions:* Trinity, East St. Louis, .28. *Indian Mission:* Trinity, East St. Louis, .68. *Foreign Missions:* Redeemer, Freeport, Ill., 12.50; Mount Calvary, St. Louis, 10.40; Trinity, East St. Louis, 4.95; Primary Dept., Christ S. S., Washington, 5.00. ($32.85.) *General Home Missions:* Redeemer, Freeport, Ill., 12.50; Mount Calvary, St. Louis, 10.40; Trinity, East St. Louis, 4.68; Bethany, Chicago, 1.00. ($28.58.) *India Missions — Bungalow:* Sherman Park, Milwaukee, 44.92. *Industrial School in Addison:* Bethany, Chicago, 25.00. *Ministerial Education Fund:* Trinity, East St. Louis, 1.38. *Missions — District:* Mount Calvary, St. Louis, 52.00; Trinity, East St. Louis, 27.50; Bethany, Chicago, 150.00; Mount Olive, Milwaukee, 300.00. ($529.50.) *Colored Missions:* Mount Calvary, St. Louis, 9.36; Trinity, East St. Louis, 4.49; Bethany, Chicago, 18.00. ($31.85.) *General Relief:* Trinity, East St. Louis, .27. *South American Missions:* Redeemer, Freeport, Ill., 6.25; Mount Calvary, St. Louis, 5.20; Trinity, East St. Louis, 1.79. ($13.24.) *Synodical Building Fund:* Redeemer, Freeport, Ill., 6.00; Bethany, Chicago, 265.10. ($271.10.) *Synodical Treasury:* Redeemer, Freeport, Ill., 29.06; Mount Calvary, St. Louis, 24.18; Trinity, East St. Louis, 17.26; Bethany, Chicago, 1.00; Redeemer, Chicago, 30.00. ($101.50.) *Buffalo Hospice:* Redeemer Ladies' Aid Society, North Tonawanda, 10.00. *City Mission in Chicago:* Bethany, Chicago, 25.00. *City Mission in Detroit:* Iroquois Ave. Christ, Detroit, 100.00. *City Mission in St. Louis:* Mount Calvary, St. Louis, 49.20; Pilgrim, St. Louis, 18.75. ($67.95.) *City Mission in St. Louis — Social Service Work:* Grace Sunday-school, St. Louis, 24.00, from Ladies' Aid Society, 3.00. ($27.00.) *Detroit English Mission:* Redeemer, Detroit, 47.50, from Sunday-school, 200.00. ($247.50.) *Deaf-mute Institute:* Christ Mission Circle, Washington, 10.00. *Concordia College in Oakland, Cal.:* Grace, San Diego, 30.00. *Convalescent Home in St. Louis:* Mount Calvary, St. Louis, .20. *Poor Children of Germany:* Bethany, Chicago, 5.00; D. S. A., Baltimore, 5.00. ($10.00.) *Berea Mission in Riverview Gardens, Mo.:* Pilgrim, St. Louis, 315.00. *India Mission School:* Pilgrim, St. Louis, 20.00. *Galician Orphans:* Pilgrim, St. Louis, 12.00. *Two Needy Congregations in Germany:* Redeemer, Oakmont, Pa., 18.77. *American Lutheran Publicity Bureau:* St. John's, Catawba Co., N. C., 10.00. *Bethlehem Orphanage in Fort Wadsworth:* Grace, Jersey City, N. J., 2.00. *Missionary in India:* North Carolina Walther League, 20.29. *Home for Feeble-minded in Watertown:* Redeemer, Freeport, Ill., 3.00; Redeemer, Detroit, 45.00; Christ Mission Circle, Washington, 10.00. ($58.00.) *Home for the Aged in Arlington Heights:* Bethany, Chicago, 50.00. *Home for the Aged in Monroe, Mich.:* Redeemer, Detroit, 45.00. *Orphanage in West Roxbury, Mass.:* Miss Starke, Bethlehem, Roslindale, Mass., 10.00. *Sanitarium in Wheat Ridge:* Redeemer, Detroit, 45.00. *Designated Student in Springfield:* Redeemer, Chicago, 25.00. *Designated Student in St. Louis:* Zion Ladies' Aid Society, Cascade, Mo., 3.00. *Designated Student in Winfield:* Zion Ladies' Aid Society, Cascade, Mo., 3.00. *Society of Missouri for Homeless Children:* Trinity Ruth Circle, East St. Louis, 5.00. *Walther League Mission Fund:* Christ Junior League Society, Webster Groves, Mo., 18.00. — GRAND TOTAL: $5,883.87.

NOTE. — In WITNESS No. 23 read: Sanitarium in Wheat Ridge: Redeemer Walther League, $160.00, instead of Redeemer Sunday-school.

For credit on your 1923 quota your remittance must be in the hands of the undersigned *not later* than December 22, 1923.

November 24, 1923. WM. E. JUNGE, *Treas.*,
3947 Laclede Ave., St. Louis, Mo.

SOUTHERN DISTRICT. — October: *Budget Treasury:* Congregations in New Orleans: Carrollton Mission, $12.60; St. Paul's, 51.05; St. John's, 50.67. Congregations: Atlanta, 6.25 and 8.10; Pensacola, 120.00; Birmingham, 27.62; Mobile, 25.02; Cullman, 65.81; Orlando, 17.00; Citronelle, 1.00. ($385.12.) *Home Missions of the District:* Congregations in New Orleans: Trinity, 7.75; St. Paul's, 158.75; St. John's, 62.40. Congregations: Vero, 24.00; Delray, 17.25; Lake Worth, 10.00; West Palm Beach, 10.00; Orlando, 20.00; Gulfport, 7.75; Sunday-school in Pensacola, 7.00. ($324.90.)

Seamen's and Sailors' Missions: Franke Ladies' Mission Society, 70.00. *City Mission:* St. John's, New Orleans, 2.50. *General Synodical Treasury:* Ref.-coll., Joint Service, 61.50. *District Synodical Treasury:* Congregations in New Orleans: First English, 16.70; St. John's, 13.20; Trinity, 5.00. ($34.90.) *Synodical Building Fund:* St. John's, New Orleans, 23.90; Lake Charles (1924 Building Fund), 12.50. ($36.40.) *Bethlehem Orphan Home:* Legacy of Miss B. Platz, Lake Charles, 500.00; Citronelle, 5.00; Birmingham, 5.00; Orlando, 10.00. ($520.00.) *Sanitarium:* Sen. and Jun. W. L., Cullman, 58.70. *Students' Fund, Louisiana Conference:* Lake Charles, 12.60; St. John's, New Orleans, 4.00. ($16.60.) — GRAND TOTAL: $1,510.62.

New Orleans, La., November 15, 1923. A. C. REISIG, *Treas.*

MINNESOTA DISTRICT. — October: Home Missions, $3,719.27; General Home Missions, 171.81; Home Building Fund, 1,721.60; Synodical Treasury, 854.68; Synodical Building Fund; 1,072.10; Board of Support, 283.82; other missions, 945.65; Miscellaneous, 1,407.79. — *Total,* $10,176.72. J. H. MEIER, *Treas.*

NORTH DAKOTA AND MONTANA DISTRICT. — August 15 to October 15: Synodical Treasury, $3.00; Board of Support, 38.30; General Church Extension Fund, 11.65; Synodical Building Fund, 16.63, for St. Louis Seminary, 118.74; General Home Missions, 89.93; Home Missions, 2,304.68; from the General Treasury, 2,500.00; other missions, 285.39; Church Extension Fund, 71.00; Synodical Budget, 150.19; Miscellaneous, 243.39.—*Total,* $5,832.90. P. MEYER, *Treas.*

ONTARIO (CANADA) DISTRICT. — April to October: Missions, $7,779.67; Support, 68.36; Seminary Building Fund, 2,833.25; Sufferers in Germany, 199.30; chapel seats, 16.50; Negro chapels, 5.00; Deaf-mute Missions, 19.00; Walther League, 127.86; Missions in Europe, 35.73; Student in India, 30.25; Zehlendorf-Berlin, 105.00; London, Ont., 100.00; Windsor, Ont., 8.00; District Church Extension Fund, 233.50. — *Total,* $11,561.42. W. H. SCHMALZ, *Treas.*

Call for Nominations.

Since Rev. W. Friedrich has declined our call and two of our candidates have been called to other institutions, we herewith request the congregations of Synod to nominate additional candidates for the chair of German; History, and Ancient Languages at Concordia College, Portland, Oreg. The names of the candidates should be in the hands of the undersigned by December 18.

RICHARD KUHNAU, *Secretary, Board of Control,*
398 Ivy St., Portland, Oreg.

Additional Nomination for Seward.

Prof. J. T. Link, nominated by St. Paul's Church, Concordia, Mo.
H. MIESSLER.

Appointments.

Mr. Henry F. Rohrman, Marquette Bldg., Chicago, Ill., has been appointed Secretary of the Board of Home Missions in South America f r matters pertaining to purchases, transportation, and lectures.

Chicago, Ill., November 23, 1923. E. G. JEHN,
Chairman, Board of Home Missions in South America.

The *Rev. F. H. Menzel,* 2712 Folsom St., San Francisco, Cal., has been appointed Assistant Railroad Secretary in place of the Rev. N. F. Jensen. E. G. NACHTSHEIM, *General Railroad Secretary.*

An Intersynodical Conference

will be held, *D. v.,* January 4 to 6, 1924, in St. Paul's Church (the Rev. F. Graeber, pastor, 218 Seventh Ave., S. W.), at Aberdeen, S. Dak. The discussion will concern the doctrines of conversion and predestination according to the theses agreed upon by the Intersynodical Committee. All pastors of the Iowa, Ohio, Missouri, and Wisconsin synods living in South Dakota and Southern North Dakota are invited to attend. Railroad and lodging expenses will be equalized. The committee will provide for lodging. Announce to Rev. John Dewald, Columbia, S. Dak. The Committee:
JOHN DEWALD. J. P. SCHERF.

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Dec 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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PRELIMINARY ANNOUNCEMENT.

Early and scattered reports received at the time of going to press indicate that the Lord has abundantly blessed Synod's effort in behalf of its Building Fund. The Lord be praised!

WAYS AND MEANS COMMITTEE.

Announcements.

1. Since the Rev. G. Lehenbauer is on furlough, the *Rev. C. J. Gundermann,* of Boa Vista do Erechim, is herewith appointed active secretary of the Brazil District until Synod can convene and act.

2. The *Rev. Curt Haupt,* of Nova Sardenha, Desvio Blauth, has announced his withdrawal from Synod.

3. The *Rev. J. A. Krainovic,* of Rio Pequeno, Mun. Sta. Cruz, formerly Catholic priest at the University of Graz and ordained for the sacred office in Italy, converted to Protestantism in Stuttgart in 1904, since 1909 pastor of the United Rio Grande Synod in this state and country, has declared his readiness to be examined and received into membership of Synod.

Erechim, Rio Grande do Sul, Brazil, J. BUSCH,
October 26, 1923. *President of the Brazil District.*

Ungemach's Responsive Service.

For considerably over a generation this Christmas service, originally published under the title *Weihnachtsliturgie,* has been in grateful use throughout our Synod. We now offer an English rendition. Mr. W. Wismar has arranged the music to suit the requirements of the English text. Even those using the German liturgy will appreciate the fortunate transposition of one of the choruses, which was done to bring it within easy reach of children's voices.

Price, 12 cts. Quantity price on application.

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Rev. C. A. Bretscher, 829 26th St., Milwaukee, Wis.
Rev. J. Th. Destinon, 131 Esmond St., Fort Wayne, Ind.
Rev. H. Ebelke, 182 Austin St., Worcester, Mass.
Rev. Th. Frese, R. 2, Osage, Iowa.
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A. Lohr, 1329 Home Ave., Fort Wayne, Ind.
O. Mueller, 2919 34th St., Sacramento, Cal.
A. Schoech, 48 Greenwood St., New Britain, Conn.
W. H. Schueler, 2602 Concordia Ave., Milwaukee, Wis.
A. Schwausch, 811 Locust St., Rockford, Ill.
J. F. Stach, 5241 Oregon Ave., Detroit, Mich.
P. H. Stoermer, 316 Jefferson Ave., Elgin, Ill.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among them and be ye separate, saith the Lord.
2 Cor. 6, 17.
It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine;
BUT HERE IS GOD'S COMMAND
instructing every one to beware of joining hands with those who teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, $1.25 per annum, payable strictly in advance.
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VOL. XLII. ST. LOUIS, MO., DECEMBER 18, 1923. No. 26.

This Day Is Such a Joyful Day.

(Der Tag, der ist so freudenreich.)

This day is such a joyful day,
Arise, glad anthems voicing!
From heaven God's Son is come to-day,
Declare it with rejoicing!
For of a virgin He is born,
A maiden thus did God adorn
With joys and make her mother.
What took place was strange indeed,
The Lord was made the Woman's Seed,
And He became our Brother.

A holy, tender little Child
To us this day is given,
Is born of Mary, virgin mild,
To bring us cheer of heaven.
For if this Child had not been born,
We all would still be lost, forlorn;
For us is His salvation.
Jesus Christ, Thou Savior dear,
Who wast made man, we pray Thee, hear
And save us from damnation.

As through a glass the sun doth shine,
The glass remains unbroken,
So Christ is come of David's line,
As by the prophet spoken;
For of a virgin undefiled
Is born this holy heavenly Child,
The Son of God, our Treasure.
In a manger He was laid,
He has for our transgressions paid
With pains beyond all measure.

The shepherds in the field that night
First heard the Gospel-story
When angels came with heavenly light
And sang, "To God be glory!
To you in David's town this day
Is born the Christ: He is the Way
To life and to salvation."
Let us gladly tell the thing
Which we have heard of this our King
Unto our land and nation!

Winlock, Wash. A. W. REESE.

Angel-Led, Star-Led.

Angel-led, star-led, they hastened to find Him,
Never in doubt what the vision foretold;
Leaving their flocks and their labors behind them,
Seeking a kingdom more precious than gold.
Shepherds, then Wise Men, both kneeling before Him,
Gratefully bringing Him all they could bring.
Poor was His manger, yet there they adore Him,
Happy to crown Him their Savior and King.
Children and sages still gather around Him,
Singing their sweetest and bringing their best.
All they had hoped for and more they have found Him:
Perfect Redeemer and Giver of rest.

Sheboygan, Wis. W. M. CZAMANSKE.

A Prayer for Christmas.

Well-beloved Emmanuel, Lord Jesus Christ, Son of the Highest and Son of the Virgin, we give thanks unto Thee that, having so heartily compassioned our sinful birth, Thou hast come to us from the Father's throne into this misery below, taking upon Thyself our flesh and blood, that so we might be made partakers of Thine own divine nature. Now, indeed, has the heavenly Father shared His loving heart with us. Now is come great joy without ceasing; and in Thee is His wrath assuaged. By Thy holy birth all we are born again unto heaven, and Thou art become the veritable Gateway of heaven for us, by whom we have access unto the Father and abundant entrance into His kingdom. Oh, then, help, dear Lord, gracious Emmanuel, that we may rightly realize the divine mystery of Thy revelation in our flesh, ever remembering Thy condescension unto us, Thy poverty and distress, and rejoice heartily in Thy gracious birth unto a realization of all its mighty power. Lift up our hearts. Open our lips, unloose our tongues, that with all the angels, unto whose friendship we are now restored, we may worship, praise, and magnify Thee, and be acceptable in Thee, the Beloved, unto the Father, and finally be and abide with Thee in the everlasting joys of heaven. Amen. Blessed be the Lord God of Israel. Blessed be His holy name. All the earth is full of His glory. Amen. Amen. Amen. Hallelujah!

Loehe, *Samenkörner*, No. 267.

v.42

THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee, consisting of Prof. Th. Graebner and Prof. Martin S. Sommer.
TERMS OF SUBSCRIPTION, $1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, $1.50. *Payable strictly in advance.*
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An AGENT is desired in every town. Correspondence invited.
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Angels.

The *holy* angels are meant. The subject is both important enough for discussion and interesting. Only, one must guard against extremes. At one time Roman Catholic monks expended much time and energy in attempting to solve the problem as to the number of angels that might find room on the point of a needle. That is one extreme. In our day most people can evidently listen with considerable mental ease and amusement to the phonographic reproduction of that shameful, but popular song containing the line: "What kind of clothes do the angels wear?" There you have the other extreme. It is a question which of these is the more contemptible. Holy angels should not be worshiped, Rev. 22, 8. 9, but neither should they be made an object of derision.

The Bible tells us the truth about the angels. It speaks plainly concerning these heavenly spirits, making mention of them many times, affirming their existence and describing their nature, office, duties, and characteristics.

It is not the object of this article, however, to offer a comprehensive study of the holy angels, but to recall to the mind of the reader a phase or two of the subject that may serve as a warning to the skeptical Sadducee and, at the same time, as a source of comfort to the believer.

Let it be borne in mind — and this is all-important — that the existence of the holy angels and the trustworthiness of the Bible stand and fall together. For throughout the sacred pages of the Bible you will find one glittering procession of these heavenly creatures. Let it be remembered, furthermore, that the Gospel-story as contained in the Bible would be divested of one of its most glorious features if it were not for the part that the angels played in connection with the work of redemption.

To illustrate the latter point: When man, because of his disobedience, was expelled from his blissful abode in the Garden of Eden, an angel with a flaming sword was placed at the entrance to guard it. We may rest assured that the angel was stationed at the gate of Paradise for the purpose of furthering God's plan of salvation. Later we meet with the angels as they, together with Jehovah, call on Abraham to bring him the promise of blessing for all the nations on earth. Still later Jacob beholds them in a dream, ascending and descending on a ladder that stood on the earth and reached to heaven, foreshadowing the coming of the Messiah as the Mediator between God and man, "the Way, the Truth, and the Life."

And when the fulness of time was come, the time when the Savior appeared on earth to restore and to reopen the heavenly paradise to men, lo, how the angels greeted this event! Speeding to earth as on the wings of lightning, dispelling the darkness with the light of their celestial glory, they proclaimed to the frightened shepherds on Bethlehem's fields the Savior's birth, gladdened their hearts with the joyous message of redemption, and poured forth in exultant joy that harmonious hymn of everlasting praise: "Glory to God in the highest and on earth peace, good will toward men!"

They intervened in behalf of the Child when Herod sought His life. They ministered to Jesus in the wilderness after His victorious encounter with the Tempter. Writhing in agony in Gethsemane under the load of my guilt and yours, His perspiration like drops of blood falling to the ground, an angel appeared to strengthen Him. Three days later the angel rolled away the stone from the empty sepulcher and proclaimed to those early visitors, the women, the Lord's victory over death. And at His ascension they came to soothe the aching hearts of His disciples with the promise of His glorious return.

In these illustrations you have the Gospel-story briefly told. Take the angels out of it, and how will it appeal to you? Declare the angel parts a myth, and how much faith will you have in what remains?

But let us touch on another point. From what has been said we notice that the holy angels take an interest in mankind. And we rejoice because of it; for we know that this is but the reflection of God's interest in us. The holy angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1, 14. God sends them forth, and they cheerfully "do His pleasure." For Jesus' sake, whom they serve and whose praises they extol, they desire and seek our souls' salvation. Jesus Himself teaches this when He says that there is joy in heaven before the holy angels over every sinner that repents. Luke 15, 10.

As our eternal welfare, so our temporal safety and prosperity are a matter of concern to the angels. David says: "The angel of the Lord encampeth round about them that fear Him and delivereth them." The experiences of Daniel in the lions' den, his three friends in the fiery furnace, Lot at Sodom, and the apostles in prison corroborate his words.

Especially does the Bible speak of the guardian angels of little children. "Their angels do always behold the face of My Father which is in heaven," says Christ. And what a protection! Luther remarks that one angel is mightier than the world. Scripture tells us that one angel slew 185,000 Assyrians in one night. Surely, if we consider that the number of angels is at least "ten thousand times ten thousand," Dan. 7, 10, we have all reason to be grateful to God for providing this mighty army of defense for us.

Finally, at the end of our earthly pilgrimage those very angels who have guarded us through life will stand ready to receive our souls and to bear them into Abraham's bosom. "And when the end of all things comes, the great Day of Judgment, all the angels of God shall be there to place us at Christ's right hand and to lead us into the Golden City above."

Therefore let those who choose to do so scoff at the existence of angels; but let them remember that by so doing they are declaring God's Word unreliable, and that they are for-

feiting their soul's salvation and their claim to the angels' protection.

The believer, on the other hand, will be content to say with sincere gratitude towards God:

> These are Thy ministers; these dost Thou own,
> Lord God of Sabaoth, nearest Thy throne.
> These are Thy messengers; these dost Thou send,
> Help of the helpless ones, man to defend.

And folding his hands in childlike prayer, he will continue:—

> Still let them succor us, still let them fight,
> Lord of angelic hosts, battling for right,
> Till, where their anthems they ceaselessly pour,
> We with the angels may bow and adore.

Stewardson, Ill. C. THOS. SPITZ.

A Ministry of Suffering.

We believe the story of the Nativity. We believe that actually, nineteen hundred years ago, the Virgin Mary gave birth to a child who was true man, being flesh from her flesh, but also true God, the Son of the eternal Father. And we believe this simply because the Word of God, which cannot err, says so.

But that Child who was born in Bethlehem was to rule an everlasting kingdom. Of that there should be visible proof. And there is. Wherever the Christmas-gospel is being received in eager, believing hearts, there He has His kingdom, there He reigns with His grace and power. And for this we may expect evidence, since the apostles never cease to admonish their readers that in their lives the living Christ must shine forth.

Sometimes God adorns certain lives with special qualities, which demonstrate to our feeble faith the reality of Christ's rule on earth. Those in whom divine power is thus demonstrated are invariably cross-bearers. Their lives are a testimony to that mysterious word of St. Paul that "God's strength is made perfect in weakness." The year 1923 saw the end of such a life. The last years of Martin Heinicke were a demonstration of the truths that—

GOD LIVES.

God hears prayer.

Jesus, Son of Mary, is indeed as Isaiah describes Him: Wonderful, Counselor, the Mighty God, and of His peace there will be no end.

To those who did not know this servant of our Church it may seem strange that we should go beyond the ordinary obituary in taking notice of his death. But read what we have to say, and you will understand.

Christ has two ways of exalting His ministry. He calls to twofold service: the active and the passive; that of doing and that of suffering. We know, as a rule, only of the active. But the most glorious is that of suffering and as fit as the active for the strengthening of our faith and the exalting of Christ as Lord of all. Thousands are called actively to proclaim the mercies of God revealed in the only-begotten Son; only a very few, to proclaim these mercies *by suffering*. Jesus reigns, Jesus — Mighty God, King of the everlasting kingdom — the Christ-child LIVES — let me tell you how God brought home these truths to us who knew Martin Heinicke.

Here was a young man with more than ordinary gifts as a preacher. He had prepared himself faithfully for his chosen calling and as pastor and missionary labored very successfully. Then a mysterious disease crept upon him. The technical name is spondulitis, a disease of the spinal column. He was forced to resign his pastorate. When he noticed that blindness was coming on, he was at times overwhelmed with grief, — was he to become entirely useless to the Church and to humanity? The best medical help failed to check his disease, and the last years of Heinicke's life were passed in total blindness. He had importuned his friends for advice, how he might yet make himself useful to the Church. He "experienced a surging of almost fierce desire for activity." But now there was no escape from the conviction that there could be no work for him to do. Let me quote from a letter addressed to me in 1921: —

> "It was obvious that I could do no physical work of any kind. I could not even attempt any of the various activities in which the blind usually engage. Thus the opportunities open for me narrowed themselves down to mental activities. When I realized the situation, I began earnestly to take stock of my own ability. The inventory was not very encouraging. My capital, according to my estimate, was almost nothing. It was a very difficult admission to make. Indeed, the realization that there was not very much in me, that I was not able to pass on something worth while to others, filled me with bitter disappointment and sorrow. Even now it is hard for me to confess it. It was a long time before I became easier in mind and less troubled in spirit. It was a long time before I found some measure of comfort in resigning myself to the supposition that God had intended me to work in a way which was deeply humiliating to me, but best suited for His own good purpose. My work would mean self-effacement to the *n*th degree. But if He was satisfied, why should I not be?"

Meanwhile his condition grew steadily worse. His disease spread from joint to joint, until no part of his body was free from pain, and every bone was distorted. Will I ever forget the impression of his words: "It is now two years that I have been *in constant pain*"? It was a pain that never after left him, waking or asleep. And his sleep was troubled with the most terrible dreams, from which he would wake bathed in the perspiration of extreme horror. And this for weeks, for months, and years. Accessions of fright such as he had never conceived the human mind to be capable of, the sensation of death in his throat a thousand times, — how he would describe these terrible nights! And never without concluding: "But God did not let me slip; again I have been taught that His mercy is over all His creatures, and I came through without losing my mind and without losing faith."

It is so difficult to write about this ministry of suffering because the reader can hardly understand what we mean by saying that we never went to Martin Heinicke to strengthen him without coming back strengthened ourselves. This blind, helpless invalid, racked with pain, unable to move about, — yet a man from whom there gushed a well-spring of water into eternal life! Words can do no justice to this miracle of divine Power that we were able to witness. It were too little to say that this sufferer showed Christian fortitude and patience. No, in the midst of his many troubles of soul and body he actually rejoiced and praised the mercies of God. Last spring he told me: "Not for all the money in the world would I have missed the experience of God's love that I have been privileged to receive!" "Don't, when I am dead, say anything about my fortitude, — only praise the mercies of God that have been proved in my case." And the longer he suffered, the greater his assurance of divine grace. A few months before he died he said to me: "All eternity is not

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long enough for me to thank my heavenly Father for what He has permitted me to see of the glories of His Word!"

In this there was no cant, no attitude or pose, or even a hint of make-believe. To the last he could not understand that we really felt strengthened in our faith through our visits to him. He had a healthy, normal mind. He enjoyed a good story, derived much pleasure from his radio, and maintained a live interest in world events — all this while in a condition which would ordinarily demand constant "doping" with morphine. But in his last months his mind was fixed on the invisible world. There was no complaining, but a fervent hope for release. When I last saw him, I recited to him the words of Moses uttered on the eve of his departure from this life: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help; the eternal God is thy refuge and underneath, —"

"Underneath," he took up the sentence, "are the everlasting arms, — oh, the everlasting arms!" and his features wore a radiance and a glow which were not from this world.

Only eternity will tell the fruits of this ministry of suffering. Those of us who were privileged to see this miracle of the spirit's victory over the flesh will never again doubt the power of Christ's Word. They know what this means: "I have overcome the world." At their request these lines are written. G.

An Urgent Call to Madras.

III.

After the rejection of their testimony by the Tanjore Synod the Lutheran Church Association planned to organize its own church-body under the title of "South India Evangelical Lutheran Church." A formal request was sent to our General Missionaries' Conference to give this new church-body the benefit of its counsel and take it into its care.

Accordingly a committee of missionaries, consisting of the brethren George Kuechle, John Harms, and Theodore Gutknecht, was appointed to meet with the representatives of the Lutheran Church Association. A mutual understanding was reached, and it was decided to rent a building in Madras suitable for both chapel and residential purposes. A building admirably adapted to this purpose was found in a section of Madras called Vepery. Right here Fabricius of the old Danish-Halle Mission, the very first Protestant mission in India, had labored, ministering to the forefathers of some of the present Christians.

The aged Indian pastor, the Rev. N. Samuel, was transferred from Ambur to Madras and given provisional charge of the field. Pastor Samuel is eminently fitted for this task. For many years he had been one of the foremost ministers in the Tamil Evangelical Lutheran Church under the Leipzig Mission. Latterly he, together with the whole mission, had come under the care of the Church of Sweden Mission and had been transferred to Bangalore, Mysoro, where the "Lutheran" Swedes are conducting the United Theological College of South India and Ceylon jointly with the London Missionary Society and the American Madura Mission, two pronouncedly Reformed missionary organizations. Pastor Samuel soon felt that he could not remain in such connections and therefore came to us. This was about two and a half years ago. It was only natural that he should now be appointed to foster the Madras organization. In addition, Missionary John Harms was given general supervision over the work. On the 26th of August, 1923, the auditorium was dedicated to the service of the Triune God and to the preaching of His whole Word. It was a day of great rejoicing for the little band of Lutheran confessors and for their friends. The chapel was decorated in a very pleasing manner. The Tamil people certainly know how to do a thing of this kind in a most artistic way. Special programs in Tamil and in English had been printed for the occasion, and a general announcement had been published in the public press. At 8.30 o'clock in the morning every seat was already occupied. The officers of the South India Evangelical Lutheran Church, of which Mr. S. Gnanadikam is president and Mr. A. S. Diviyanadhen secretary, took their positions outside of the door, and after a Tamil lyric had been sung, Mr. Gnanadikam addressed the audience, among whom were Missionaries Fred J. H. Blaess, John Harms, George Kuechle, and N. Samuel. Mr. Gnanadikam outlined the reasons for engaging in this new religious work and then formally extended an invitation to the missionaries of the Missouri Synod to take it in charge and to dedicate the hall for divine worship. The Rev. John Harms responded, and then came the actual dedication according to the accepted Lutheran form. Then the brethren Kuechle and Samuel read the 84th and the 67th Psalm responsively. It was exceedingly touching to hear the congregation join in the battle-hymn of the Lutheran Church, "A Mighty Fortress Is Our God." In this period of stress, if ever, it was evident that no one but the mighty God could be the Refuge of this little band. Missionary George Kuechle delivered the sermon, which was based on 1 Cor. 3, 9—15. The dedication lyric was followed by a sermon of Pastor N. Samuel. He based his words on Acts 2, 42. On this great day he did not feel the weight of his seventy-three years. With the fire of youth he exhorted the Christians to be faithful. After the close of the service the beautiful and expressive Tamil custom of garlanding the guests was observed, accompanied by fitting words on the part of Mr. S. Diviyanadhen. In the late afternoon of the day the group photograph was taken. Unfortunately the many ladies and many guests could not be included because of inclement weather.

As many members of the new organization speak the English language perfectly, a divine service in English was held in the evening, in which Missionary Fred J. H. Blaess preached, who based his words on John 8, 31—32. At this service, too, there was a large attendance. From South India several representative men had come who are in full sympathy with the movement. Among these were Dr. R. A. D. Graham, of Madura, Mr. A. Gnanamuthu, of Coimbatore, and Messrs. D. J. Samuel and D. John, of Negapatam. Telegrams of congratulation were received from brethren at Coimbatore and at Nagercoil.

By this call to Madras the Lord led us into an absolutely new field. Nothing was farther from our mind than to enter this city in a missionary way. No greater joy could have come to us than to have seen the efforts of these confessing men crowned with success. We would have rejoiced at a resolution of the Tanjore Synod, declaring that the confessors were right, and that the Swedes were ready to abandon their divisive position and to return to Lutheran doctrine and

practise as it is in Jesus Christ. But after the synod had hardened itself against the faithful testimony of their brethren, they could do nothing else than to withdraw and to organize themselves as they did, on the basis of the divine truth. And now, after they called upon us for help, we could not but heed the words of St. Paul to Timothy: "Be not thou therefore ashamed of the testimony of our Lord nor of me, His prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God." It was our Christian duty to acknowledge those as our brethren who have confessed the true doctrine of the Word of God. It was our duty to accept the call and to open up the work in Madras. We fully realize that there will be unfriendly criticism of our action. Furthermore we see plainly that a very delicate Lutheran situation has been created in Madras and in South India; but the possible offense must be charged to those who neglected the witness of the truth.

Just what dimensions the separation movement will assume we do not know. Even to-day we wish it could be healed by the return of the Swedish Mission to the Word of God. However, whether the number of Tamil confessors remain small, or whether it increase, a witness has been voiced that cannot but search the innermost soul of those who heard it. In the process of time it surely will bear some fruit.

We ask the Lord to own the young South India Evangelical Lutheran Church Association as His own as they have confessed Him and His unadulterated Word. May He strengthen the faith of all and grant them firmness to follow in His footsteps! Their godly life must witness to the profession of their lips. Let them wait in meekness and patience for the day of their manifestation as true disciples of Jesus Christ. Many will hold them up to scorn. But their Savior approves of their action and says: "Well done, ye faithful servants!" Let *us* remember their names in our intercessory prayers. Because almost all missionaries and all missionary societies in India condemn the step taken by them, we ought not to forget to pray the Lord to strengthen their faith.

However, that is not all we must do. These men are not wealthy. Some of them are able to earn their own livelihood. Very few of them have their own property. They live from hand to mouth. They have gone to great expense in the two years of petition and remonstrance. I know that some of them have gone heavily into debt. While they will surely contribute heavily, as Christians should, toward the support of their church-work, they are not in a position to finance it entirely out of their own resources. Shall we now desert them as they were deserted before? I am confident that I voice the sentiment of our Synod when I say: By the grace of God, no; we will not desert them. We will not permit their church-work to suffer for want of funds. Our own treasury is not only short, but is heavily in debt. What shall we do? Special efforts will have to be made and *will have to be made at once* if we wish to be of any real service to the Lord on this occasion. He surely hath need of us.

O Lord Jesus Christ, Thou only Savior of the world, we pray Thee in mercy behold our mission in India. Stir us up to a new realization of the great privilege of being Thy fellow-workers. Sway our hearts to sincere willingness to be Thy stewards for the extension of Thy kingdom. Help us, dear Lord, help us! Amen. FREDERICK BRAND.

Present Status of the Sterling-Towner Bill.

What is the Sterling-Towner Bill? It is a bill introduced into both Houses of Congress to establish an executive department, to be known as the Department of Education, headed by a Secretary of Education with an annual salary of $12,000, who is to be a member of the President's Cabinet, and who is to have an Assistant Secretary of Education and other necessary office help. The Bill provides for an appropriation of $500,000 for carrying on the work of the Department and for an appropriation of $100,000,000 to be apportioned among the States. In order to benefit from this subsidy, the States are asked to qualify by appropriating equal amounts. This money is to be used "for the removal of illiteracy, the Americanization of immigrants, the equalization of educational opportunities, the promotion of physical education, and the preparation of teachers."

The bill is fostered and fathered by the Order of Freemasons, the National Education Association, and a number of State Teachers' Associations. Its tendency is decidedly paternalistic; it makes for further centralization of power at Washington, increases the tax burdens unnecessarily, and threatens to reduce our accustomed educational freedom and local initiative to a centrally controlled, dead uniformity. The late President Harding, in his Plymouth speech two years ago, said: "We must combat the menace in the growing assumption that the State must support the people" (and he might have added that the Federal Government must support the States); "for just government is merely the guaranty to the people of the right and opportunity to support themselves. The one outstanding danger to-day is the tendency to turn to Washington for the things which are the tasks or the duties of the forty-eight commonwealths which constitute the nation. Having wrought the nation as the central power of preservation and defense, let us preserve it so."

Considerable opposition to the bill has made itself felt. Not only the Catholic Church, but also many prominent educators and statesmen of the country decidedly oppose it. Governor Lowden said: "Bureaucracy at Washington is always alert to extend its power. Hitherto it has found the States jealous of their rights and capable of resisting this tendency, so the bureaucracies now seek by bribes what they failed to gain by other means. They seek to salve the wounded pride of the States by large Federal appropriations."

Dean William P. Burris of the College for Teachers, University of Cincinnati, said in an address recently: "A powerful secret organization with large financial resources is cooperating with the National Education Association in an endeavor to obtain control of the schools of America. It has appropriated $80,000 a year for campaign publicity. Passage of the antiparochial school bill in Oregon is the first fruit of the amazing program." — From *Cleveland Times*, October 19.

"With an imposing list of endorsements, including the Chamber of Commerce of Maysville, Ky., and the Ladies' Literary Club of Caribou, Me., [!] they keep telling you that practically everybody is in favor of their bill, except the Catholics and 'the enemies of public education.' On the contrary, the opposition outside of the Catholic Church embraces most of the thoughtful students of educational and governmental questions. It is not organized, has no swollen

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campaign fund, no paid lobbyists or field agents, nothing much, save the Constitution and arguments. These, let us hope, are finally to decide."

Miss Newel M. Mason, A. M., of Macon, Ga., also an experienced educator, has given much thought to the bill. She says: —

"The same people who originated the Towner-Sterling Bill, that is, *the university professors, who run the National Education Association, are active opponents of orthodox religion and its teaching,* not only in public schools, but in the denominational colleges. Therefore, *if a typical member of the association were chosen as Secretary of Education, he would set about controlling the religious beliefs of the country or eliminating the orthodox church-schools because they perpetuate differences in religious beliefs.*"

Indeed, Miss Mason believes that "the university professors of our country have some idea of *imitating the plot of the French Encyclopedists* against orthodox religion in America." In support of this she quotes liberally from Cubberley's *History of Education* and adds her own testimony, that most of the reliable text-books of to-day are written by professors *who are for the most part skeptics* on the subjects of the divine existence and the future life. As a result, she affirms, there is scarcely a text-book in general use in science, psychology, history, or literature to-day that is not full of atheistic suggestions and assumptions, including the assumption that evolution is a proved fact instead of an unproved and socially disastrous theory.

"All of this being true," continues Miss Mason, "all lovers of liberty in Church and State — liberty of conscience and action — must rouse themselves to immediate investigation and violent opposition to a bill that will, in its logical working out, destroy all forms of liberty, even the very government, and, as Dr. Butler, President of Columbia University, predicts, not only those who love our form of government and shudder at the thought that America might follow in the footsteps of Rome, . . . but *all that love religion and the church-schools that keep it alive,* must rouse themselves to action."

Federal control, which necessarily attaches to Federal subsidies, constitutes the principal objection to the Sterling-Towner Bill. Its advocates apparently are seeking a leverage on the school system or the education of the country. As one writer puts it: "Though the bill lines with velvet the Federal jurisdiction it would establish, the venture clearly would lead to an agency whereby, as was demonstrated by certain war activities, in a little while a few officials in Washington could press a figurative button and make the country think, not temporarily, but permanently, anything they might want it to think."

The Masons, who apparently are the main advocates of the Sterling-Towner Bill, have, in connection therewith, come out for a uniform, compulsory education of *all* children in the public schools of the country through the eighth grade at least. It is easy to imagine what would follow the establishment of a National Department of Education guided and controlled by Masonic ideas or influences.

Citizens everywhere should voice their objection to a bill that is likely to become a detriment to our educational freedom and the government itself. Write to your representatives at Washington and tell them what you think of this measure. Point out to them this further unnecessary taxation, the dangerous centralization of power at Washington, the encroachment upon our educational freedom, and the socialistic and paternalistic tendency of the whole movement. The bill should be opposed on such general principles. Remember that this is a government "of the people, by the people, and for the people," and that "eternal vigilance is the price of liberty."

Indianapolis, Ind. A. C. STELLHORN.

A Report of the Ways and Means Committee.

Two weeks have passed since the Synod-wide canvass on November 25 was made for the Building Fund. The Ways and Means Committee is receiving inquiries in reference to the results of the effort. Our people everywhere are eager to know. And they are entitled to this information. They must and will be given a report. But we are sorry that we cannot now already say that *all* congregations have made a canvass of their members, and that the entire appropriation of Synod has been covered. In accordance with the reports received there is still a shortage of about $1,000,000. And the last million is harder to get than the first.

Many of the reports received are very good. All of the reports, however, are incomplete in two ways: reports from congregations are missing; and such congregations as sent in their first report at an early hour naturally have not reported their final figures.

There is no doubt that the Lord has heard the many prayers of our people and has greatly blessed the undertaking of Synod. Let us not neglect to thank Him and to give Him all glory. Let us also ask Him to continue His blessing, so that the entire amount will be raised; and let us ask Him to bless the gifts, so that thereby His name will be glorified.

Some congregations — how many we do not know — have for various reasons postponed their canvass. These ought to be encouraged to follow, just as enthusiastically as many others have done, the plan of the Ways and Means Committee which was approved by Synod's officials. *The contributions of all our congregations are needed to assure a glorious Synod-wide success of the entire undertaking.* Surely, when the final reports are made to Synod, no congregation will wish to be counted out, *nor ought any congregation to forego the blessings and the pleasure which such congregations as have liberally contributed are experiencing.*

A member of the Advisory Committee writes: "If the congregations which have not yet made their collection will do as well as those which already have reported, then the success of the whole collection will be assured. But it is of the utmost importance that *every* congregation do its full share. If the collection is a failure, then it will be due alone to the remissness of such congregations as have not fully cooperated." These words we heartily endorse.

Since the evening of the canvass, on November 25, the Ways and Means Committee has received many telegrams and letters from pastors and laymen. We know that extracts from these will delight the hearts of our readers and also encourage others to do likewise. We, therefore, herewith reprint some of them.

A country pastor from *Wisconsin* writes: "If you would

know the condition of my country congregation, this great success would be a cause of surprise and rejoicing. With but few exceptions all members went at it with great enthusiasm. One of my members took care of all those who could not contribute their share."

A pastor from *Iowa* writes: "We are pleased with our returns to date. From this parish only 82 out of 180 communicants have responded at this writing, and the neat total is $1,550. Of this sum $1,420 was subscribed in the pews on November 25 by 78 men and women within twenty minutes. All other members will now be seen in a house-to-house canvass. We truly rejoice in the Lord because He has made our people so eager and willing to do their 'little bit' for this noble cause. In one of my mission charges $480 was subscribed within fifteen minutes by 35 souls."

A pastor from *Texas* writes: "Last night our committee of canvassers held its final meeting. Practically every one of our 460 communicants has now been interviewed. The figures now are $11,152.80, of which a little more than $1,000 are cash contributions. This means that our people averaged about $24 per communicant. There was only one gift of $500; the rest were smaller amounts.

"The canvassing committee had met before the canvass for an inspirational service and prayer, and we all felt that, since the Lord had granted us success far above all expectations, we ought to have a thanksgiving service. The committee joined in such a service last night. The key-note of it was the prayer which David uttered after Israel had brought such abundant offerings for the building of the Temple.

"The following resolution was unanimously passed at the meeting: 'Resolved that we express our heartiest thanks and appreciation to the Ways and Means Committee for the excellent and effective manner in which they handled this campaign.'

"We all felt that you folks should be told how much we appreciated the system which you employed, the publicity which you gave the whole matter, the literature which you prepared. The whole thing was so wonderfully simple that it was simply wonderful. If a congregation followed the plan as outlined and began the work with earnest prayer and trust in the good Lord, and then really put into practise what they prayed by putting a little 'punch or pep' into the whole matter, they could not have been otherwise than successful. My whole committee and I personally were highly pleased with the campaign, and we all felt that we wanted to tell you so.

"Incidentally I want to remark that the campaign has brought out some church-workers for us. Some of the younger members showed up wonderfully well. They are now 'sold' to the idea of giving and working for the church."

The Ways and Means Committee has received many communications speaking well of its plan and work, but has refrained from printing them. The whole plan of the committee had been submitted to, and approved by, the Board of Directors and all the District presidents who met at St. Louis last summer. *The plan thereby became that of the officials of our Synod.* We find that congregations which used the plan have had great success. We refer to this fact now in order to encourage such congregations as may have postponed the canvass also to follow the plan. *After all, we realize that all the glory for any success accomplished belongs to the Lord alone.*

A pastor in *Florida* writes: "The results of our campaign are very gratifying. Our little mission, struggling to get a place for worship and reduced to some 20 communicant members by a recent lodge-fight, pledged $452, with several members still to be heard from. Our total, no doubt, will be well above the $500 mark. *Soli Deo Gloria!*"

The same pastor wrote as follows to his visitor: "Our efforts were blessed beyond all expectations. At the outset I was rather undecided whether to fall in line or wait for a more favorable time. Conditions were still unsettled, and the outlook was discouraging. After mature consideration, I decided to place the matter before the congregation. A resolution was adopted to proceed with the campaign. The literature was distributed, and special sermons were delivered, as suggested by the Ways and Means Committee. No persuasion was necessary when the canvass was made. When we tabulated results, everybody was agreeably surprised. I was deeply impressed with the *cheerful* giving. It seemed that not a dollar was given 'grudgingly or of necessity.' At times the Lord gives tangible evidence that the Gospel has not lost its power. . . . We have grown small in numbers, but I firmly believe we have grown in strength. The protracted discussions had their effect upon the members. And the Lord will bless the confession of the Truth, even if confessed by only a few. There is more enthusiasm than before, and I seriously doubt whether we would have been so successful with our building fund collection if it had been taken before this trouble came up."

A pastor in *Minnesota* writes: "In making a survey of my field before I started my campaign, I figured that one hundred dollars would be a high limit. However, after sending the literature in due course, preaching special sermons on the topic, and finally making a personal call, I was agreeably surprised to find most of my people in a receptive mood. God surely opened the hearts of these people through those means. The literature presented the matter in such a clear and concise way that it was absolutely impossible for any one not to give and still come under the heading of Christians. The result is that I have collected $554 (and still have several people to call on). Of course, you must understand conditions before you really can appreciate this. None of my people are what you might call 'well fixed': in fact, practically all of them eke out their existence on a few acres of cleared land, seeking employment in the winter in lumber camps, railroad yards, etc. Many of them have only tar-paper shacks and log houses for homes."

Another pastor in *Minnesota* writes: "A small congregation at —— raised $1,400 for the Building Fund this afternoon. Considering that only 38 subscribed, and that none are wealthy, but just working people, this is surely a record worthy of emulation."

A pastor in *Nebraska* writes: "I hope that the great collection for Synod's building program will be a success. At least, if they all do their share as was done by this little congregation of Western Nebraska which I am serving, we shall have more than $4,000,000. My congregation consists of 18 voting members. We have 83 communicants, the greater part of whom are young, unmarried people. Our

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congregation became self-supporting in 1921. Besides, it built a modern parsonage, costing $5,000, all paid except a few hundred dollars. Last year we contributed $320 for outside purposes. Our people do not belong to the very rich on an average. I am glad to report, as a testimony of their faith, that 79 communicants have subscribed $773.10. You will notice that a few persons are still to be canvassed."

A pastor in *Oregon* writes: "In my congregation 148 persons — practically all people of average means — so far promised $1,814.90, with a cash payment of $345.60. An average of over $12 per person was given. . . . The collectors reported that they never saw such a willing, ready response as met them at almost every door. They attribute it, next to our Lord, who alone made them willing, to the thorough preparations made beforehand. I might add that I enclosed a personal letter in the folder *For Christ and His Kingdom* to all my parishioners and retained all the canvassers after the morning service on November 25, and also the congregation, and dismissed them with a few remarks to the congregation in their behalf and a prayer for divine blessing upon their efforts by the assembly."

A pastor in *Indiana* writes: "My congregation of 876 communicants subscribed $18,800. We shall raise that to $19,000 before we finish. A small congregation of 300 communicants in our territory subscribed $10,215. This amount was signed by 253 persons. . . . I hope the participation all over Synod has been as generous as it has been in these parts. We are anxiously looking forward to the announcement of the grand total of the major attempt so far as the first result has revealed it."

A pastor in *Michigan* writes: "The total of my congregation is: $7,117.10 pledged and $1,606 paid. My congregation really surprised me. I worked hard for the collection, but had no idea that the good Lord would crown my feeble efforts with such success. I had figured on about half that sum, at the very most $4,000. So far that gives me an average of over $16 per communicant."

Another pastor in *Michigan* writes: "Our eighty-seven canvassers returned with a total of $32,541, and that is not the last. In fact, I think we can hope for an additional two thousand, as there is some follow-up work to do, and we have not as much as started on the mailing-list, and several have expressed their intention of giving more. Our highest pledge was one thousand, but we had five of them, and many young men went over the two hundred mark. The office of the executive committee was crowded throughout the afternoon with people who were especially interested, and I never saw a happier gathering. Three committees returned with less than one thousand and performed a most precise 'about-face' for more, all of their own accord. The spirit of the people is worth by far more than the sum. When at 5.30 P. M., which shows you how fast they worked, the treasurer announced that he would close the books for the day and reported the total, women wept and men cheered. I shall preach an emphatic Thanksgiving sermon. If you consider that our congregation always has shown unflagging interest in synodical affairs, is paying debts as well as any other, and is expending no less than $10,860 per year only in salaries, with a communicant membership of 811 and a voting membership of 165, then, I think, this is an encouraging amount."

A pastor in *Virginia* writes: "On November 25 we made our 'every-member canvass' in the interest of Synod's Building Fund. The success of the undertaking is now history, but as we look back upon the whole enterprise, a feeling of happiness and satisfaction comes over us. Never had such a large thing been undertaken, but our members responded in such a splendid way that the fondest hopes of all were far surpassed. At least $3,500 was expected from us; we set the goal at $5,000; and $7,800 has actually been subscribed. We will make a long story short and say: We are delighted!"

The Lord be praised!

THE WAYS AND MEANS COMMITTEE.

Editorial.

Unto Us.

Two remarkable prophecies of the birth of the Redeemer are contained in Isaiah, chapters 7 and 9. The first announces the birth of the God-man as son of a virgin. The other describes the person and eternal reign of Christ in words that have scarcely a parallel in Scripture: Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace, and of His government no end "from henceforth even forever." One must hear these titles heralded forth in the chorus of Haendel's *Messiah* in order to appreciate the tremendous import of each. And all this — for us, unto us.

That the Child born at Bethlehem, the virgin's Son, was indeed the mighty God, the King of the everlasting kingdom, is the greatest fact in the Christian religion. The mind refuses to grasp the immensity of this thought: God became man. Yet there are millions, also in this year of grace 1923, who accept in humble faith this tremendous mystery. They are persuaded of its reality through the testimony of the Holy Spirit speaking from the pages of the evangelists.

As we read the Christmas-story, we are again struck by the calm and simple manner in which the evangelists record the most astounding things. They do not betray the least anxiety about the truth of their story. We find no expressions of surprise, no explanations of difficulties. They do not even show any signs of emotion and never express their opinion or feeling with regard to the recorded evidence. Do other authors of any age whose works have come down to us express themselves, like our evangelists, as if under oath in a court of justice, adhering strictly to matters of fact, without a single comment? If not, then why are these authors so purely exceptional in their mode of diction? What can account for the restraint upon their pens, so utterly unfelt by all others? Surely there never was such a history, not only, but there never was such a *writing* of history since the world began. Is it, then, credible that such men as our evangelists are known to have been could have invented such a character and could have forged such a history as their respective gospels contain? There can be but one answer. Suppose two men of our own day, brought up to the fisherman's calling, should abandon their nets and, to improve their condition, should set about the writing of novels, how would they succeed? Again, there is but one answer. That astounding story of God appearing in the flesh, that record of His teachings which first swept the Roman Empire and is now being translated into every language and extending into every clime was not the invention of some Galilean fishermen, but was simple historical truth.

To quote the historian Macaulay: —

"It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagog, the doubts of the philosophers, and the swords of thirty legions were humbled in the dust."

The angels sounded the Christmas-message clear and strong: "Behold, I bring you good tidings of great joy, which shall be to all people."

To all people!

Unto us!

With eager joy we appreciate this message and all that it means to us. God made manifest in the flesh, life and salvation secure, Christ born for men, for all men, — shall we not accept the responsibility of sharing this blessed message "with all people"?

Unto us — unto all people, here lie the seeds of all Christian missions. Let us resolve to be missionary Christians in the year that lies before us! G.

Is Lutheranism Dead? — The *National Lutheran Council Bulletin Service* reprints certain striking sentences contained in an attack on Lutheranism made by a Socialist by the name of Hans Bauer in his discussion of the Eisenach Conference. His views are valuable because they show what opinion some outsiders have formed of our religion, and because they may lead us to engage in a little self-examination. Herr Bauer writes: "It is not meant as an insult or in contempt of the Lutheran Confession if one states dispassionately, truthfully, calmly, that the spirit of Lutheranism has no longer any power." "There are Germans who would die for their country, French for theirs. There are Communists, Socialists, Monarchists, who would die for the Soviet Russia, for a republic or the Kaiser, but there is scarcely a Lutheran who would face death for his Lutheranism." The writer seems willing to admit that Lutheranism was a force once upon a time; probably he is thinking of the days of the great Reformer, when the walls of superstition were laid low by the Gospel he preached, and hundreds of thousands were eager to follow him. But at present it is a dead issue, he says. He, no doubt, is aware that there are many millions who still cling to the name Lutheran and are willing to contribute for the support of their Church, but in his opinion this is all an external matter, a kind of make-believe earnestness and devotion, which touches nothing but the small coin section of the pocketbook and the clothes worn Sunday mornings, and which does not reach down into the very heart of man, setting his soul on fire and carrying him forward with irresistible power, forming the subject of his fondest dreams and visions, affecting his every-day life and unobserved activities. Is he right?

Baron von Pechmann, in answering this attack, points, among other things, to the fact that but a few years ago 43 Lutherans in the Baltic States suffered martyrdom rather than to deny their faith. Here there were 43 people, each one of whom "faced death for his Lutheranism." To them it was not a dead issue. There are many missionaries in the front trenches today to whom Lutheranism is more than a mere name. In thousands of consecrated lives it is still the great motive power, impelling men and women to serve God amidst the struggles and temptations of life and comforting them in their dying hour.

No, Lutheranism is not dead. But who, on the other hand, will count the cases where merely the form of Lutheranism is retained and its power denied, where it no longer is the central fact of life? No one who reads these words should fail to ask himself, Is *my* Lutheranism dead? A.

Honor to Whom Honor Is Due! — Concerning Rev. Nathan Soederblom, archbishop of Sweden, a Presbyterian paper, the *Continent*, said: "Now that he is present here in America, Lutherans in every part of the country clamor to have him visit them as a guest of honor." That a clamor has gone up among Lutherans as a result of Soederblom's visit is quite in accord with the facts; but to say that Lutherans generally acclaimed him as a guest of honor is far from the truth. As the reports of Soederblom's visit to America will be broadcasted in Sweden, and since Swedish Lutherans who stand for the old Gospel will be greatly handicapped by the report that American Lutheranism received this religious radical as a guest of honor, we owe it to these brethren in Sweden as well as certain groups of believers in Finland and in India that the facts concerning Soederblom's reception be published. Our readers are not greatly interested in Soederblom. But they are interested in strengthening sound Lutheranism throughout the world, and at this time nothing will serve that purpose better than a plain statement concerning the repudiation of an arch-heretic by the greater part of the American Lutheran Church. Our former articles on Soederblom's radicalism have been reprinted in Lutheran papers of France and India. Though not of immediate interest to us, the question is a burning one.

Lutherans in Sweden should know that their archbishop was repudiated by American Lutherans generally. He was, upon his arrival, tendered a social reception by Lutherans of many connections. When he began to lecture and to speak, American Lutherans first withheld judgment, thinking that their ears were deceiving them. Then, as the truth broke upon them, they indignantly protested against the liberalism of the Swedish primate. Honor to whom honor is due — the editors of the Ohio, Iowa, and Norwegian church-papers have "come through clean."

The organ of the Norwegian Lutheran Church quotes "My kingdom is not of this world" against Soederblom's scheme of establishing "a superchurch organization for the political salvation of the world," and his teaching is condemned as "leading men into the mush of modern rationalism." He is called "a theological tight-rope walker," an "evasive, indefinite modernist."

The Ohio Synod papers call him the "greatest errorist among Lutherans," who is "introducing into the American Lutheran Church through the Augustana Synod that radicalism which is destroying Christianity in the sects." "The Swede Gustavus Adolphus once saved Lutheranism; shall American Lutheranism be destroyed by a radical Swede?"

The *Kirchliche Zeitschift* of the Iowa Synod (Vol. 40, No. 10) has brought an article which, with all necessary detail, proves that Soederblom's religion is a pantheism; is based on evolution; denies the atonement; recognizes as Christians men like Monod, who denied God's omnipotence; and calls Jesus "a child of his time" because he believed in evil spirits. The quotations furthermore fully bear out the statement of the Danish student-pastor at Copenhagen University, who asserted some years ago that Soederblom "is a master in suiting his talk to his audience."

The *Lutheran* of the United Lutheran Church, in a number of editorials, warned Soederblom against attempting to "hitch church-bodies together here as he has been trying to do in Europe." Aside from this, the official expression of the U. L. C. was not as clean-cut a disavowel of Soederblom's radicalism as that of other Lutheran bodies.

Most regrettably the Bible Institute (not Lutheran) at Los Angeles, known as a seat of Fundamentalism, permitted Rev. Soederblom to speak. The *Omaha Bee* of November 3 sizes him up more properly by calling him a herald of "religious evolution."

Such honors as Soederblom received from Lutherans in the United States mainly came to him as a Swede from Swedes.

The Ohio Synod's organ has been very outspoken in its regret over the ecclesiastical honors paid him by the Swedish Synod. To us it seemed almost farcical that on the date of Gustavus Adolphus's martyr death at Luetzen this Sadduccean should help dedicate a theological seminary for our good Swedish Lutherans!

Wherever Soederblom spoke, our Missouri people attended, and in every case expressed their sharp disappointment at what they heard. In one of his first sermons he actually took the position (also upheld in his latest book) that Jesus expected the immediate end of the world. We forbear quoting the expressions of those among us who heard him place Loyola on a level with Luther.

Soederblom was not really in America as a guest of Augustana, but came under the auspices of the World Alliance for Promoting International Friendship through the Churches. This alliance is federated with a Church Peace Council, completely under radical control and working with two million dollars of Carnegie money. In the announcement of his addresses it was distinctly stated that their purpose is *to bring about union between the churches,* and his achievement in hooking up the State Church of England with that of Sweden is particularly mentioned.

In Sweden it is possible for a churchman to align himself pretty closely with the world. The state church is a political institution, where Baptists and Lutherans dwell under the same organization. As a political factor the archbishop must not be too particular about associations. Only last year Soederblom attended the birthday of a politician, Fabian Monsson, among those present being socialists and a prominent Bolshevik. A Swedish paper, *Nya Vaektaren,* draws a comparison (by inversion) with Christ sitting down with publicans and sinners. Now, the Monssons are not formally married, a fact well known in Sweden; hence, when Soederblom drank a toast to "the hearts of Mr. and Mrs. Monsson — pure as gold!" a Swedish paper recommended all preachers in Sweden to preach on *the millstone* that should be tied around the necks of those who cause offense.

If to be lauded by the ungodly and by open enemies of Biblical Christianity is an honor to the Lutheran Church, then we have been highly honored by the visit of Nathan Soederblom. Earnest Lutherans will look upon his visit to this country as the worst possible service that Europe could do to American Lutherans in return for the benefits received in recent years. We hope that the seeds of unionism and infidelity which he has planted will not be able to choke the good wheat of Lutheran doctrine in the Augustana Synod. G.

President Coolidge on Education. — If the educational question is the most important before the country, as we hold it to be, and if Christian education is the first mission of the Church, as Lutherans everywhere will admit, there are no paragraphs in the President's message of such importance to us as citizens and Christians as the paragraphs dealing with popular education. For several years bills have been before Congress which would establish a separate Department of Education, with a Secretary of Education in the Cabinet, and which would subsidize the public schools with Federal funds. The Sterling-Towner Bill, having this twofold object in view, will come up at this session of Congress. Now let us read carefully what Mr. Coolidge says on this subject: —

"Having in mind that education is peculiarly a local problem, and that it should always be pursued with the largest freedom of choice by students and parents, nevertheless the Federal Government might well give the benefit of its counsel and encouragement more freely in this direction. If any one doubts the need of concerted action by the States of the nation for this purpose, it is only necessary to consider the appalling figures of illiteracy representing a condition which does not vary much in all parts of the Union. I do not favor the making of appropriations from the National Treasury to be expended directly on local education, but I do consider it a fundamental requirement of national activity which, accompanied by allied subjects of welfare, is worthy of a separate department and a place in the Cabinet. The humanitarian side of government should not be repressed, but should be cultivated."

If we understand the President correctly, he yields to the idea of some kind of Government aid to education, but distinctly excludes what the Freemasons are trying to obtain through this bill — Federal subsidies in cash (amounting to one hundred million dollars a year) to local education.

Of still greater interest is the second part of this section in the President's message: —

"Mere intelligence, however, is not enough. Enlightenment must be accompanied by that moral power which is the product of the home and of religion. Real education and true welfare for the people rest inevitably on this foundation, which the Government can approve and commend, but which the people themselves must create."

As this paragraph has been evidently written with extreme care, it deserves so to be read. Why does Mr. Coolidge discuss in this connection religious education by "the people themselves" as necessary for true welfare and real education? The statements themselves are commonplace enough, but in the connection in which they stand they seem to us of the highest importance. They mean to us that the right of the people to provide for their children an education which combines intelligence with religion is here upheld by President Coolidge. And since this is done in connection with the bill before Congress, the paragraph seems to say: Let such a Cabinet officer and his department keep hands off the religious private school!

The Sterling-Towner Bill is put forth by people who make no secret of their intention of forcing a uniform state education upon the American people. Its sponsors are outspoken enemies of the Christian day-school. The President's message contains pretty cold comfort for these people. That the President and his advisers have given serious consideration to the protest voiced against this bill cannot be doubted. The efforts of our General School Board to rouse our people against this legislation has borne fruit.

This does not mean that we should cease our efforts for the defeat of this bill. Even the establishment of a Federal Department of Education would create a dangerous situation. Imagine the cry that would go up from the Freemasons if a Roman Catholic were made Secretary of Education! We would just as much hate to see a Kleagle or a Worshipful Master in that position.

Senator King last year read some statements into the *Congressional Record* which are at this time worthy of repetition: —

The Sterling-Towner Bill "would be another step toward the subordination of the governments of the States to the activities of partisan and sectarian bureaus located at the Federal Capital." It "will poison education with politics and sectarianism. Our schools must be kept free of both."

"The tendency of Federal interference and direct or indirect control would be prejudicial not only to the public school system, but to the independent and satisfactory operation of existing private schools, including those maintained by various religious denominations for the purpose especially of securing to the younger children of the country the benefit of adequate religious training as well as secular education." "Beginning with the present proposed yearly appropriation of $100,000,000, the tendency will, in my judgment, be irresistible to increase the appropriation and then to insist that large Federal appropriations should be coupled with adequate Federal control. This, in the final analysis, must spell the complete nationalization of education."

(*Wm. D. Guthrie* of the New York Bar.)

The efforts of Secretary Stellhorn have already resulted in a great wave of protest at the national Capitol, but there should be no let-up. Address your Representative and Senator now, protesting against this dangerous and un-American measure!

G.

Preaching Politicians and Political Preachers.—Unless all signs fail, we are going to have an abundant crop of both of these. In fact, they are even now springing up all about us. In his days of empire ex-Kaiser Wilhelm was severely criticized for the "sermons" which he delivered. How he was ridiculed for speaking of "I and God"! People had no patience with the political preacher. But are those who twitted him actually free from this malady? Just now, as much as, if not more than, ever before our politicians are beginning to preach. One of the most conspicuous and notorious of them all lately threatened that God would destroy all who are not of his opinion. After all, the ex-Kaiser is not the only one who tried to persuade men that his personal wish is God's will. Listen and you will hear more than one "100-per-cent. American" claim to be God's mouthpiece, and that his pet scheme must be saddled upon America. Such people must be made to hear a few plain words.

We want no preaching politicians.

Whenever a politician begins to preach and insist that he has a new revelation from God, it is time to discard that politician and his plans.

We want our political leaders to see to it that criminals are incarcerated, if need be, hanged, so that law-abiding citizens may live in peace and dwell in safety. Every citizen of the United States from East to West and from North to South ought to speak a loud word at the polls and vote against every seeker of office who usurps the office of the preacher. We need no office-seeker to tell us about God and His plans. A man who does not know how to mind his own business is not fit to be a janitor of a court-house, much less a leader of a nation.

Besides the preaching politicians, there is another officious person who ought to be shown that nobody wants him and his services, and that is the political preacher. The day after Armistice Day our city papers were full of political sermons. Not one of these political preachers said anything about repentance for sins, faith in Christ, and the fearful sin of the churches in publishing and supporting false doctrine, but there was much twaddle about the failure of the last war, about democracy, about the League of Nations, about the deplorable condition of Europe, and about the taxes and funds of the United States Government.

The *Chicago Tribune* reports that a layman in Detroit resigned his church-membership because he was tired of hearing politics in the pulpit. The preaching politician and the political preacher are the bane of Church and State. If they continue their pernicious activities and are supported by misled constituencies, they may yet prove the downfall of this our glorious country and its precious political and religious liberty.

Let no one urge the argument that political issues have moral aspects. What moral aspect is superior to this one, that the politician is to mind his own business, and that the preacher is to mind his own business? The system of the Romans in Palestine and their manner of conducting the government certainly had not only a moral aspect, but it had very serious consequences for Jews, Pharisees, Sadducees, and Christians, indeed, for Jesus Himself; and yet Jesus absolutely refused to give any political advice except this, to submit to the government which existed and to pay the taxes.

It is time for us to speak out on this question; it is our duty towards God, it is our duty towards the Christian Church, it is our duty towards our country. Every right-thinking person should raise his voice against all religious preaching by designing politicians, whether they are candidates for the presidency or candidates for justice of the peace. And let us protest as loud as possible against the political preacher. It is a shameful desecration of the pulpit of God to use that place which has been consecrated to the truth of God for the private interests of a political party, aye, of the lowest ward politician.

It is not enough to read of this here in the LUTHERAN WITNESS, it is not enough to say these things among ourselves, we should speak of this in public and private wherever we have an opportunity and make known what are our political and religious principles. Politician and preacher, each alike, must be taught to mind his own business.

In this connection we are happy to be able to commend the message of our beloved President. In all that important document of state there is not a single reference to God. It is what it ought to be, a political paper, not a sermon. There is one reference to religion, where Mr. Coolidge speaks of education. This part is commented on elsewhere in these columns. We need therefore not speak of it here.

Politically we may differ or agree with our chief executive, but we rejoice as Christians and citizens that he has not preached a sermon, but published a political program. S.

Cathedrals at the Capital.—The Episcopalians are building a "national cathedral" on a height overlooking Washington, D. C. This church is to be a "national house of prayer," "a national church." It is quite clear that the Episcopalians are still harboring the Anglican bee in their bonnet. They would like to be the official American Church as the Anglican is in England. According to latest reports, the "national church" in Washington is to be made worthy of the name by building it out of the money of the American public generally. One of its sponsors reports gleefully: "Recently, for example, out of twenty-eight contributions made during a single day to the building fund, two were from Unitarians, one from a Baptist, one from a member of the Dutch Reformed Church, two from Christian Scientists, one from a Jewish rabbi, and several from persons belonging formally to no church." Very good! They should not overlook the Holy Rollers, the Mormons, and the House of David. Baptists will be overjoyed at hearing that "a stone was brought from the River Jordan for the Jordan font which is large enough to permit baptism by immersion." After all this it is rather superfluous to remark that those in charge of the campaign "expect it to be a church where those of any creed may feel free to go."

Falling in line with this idea of national cathedrals, the Norwegian Lutherans are planning a "national memorial sanctuary," "the Norsemen Memorial," at Washington. The main building will cost $125,000, and the plans specify granite tablets for the outside on which space will be allotted for memorial inscriptions. A large statue of either Leif Ericson or of Senator Knute Nelson will be erected on the grounds. We have also read an item holding forth the prospect of a Swedish national church at the capital.

Surely the appeal "for Christ's sake" cannot be used in collecting money for such monuments to the glory of nations or individuals. G.

Scandinavians as Large Givers.—St. Olaf College of Northfield, Minn., favorably known to American Lutherans on account of its splendid choir, September 22 lost its fine chapel by fire. A campaign for rebuilding the chapel was begun at once, and the faculty and student-body, numbering about 850, subscribed $25,000 to be paid by January 15.

For the new Augustana Seminary at Rock Island, Ill., the divinity school of the Swedish (Augustana) Lutherans, the students pledged themselves to give $25,000.

Scandinavian Lutherans have very generally shown a fine spirit of liberality in the support of their institutions. When Luther College at Decorah burned down in 1889, Norwegian farmers mortgaged their land in order to aid in its rebuilding. And the Scandinavians can do what we have not yet done suc-

cessfully — employ the enthusiasm of a mass-meeting or convention for the immediate raising of funds, as was done at Northfield and Rock Island. The closest parallel to such immediate response to a recognized need was the collection for the lecture-hall at River Forest when it had been destroyed by fire.

That the Scandinavians recognize organization in financial undertakings and the attendant overhead expense as necessary does not make their liberality for their colleges and seminaries less spontaneous. In his report to the synod in 1921 the President of Augustana Seminary fitly extolled the spirit shown in the collections, yet takes pains to explain that, while formerly the heaviest burden was borne by a few, "the *organization* this time was so well perfected and the preparation so well done that a committee in each local congregation completed it in a few days." We note, too, that President Andreen traveled over 34,000 miles, delivering 220 addresses, in the interest of this collection. The overhead expense was $22,329. The committee engaged a trained manager of financial campaigns, not a member of their own body. This, too, was the case when Upsala College (Swedish) waged its eminently successful campaign for funds. We know also that the Board of Augustana College has under advisement a plan to engage a financial field agent to solicit funds and follow up prospects of bequests and donations.

Organization, a certain amount of machinery, has also among the Swedes and Norwegians proved necessary in order to bring *the need* effectively before their people. And that the use of such external means is necessary even where there is a potential willingness to give, is proved by their case, nor should it detract from our admiration of the loyalty which these Scandinavian Lutherans have for their colleges and seminaries. Spirit, devotion, faith, will remain the effective cause that brings about great things in the kingdom of God. G.

Libeling Luther. — Why do Milwaukee Lutherans stand for such editorials as that by Brisbane in the *Sunday Telegram* of October 28? Referring to the fact that Protestant churches are celebrating the 406th anniversary of Luther's "revolt" (?), Brisbane continues to say that, if Luther could return, he would find the Pope "doing fairly well," while he would find many Protestants no longer believing in the devil, at whom he threw his inkstand. Topping off this silliness with direct insult, Brisbane continues: "The Pope reigning in Luther's day did not take him very seriously, saying, 'I do not blame that ignorant monk, as I do those that inspired him.' Luther's brotherhood, according to the story, had been deprived, by the Pope, of certain lucrative collections because they lacked scrupulousness in reporting proceeds, and they stirred up the Lutheran trouble."

The *Sunday Telegram* is here dishing up a historical falsehood which is the stock-in-trade of Romanism, but which no secular editor can publish without writing himself down an ignoramus. It is either this or downright hatred of Lutheranism or a lickspittle attitude towards Romanism of which we had thought the Hearst papers free. At any rate, the question demands an answer: What have our Milwaukee Lutherans done to exact pledges against future repetitions of such mud-slinging on Hallowe'en? G.

An Earnest Word to the Modernist. — Since we have referred to a weak defense of the Fundamentalists and shown that it was worse than no defense at all, it is only fair that we call attention to an utterance which speaks truth to the Liberalist, Rationalist, or Modernist, whichever name you may prefer. Dr. J. Gresham Machen, Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary, in his latest book, *Christianity and Liberalism*, has this to say to these liberal theologians: "It must be admitted, then, that if we are to have a non-doctrinal religion, or a doctrinal religion founded merely on general truth, we must give up not only Paul, not only the primitive Jerusalem Church, but also Jesus Himself."

After explaining that the Liberalist would have the layman believe that the doctrines in question are merely a matter of theological hair-splitting, Dr. Machen says this: "In point of fact, however, the attack upon doctrine is not nearly so innocent a matter as our simple churchgoer supposes; for the things objected to in the theology of the Church are also at the very heart of the New Testament. Ultimately the attack is not against the seventeenth century, but against the Bible and against Jesus Himself."

This Princeton professor then shows that the Christians in the Reformed denominations about us are really much closer to the orthodox Lutherans, indeed, much closer even to the Roman Catholics, than they are to those very men whom they call their pastors and their brethren in their own churches, who teach Liberalism and Rationalism. Concerning the difference between themselves and Rome he has this to say: "We would not indeed obscure the difference which divides us from Rome. The gulf is indeed profound. But profound as it is, it seems almost trifling compared with the abyss which stands between us and many ministers of our own Church. The Church of Rome may represent a perversion of the Christian religion; but naturalistic liberalism is not Christianity at all." —

It is our opinion that there is going to be a sifting in the Reformed denominations. There is just one very discouraging circumstance, and that is the general indifference to doctrine in these denominations. The unionistic spirit is in the way. The very thing that men have praised to the skies as the builder and protector of the Christian Church, unionism, is the disintegrating influence which has weakened the structures of these Reformed denominations, until all these buildings are now tottering, and large and important sections of them are even now falling towards Christian Science and Romanism. This spectacle ought to teach us something. It ought to teach us that unionistic indifference means the death of the Church, and that thorough indoctrination means the death of unionistic indifference.

Let us not become impatient because truth meets with so many obstacles and is opposed from so many directions. It is just this circumstance which makes truth stand out all the more clearly and distinctly. Let us heed the advice of the Bible: "Buy the truth and sell it not." Prov. 23, 23. And let us earnestly pray the prayer of our great High Priest: "Sanctify them through Thy truth. Thy Word is truth." John 17, 17. S.

Another Attack on the Virgin Birth. — From the New York diocese of the Episcopal Church, the storm center of the denomination, comes the report of another attempt to desecrate the Holy of Holies of the Christian Church. Bishop Manning and four other bishops had issued a so-called pastoral letter in which, besides other matters, they urged adherence to the Scripture doctrine that Christ was born of a virgin. In reply to this letter of the bishops, Dr. Karl Reiland, rector of St. George's, makes bold to say that "it is merely an expression of the personal views of a group representing the Catholic or traditionalist party in our [the Episcopalian] communion." Whether he believes in the divinity of Christ or not is not stated in the newspaper item. Of the virgin birth, however, he says that it is not essential to belief in the divinity of Christ. "The virgin birth," so he is quoted, "was intended to safeguard the essential humanity and the unique sinlessness of Jesus. It is now widely believed that there is no necessary connection between belief in the incarnation and belief in the virgin birth."

That is a crafty way of attacking the Bible doctrine of the virgin birth. First brand it as unessential, as unnecessary, and thus poison the minds against it without going to the dangerous length of a clear-cut disavowal. Deflect the interest and attention from the fortress. Then, after careful preparation, after laborious tunneling and undermining, let the explosion come.

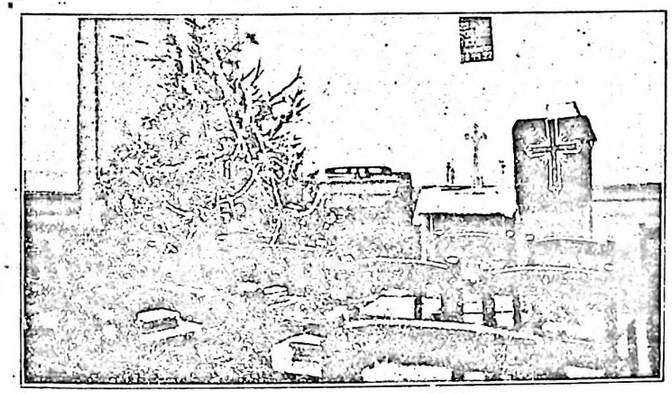
The virgin birth not essential for belief in the divinity of Christ! Let the reader compare the first chapter in the New Testament, where the fact that Jesus is Emmanuel, the "God with us," is made to rest on His being conceived by the Holy Ghost and born of a virgin. Is the suspicion unfounded that Dr. Reiland and his associates — he is said to be a leader in the Modernist group of the New York diocese — no longer believe in the divinity of our Savior in the Scriptural sense of the term? A.

Outlook and Review.

Correspondence.

CHRISTMAS IN ARGENTINA.*

A few weeks ago we read in a widely known family periodical of our Lutheran circles in the United States that Christmas could really be truly celebrated only where cold winds, snow,



Chapel at Buenos Aires, South America, on Christmas Day.

and ice accompanies it. We, who also know the white Christmas of the Central States, asked ourselves whether ice, snow, and sleet really had something to do with the wonderful celebrations we have in honor of the birth of the Christ-child in Bethlehem.

We are truly living in the Southerners' country; Christmas generally brings the greatest heat of the year. And yet, if our Christians had been able to be present at the Christmas celebrations in this metropolis of South America, although we have but a small flock which faithfully adheres to the true doctrine of the saving grace of our Lord Jesus Christ, they would, in our humble opinion, have forgotten the snow, ice, and frost in the home country and would have joyfully mingled their voices with the voices of our people to the glory of the new-born Babe in the manger at Bethlehem. We have but nine children in our school, but these nine had learned the whole program for the children's service, including the most important of the songs for the children, and a newly formed choir also rendered a few selections.

And throughout the country, wherever our missionaries could make it possible, they had their children's service with a special program, and these Southern children, who, for the greater part, never saw snow, with gladsome voices all proclaimed the same old, but ever new story that was heard from the lips of thousands of children in the North American mother Church. And, dear Christian, for some it was *the first real Christmas celebration* in all the years they have been in this country. This surely ought to induce every one, considering the fact that we still can find thousands of *children who have never celebrated Christmas* in the Argentine Republic, to help also in the future to spread the knowledge of the grace of God that bringeth salvation, also in this country. Much has already been done, but much is still to be done in the future. Now, it is true, our Christians here are also beginning to realize their duties more and more. With the help of God we shall have a number of self-supporting parishes this year. But we cannot as yet do the work all alone. May our Lord Himself make every Christian willing to further the work of the Gospel.

On the accompanying picture the readers see the chapel of our small congregation in Buenos Aires taken on Christmas Day. In this room we can seat about 50 persons if they crowd; it is the front room of the rented parsonage. This fact surely does not make the work of the missionary any easier. Notwithstanding the great heat we cannot open the windows on account of the disturbances from without. On Christmas Eve, when we had a large attendance, we tried it, but had to close the windows immediately, as the noise of the people coming to the windows, their loud comments and laughing disturbed the services. Our small congregation is collecting for the building of chapel and parsonage, but it will take years until they get so far. They are all poor. In some cases they have not enough to live. It would be in the interest of our entire work in Buenos Aires if we could get a nice, though plain, chapel.

Wishing you all the Lord's richest blessings for the new year, One of your missionaries,

Buenos Aires, S. A. A. KRAMER.

* Written in January, 1923.

CHRISTMAS IN THE BLACK BELT OF ALABAMA.

"Do you know the best Christmas-present which any one can get?" asked an old colored "Auntie." "And what's that?" we inquired. "To hear 'them' children tell about the birth of Jesus," she replied. And then she went on to say: "You know, I wish I could remember all that I hear at such a Lutheran Christmas meeting. But I'm old and cannot remember well."

The husband of this good old soul, who is a member of one of our Lutheran churches here in the Black Belt, quietly listened to this talk and then said thoughtfully: "Well, there are three things which you can remember, and that's all that is necessary. You can remember, 1. that you are a sinner, 2. that Jesus is the Son of God, 3. that He came down into this world to save you." "Yes," answered his wife, "that I surely can remember." "Well," said he, "then you're all right."

Many people down here in Alabama, no doubt, were of the same opinion as this old soul who said: "To hear 'them' children tell about the birth of Jesus is the best Christmas-present any one can get." Last year we were present at five such services, and our heart was filled with joy and happiness as we listened to the little colored children telling the praises of their Redeemer in song and recitation.

On Saturday afternoon, December 23, we started out in our Ford on a tour which carried us to several of our churches for Christmas services. After conducting a regular service at Longmile on Sunday, we drove to Tinela, where the children gave a program that night. Before an audience held spellbound by the singing and speaking of the children the program was rendered. After addressing the congregation, we hurriedly cranked our Ford, and, regardless of holes and ruts, made Buena Vista in time for the children's service there. Professor Lynn met us at Vredenburgh and was present at the meeting at Buena Vista. Two hundred people were packed into this chapel, which has a capacity of one hundred. A person must be dull to every sensation if his heart was not made to leap for joy when that little girl stood up and recited: —

I'm only a little girl,
But I am glad to-day
To tell about the Savior,
Who in a manger lay.

As at Tinela, so here, too the program was well rendered. Student Kroft, Professor Lynn, and the undersigned then drove to Vredenburgh, a sawmill town, to spend the night. We could hear coming through our window the boisterous singing of men and women who were at this late hour still frolicking in the "quarters."

The next night, Christmas, we were present at two children's services, at Vredenburgh and Longmile. Again before large audiences the colored children spoke and sang of the Savior born in the stable at Bethlehem. Before leaving Long-

mile Place, we baptized a child, thus placing it into the arms of Him whose birthday we were celebrating. This child died two days later and was borne by the angels to heaven, where throughout eternity it will celebrate Christmas with the angels and the Savior. After the services at Longmile we headed our trusty Ford for Selma, reaching this city at 2 o'clock in the morning, having traveled approximately three hundred miles.

No, we are not through with our services yet. Tuesday morning we must leave for Holy Ark. On this morning the birds, Southern songsters, were filling the air with their warbling, the hens were cackling, and a breeze was blowing from the south, a breeze with the fragrance of spring in it. Quite different from the Christmas weather of the North! It hardly seemed possible. But the children at Holy Ark again forcibly reminded us with their program that it was, notwithstanding the weather, Christmas indeed. Their program told us of the shepherds, the angels, the virgin mother, the stable, the star, the Wise Men, and especially of the Savior born for the salvation of this sinful world. Rosa Young, Julia Jenkins, Professor Lynn, and Student Kreft accompanied us on this trip.

On the way to Holy Ark we saw a man lying, face downward, on the road. Believing him to be dead, we stopped to investigate. On turning him over, there came from his lips a shocking string of oaths. Drunk! That is the way thousands of people here in the Black Belt spend Christmas. There is — if that be possible — more sinning down here on the birthday of our Savior than at any other time of the year — dancing, frolicking, drinking, carousing! And the churches? The doors are closed.

What a blessed thing that our Lutheran Church has come into the Black Belt with her preaching and teaching! Now there are hundreds who at Christmas-time gather around the Christmas-tree and celebrate this great festival right.

We returned from Holy Ark, late and tired, 'tis true, but happy that we were again permitted to carry the glad tidings of great joy to sinful people, glad that we were permitted to hear from the lips of hundreds of little colored children a confession of their faith in Him who was born at Bethlehem a Savior for all men.

Continue to pray for us and help us with your gifts, and many others will hear the glad tidings of great joy and be saved.

Selma, Ala. G. A. Schmidt.

SOUTH AMERICAN NOTES.

Opposition to the Lutheran Day-School Crops Out in Argentina.

One of the strangest among strange incidents is that assaults are made on the Lutheran day-school in free republics.

Pupils in a Lutheran day-school are taught: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." Rom. 13, 1. 2. 5. Hence such schools train most loyal citizens.

Pupils in Lutheran day-schools are taught: "Submit yourselves to every ordinance of man for the Lord's sake." 1 Pet. 2, 13. Hence such schools train a sober, industrious, peaceable, moral citizenry, for whom the maintenance of a police force and the construction of jails and penitentiaries are superfluous.

Pupils in Lutheran day-schools are taught: "That, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2, 1. 2. Hence such schools train men and women who invoke the Almighty's aid and blessings upon the authorities, men and women who are the very best support any government can have.

Nevertheless the extermination of such schools has been the aim of hostile forces not only in this our own great country, but the same spirit of intolerance towards them has come to light also in Argentina.

One school has been closed. In another case enlightenment on the character of Lutheran schools carried the conviction that it ought not be interfered with, and the school, which is a valuable asset to a community and the entire country, is continuing its beneficial work.

Let our prayers for the Christian training of the young ever be addressed to the Throne of Grace with due fervency; and may the Lord graciously protect the institution maintained by Lutherans for the benefit of the state as well as for the temporal and eternal welfare of human souls!

Political Parties in Combat in Brazil.

From time to time brief references to a revolution in Rio Grande do Sul may have been noticed in the daily press. This state of affairs has been existing all this year. At such times, moreover, the formation of robber-bands makes traveling on the highways unsafe.

Our missions are also affected. In some places the people have had horses, mules, cows, etc., requisitioned or taken away from them. At one place the inhabitants of a town have left and sought shelter elsewhere. Those remaining behind in this place dare hardly leave their homes. For that reason the missionary has not been able to conduct public services for months, but could only visit his people in their homes and minister to their souls in that way. One of our missionaries had his automobile requisitioned, but after a while it was returned to him in better condition than it had been before. Another one found himself minus his horses on one occasion, but recovered them after offering a reward. Others have lost their saddle-horse and are now compelled to walk from one place to another to serve their charges.

As these incidents show, — not to speak of experiences many have had in European countries, — earthly possessions are very insecure. The only material things that are absolutely safe are those invested in the Lord's cause and devoted to the propagation of the Gospel. May the Lord graciously protect all that are engaged in this work and all among whom they labor!

Chicago, Ill. Aug. Burgdorf.

ARGENTINE LETTER.

What Palm Sunday is to our people at home, because so many young Christians on that day renew their baptismal vow before large audiences, November is to us here. Throughout our vast field here confirmation instructions are given and received now. This is our springtime, and in a short time everybody will be in the harvest-fields. Until then all classes must be confirmed. The undersigned will confirm a class of seventeen on November 11. Most of these children have attended school from three to twelve months, some even four years, and received special full-day instructions during the six weeks before confirmation. Owing to the fact that the United pastors generally give their pupils religious instruction lasting only from three to five days before confirming them, our people formerly thought four weeks of special instruction would be entirely too much; but they are learning, and they are becoming ever more willing to give their children the best and as much of it as at all possible. That is a good sign and a fine encouragement for our missionaries. The firmer the foundation, the stronger the structure. To show you what some people think of the Lutheran teaching, let me state that the parents of the children we boarded this year paid 1,500 pesos so that they could stay with us and attend our school.

The past few months queer things came to pass in this country. The last days of August a severe storm, lasting seventy-four hours, swept over this place. During that entire time your missionaries of the pampas were quartered in a barn fourteen miles from the nearest town and railroad. We had come together for our semiannual conference. On the first and last two days of conference large audiences had gathered, but during the intervening seventy-four hours it was a task to cross the short space between our barn and the house where meals had to be taken. Nevertheless we had sessions, and finally, when the sky cleared, we could return to our homes. But it was a pitiful sight that presented itself to us on our trips. Round about us, wherever we passed, we saw houses that were either partially or totally destroyed; many places resembled deserted battle-fields. Dead animals all about us; as high as one hundred carcasses could be counted in places not much larger than a barnyard. Later, on one of his trips, the undersigned even found a road that was entirely blockaded by carcasses. Many of our people lost from 50 to 90 per cent. of their entire live stock.

Since that time we had more rain than otherwise in an entire year. The crops in the northern part of the country are believed to have been considerably damaged by the excessive

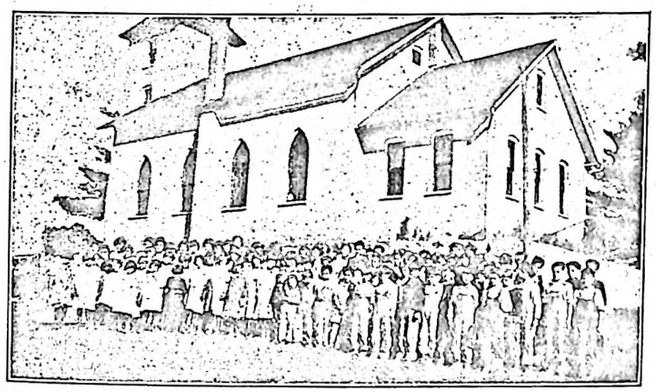
rains. At the same time entire Cordoba is suffering from a damaging drought. In several areas around here hail has already fallen. But at this time of the year hail can do little damage. God willing, we shall have an excellent harvest; the prospects are good. But experience teaches that within half an hour many leagues of golden wheat can be destroyed. We have seen it ourselves.

We thank God that He has again sent us a new laborer for this field. A few days ago Rev. Harre and wife arrived in Buenos Aires. His field has not yet been assigned to him. Probably he will work in the far North of Entre Rios or even in Misiones (the wilderness which we hope to acquaint you with a little later) or in the far South of the pampas. It will be decided at the next meeting of our Mission Board. Be it in the North or in the South, he will labor in the vineyard of the Lord, and the work is plentiful. What is most needed is that a missionary have a strong body and a strong faith, be fearless and at all times willing to do the Lord's bidding. That our missionaries be and remain and ever more become such workers of the Lord also depends upon your prayerful support. We look to you for such support.

Guatrache, Pampa Central, F. C. P., Argentina.

G. O. KRAMER.

MOHEGAN EV. LUTH. INDIAN MISSION.



Children of Our Indian School at Red Springs, Wis.

Our school for Indian children in Red Springs, Wis., has the largest enrolment in its history this year — 127. Of these over 30 are from the Oneida Reservation near Green Bay, where Rev. Cornelius Aaron, our first Indian pastor, is doing some fine mission-work. We have been obliged to turn away about 25 children who sought admission to our school because we cannot accommodate more than we now have without enlarging our buildings and employing more help and at least one more teacher. Mr. O. C. Tostrud, our teacher for the upper grades, has about fifty children in his classes, while Miss Kasper, our primary teacher, is trying her best to instruct some seventy youngsters.

Our Indians have also undertaken to collect for the great Building Fund and have done exceedingly well; $71.90 has so far been collected by them. Let it be remembered that this is the first money ever collected among them by direct donations. The children of our school are also collecting for the same purpose, but have not yet completed their collection. They will raise about four or five dollars. And this will mean that they will have so much less spending-money. Some have given *all* their spending-money.

Red Springs Indian School.

Some of the larger girls help in the sewing-room under the supervision of the matron and the assistant matron.

Next year our Indian congregation will install the envelope system to contribute part of their pastor's salary and also to contribute towards the kingdom of our Lord. This also is a step forward.

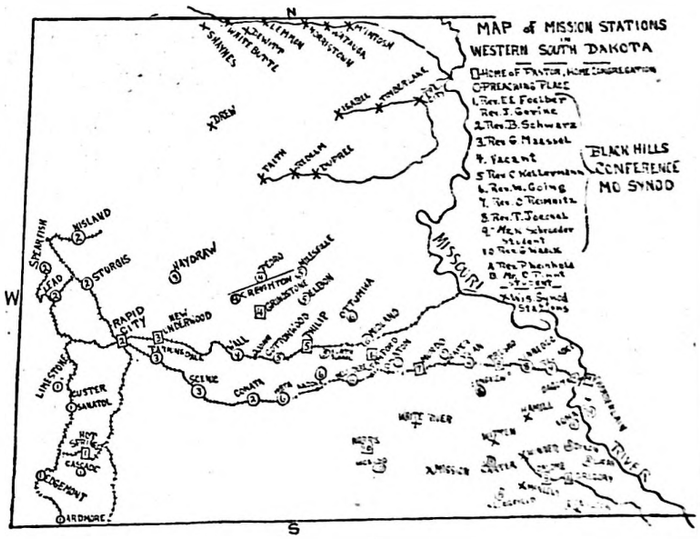
Next year, God willing, we shall celebrate the twenty-fifth anniversary of our Indian Mission.

Mr. Sam Miller, a full-blooded Indian, will go on a lecture tour after New Year. Congregations wishing to hear him should write to the missionary at Gresham, Wis.,

Gresham, Wis. O. W. C. BOETTCHER.

FROM THE "SUNSHINE STATE."

"The West of the River Country" in South Dakota embraces four Indian reservations; the picturesque "Bad Lands" with its famous fossil beds; the mountainous region known as the "Black Hills" with its Alpine scenery, lofty peaks, giant needles, and beautiful caves, resting on foundations of gold



and other precious ores; "Orman Dam," the largest earth dam in the world, supplying thousands of acres of land with water; also thousands of acres of fertile and waste land: and last, but not least, *a large mission territory* of our dear Lutheran Church.

In this extensive field the pure and unadulterated Word of God is being proclaimed by 12 pastors and 2 students of the Missouri Synod and by a number of pastors belonging to the Wisconsin Synod.

The Black Hills Conference, to which ten pastors and one student belong, met near Stamford (Rev. W. Going), October 23—25. All members were present. Papers were read by the Revs. J. Gerike, K. Schroeder, G. Maassel, and the undersigned. Many discussions followed, giving us "food for thought." Interesting reports of the missionary pastors were heard: God has granted increase, but also some decrease was reported. The Word of God was proclaimed and the Lord's Supper celebrated, which strengthened our faith and comforted us in our many trials and discouragements. The psalmist's words are true: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Very reluctantly we parted therefore after those days of blessings from the Lord, but we were filled with a holy zeal to return to our various posts and follow the Lord's great command: "Preach the Gospel to every creature."

Dear reader, get out your map of South Dakota, compare it with the above sketch, notice how extensive the individual parishes of the various pastors are, and then realize how true are the words of Christ: "The harvest, truly, is great, but the laborers are few." Study this map carefully! Consider how seldom some of the souls in this territory have an opportunity to hear the Gospel, which you are privileged to hear every

Sunday, and let that urge us all to continue praying to our Father in heaven; yes, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

Rapid City, S. Dak. BENEDICT SCHWARZ.

P. S. Later. Also the parishes marked by Nos. 3 and 5 have become vacant. Lord, send us help!

INSTALLATION OF A NEW PROFESSOR.

The 11th of November, 1923, will long be remembered by the students and friends of Concordia College at Milwaukee, Wis., for on that day a new professor was added to the present staff of able and experienced instructors: the Rev. Paul F. Koehneke, of Rushford, Minn. The special service in which he was solemnly installed was attended not only by the students and the faculty members, but also by the pastors and many other Lutherans of Wisconsin's metropolis. Dr. H. Sprengeler, the Nestor among the Milwaukee brethren, preached a very impressive sermon on Col. 4, 17, dwelling on the importance of educating efficient and pious "ambassadors for Christ." At the installation proper Pastor Grueber officiated, being assisted by Prof. G. Chr. Barth and Pastors O. Kaiser and H. A. Steege. Appropriate choir selections, rendered by the large students' chorus and the mixed choir of Bethlehem Church enhanced the beauty of the service and added to the solemnity of the occasion.

After the service a reception for our new professor and his family was held at Bethlehem School by the pastoral conference of Milwaukee. The generous women of Bethlehem Church served a toothsome luncheon, relished and appreciated by all the guests. Toasts there were, too, one of which deserves mention in the columns of the WITNESS. Pastor B. Sievers extended cordial congratulations to Prof. C. Huth, Prof. C. Ross, and the Rev. H. Sprengeler, who had been honored by having the degree of Doctor of Divinity conferred upon them by the faculty of our Theological Seminary at St. Louis. Pastor Steege spoke warm words of welcome.

Prof. Koehneke will do work in the following departments: Latin, German, and History. May all his labors redound to the glory of our God and the best interests of our Milwaukee college!

Milwaukee, Wis. A. HARDT.

WHY THIS NEGLECT OF UNIVERSITY STUDENTS?

We read so frequently and hear as often of the deflections of our youth from High Church standards. So much is said and written about the influence of the institutions of higher learning upon our young people. It is sad to admit, but a great amount of this discussion is true. It is a great malady, and it has made tremendous inroads upon Protestantism in particular.

I hope in the final analysis, however, we will learn that the body of our Lutheran Church has not suffered so greatly as others have. Wherein lies the cure? Largely in the Church itself, if the Church will use the necessary precaution and take care of its young people. And when I say "Church," I mean the Church in general, and most particularly I mean the individual church organizations of our Synodical Conference. These church organizations include the pastor, the teachers, and the members.

Taking ourselves to task, are our own people looking after their student-body as they should? Are they doing their full duty to those that are attending the institutions of higher learning, and in particular those who are leaving home for the institutions in the greater metropolitan centers?

Universities, colleges, and academies offer the sciences, and the majority of the young people grow up in an atmosphere of evolution simply because it is part of their curriculum, and with nothing to counteract this influence it grows. Evolution knows not sin, hence no conscience, hence no need of God, and in particular no need of a Savior. Jesus Christ is simply a great teacher to them.

Universities offer the fraternity, which, if without religious activity, might be harmless. But, how many times does the simple secrecy, and I say simple and apparently harmless secrecy, of the college fraternity pave the way for other associations!

There is the unrestricted freedom in the greater cities, of the café, cabaret, and dance-hall, and it is a particularly true saying, "Out of sight, out of mind," true alike of home and church. Isolation, lonesomeness, in many cases induces the desire for these associations.

How are we meeting this situation? In the October issue of the *Walther League Messenger* a notice, large enough to be seen, was inserted, requesting all pastors and Walther Leaguers to notify the chairman of the Hospice Committee of St. John's Walther League of Philadelphia if there were any young men and women of their congregations attending the schools, colleges, and universities of Philadelphia and vicinity. There were *no replies* to this notice!

Just this week I was given the names of two young men at the university, by a student, supposed to be Missouri Lutherans. We feel that there are many such cases. Our clergymen bemoan the loss of our young people, their defection from all our true Missourian principles, and still they are idle and do not take the trouble to see that these young people are taken care of spiritually in their new environments.

Parents, brothers, and sisters do not deem it necessary to anticipate a possible succumbing to temptation. Should not the conditions as pictured "prick the consciences" of pastors and relatives to a full realization of their duty? They are surely their brothers' keepers.

Just this morning I received a letter from a member of one of our Western Pennsylvania congregations. This young man had been invited to our services, had come once, and said that he would return. Not having seen him for two or three weeks, we sent him a letter, and at the end of two weeks a reply was received containing this statement: "Some of the boys have *induced* me to go with them to a Lutheran Church at —— and —— Streets. I have gone to church every Sunday since I've been here, with the exception of one Sunday. I like this church very much, but expect to attend your church *at times.*"

Whose fault is this? The church which that student attends does not belong to the Synodical Conference, but was a member of the General Synod before the merger.

Philadelphia, Pa. EDW. G. MUHLY, M. D.

THANK YOU!

Permit me to commend the editors of the WITNESS for their splendid work. The last issue of your paper was again a courageous testimony to the truth of God's Word. At the same time it brought news that must thrill the heart of every reader with joy. No one can read the WITNESS without becoming a better Lutheran and a better Christian. God bless you! P. K.

The WITNESS is as good and timely as ever. Wishing you God's choicest blessings for 1924, A. H.

NOTES AND NEWS.

An advertisement of the Prospect Ave. Baptist Church in the *Buffalo News* shows a rude drawing of a bulldog staring at a cat on a fence-post and announces the sermon subject, "The Woman with the Painted Face."

Since 1921 the Roman Church has founded 48 monasteries for men and 200 for nuns in Germany. Since 1919 no less than 711. There are now in Prussia no less than 3,284 monastic settlements with a membership of 47,440.

Dr. Thomas Barbour, lecturer on Zoology in Harvard, has discovered the origin of the rattlesnake's rattles. These rattles, he told a Boston audience recently, have evolved as a warning to the buffaloes, who might otherwise step on the rattler!

The real purpose of the Ku Klux Klan at last is revealed. In an address delivered at Freeport, Long Island, Rev. Oscar Haywood, traveling Klan lecturer, declared: "The real purpose of the Ku Klux Klan is to make Protestants support their churches." Our sympathies go out to Protestants who need the Kleagle to make them support their churches.

Beginning with October, 1923, the pastors of our Manitoba and Saskatchewan District have been publishing a District organ, *Der Lutherische Missionar.* The first issue was filled with interesting reading-matter. The editor is Rev. O. G. L. Riess. The subscription price, 50 cents, should be remitted to Rev. P. Mader, 1611 Victoria Ave., Regina, Sask., Can.

The *Fellowship Forum,* a Masonic publication, in its issue of October 20, reports that the Supreme Council of Scottish Rite, 33d degree, approves the Oregon law which compels children to attend the public school only, and that the same body supports

the Towner-Sterling Bill creating a Federal department of education. The same issue of the *Forum* contains many articles favorable to the Ku Klux Klan.

Jesuit Growth in Germany. — According to a report in the *Freikirche* of September 16, the Jesuit schools of Germany have an enrolment of 26,000. Since 1913 there have been founded in Germany alone 2,912 Marian congregations, societies which foster the work among the youth educated in Jesuit schools. In Bavaria the Jesuit Hugger heads an association of Catholic parents composed of 2,000 branch societies.

Referring to a paper on the subject "To Whom Must a Christian Burial be Refused," read to a conference at Chappell, Nebr., by Rev. J. H. Gockel, the *Wyoming Lutheran Journal* remarks: "That a conscientious Lutheran pastor is not a sort of assistant to the undertaker, at the beck and call of anybody who happens to be in possession of a corpse and a five-dollar bill, was accepted as self-evident."

Attached to a huge bouquet of flowers, sent October 15 by Milwaukee Shriners to the Knights of Columbus, was the following salutation, with Frank M. Weinhold's signature (Mr. Weinhold is Potentate of Tripoli Temple): "Congratulations and best wishes for success in your plan for the Columbus Day celebration." "The token was sent by the expressed request of the Shriners, by a vote taken at their meeting Wednesday night," said Mr. Weinhold.

Bishop Schrembs is heading a three-million-dollar campaign for the Catholic John Carroll University. At Cleveland, in his key-note address, he said: "The Catholic Church has a right to expect contributions from non-Catholics as well as Catholics, for the Church has been a bulwark in the building of our democratic nation." And he continued: "The spirit of the Jesuit fathers shall underlie the new institution." This argument may not produce results, but, depend upon it, the fear of the Roman boycott will.

Zion School at St. Louis, Rev. Louis J. Sieck, pastor, now has an enrolment of about 250. "The question arose recently as to what percentage of these 250 could be truly counted as mission material. An inquiry showed the following figures: 116, or 46.4 per cent., of our children, are such whose father and mother are both members. 9, or 3.6 per cent., whose father belongs to our church, while the mother does not. 44, or 17.6 per cent., whose mother belongs to our church, but whose father does not. 81, or 32.4 per cent., whose parents do not belong to our church."

The Eastern District, at the present writing, is subsidizing forty-four mission-congregations and preaching-stations. Twenty-four missionaries and pastors and one teacher are engaged in the District's mission-work. Three new missionaries have recently entered into the service of the District. The District's secretary of Home Missions, Rev. Geo. S. Spilman, remarks: "Opportunity upon opportunity is beckoning at our door. The field is white unto harvest. Are we going to seize the opportunities God has given us to carry the banner of the victorious Cross into new territories?"

Governor Trapp announced November 24 that he would recommend to the State Legislature Monday the passage of a law definitely regulating secret organizations in Oklahoma and providing for the making public of membership rolls. The Governor declared that in his opinion a list of members should be available to every court in the State. "I do not propose to go to the Legislature and force an anti-Klan law," the Governor said, "I do not want a Klan or an anti-Klan statute. I advocate a measure that will apply to all secret organizations. The people have a right to this protection."

The principal reason for deficits in missionary treasuries is lack of information. The North Wisconsin District *Messenger* lately reported that in the 9,200 homes of that District only 40 received the official paper of our Negro Missions, the *Lutheran Pioneer*. The *Messenger* says: "More than 9,000 families in our District never hear a word about the great and wonderful work which their representatives are doing in that southern part of the Lord's vineyard which He has commended (and commanded) to our care!" The *Messenger* then prints a contribution of Missionary G. A. Schmidt in Alabama as a sample of the news which the *Pioneer* contains.

Our colored Mount Zion School in New Orleans this fall had to turn away 75 children. Of the 204 children enrolled every one attends our church. The *Colored Lutheran* remarks: "Our Christian day-schools enjoy an enviable reputation throughout the city. Even though the public schools exempt the children from tuition and from the purchase of books, parents prefer our schools, knowing well the truth of the proverb: 'The fear of the Lord is the beginning of wisdom.' Many thousands throughout the city are products of our schools; they boast of it, and they boost us. 'Lutheran School' is another word for quality, efficiency, and thoroughness."

The Cleveland papers have given space to the following resolution adopted by the Ohio branches of the American Luther League: "Whereas, it is recognized that teachers in our elementary and secondary schools and also in our colleges and universities are continually presenting theories and hypotheses regarding the origin and preservation of the universe as being proved facts; therefore be it resolved that we herewith express our hearty regret that the minds of our boys and girls are deceived into believing that these unproved theories such as the theories of evolution, Darwinism, etc., are actual facts; that much precious time is wasted which otherwise might be used in imparting useful and actual knowledge, and that monies collected in the way of taxes ostensibly for the purpose of educating our youth are actually misused."

The *Texas Lutheran Messenger* recently contained this warning against overestimating growth in numbers: "Small churches often wish they were not so small, but large. They are so desirous of growing. And so they are prone to overlook spiritual growth and strive after mere numerical growth. And the moment that desire seizes them they will set their sail accordingly. They will emphasize means and methods which may for the time being attract numbers, but can never promote Christian understanding and faith and spirituality. And as they note the little accretion in numbers, they are encouraged to proceed in the course undertaken. Their vanity is tickled, they let down the bars prescribed by God a little farther, until finally they have the numbers, but at a frightful expense. They suddenly find themselves divested of the garb and character of the holy Christian Church on earth. They are no longer a salt, but a putrescent mass."

We were pained to notice in the *Lutheran* (U. L. C.) an advertisement of Frazer's *Folk-lore in the Old Testament*. This work, as well as the *Golden Bough* by the same author, and likewise advertised in the *Lutheran*, takes the position that all religions have arisen from superstition and magic by a slow process of evolution. Frazer's own words are: "In the present work I have attempted, on the lines of folk-lore, to trace some of the beliefs and institutions of ancient Israel backward to earlier and cruder stages of thought and practise which have their analogies in the faiths and customs of existing savages. If I have in any measure succeeded in the attempt, it should henceforth be possible to view the history of Israel in a truer, if less romantic, light as that of a people not miraculously differentiated from all other races by divine revelation, but evolved like them by a slow process of natural selection from an embryonic condition of ignorance and savagery." Such books should be warned against, not advertised to Lutheran buyers.

G.

Obituary.

† PASTOR MARTIN J. HEINICKE. †

On November 20, 1923, there fell asleep, in the arms of his Savior, a minister of the Gospel whose blessed influence had extended far beyond that of an ordinary preacher of the Word, far beyond the walls of his room where he was confined as a blind invalid for years.

Martin J. Heinicke was born in St. Louis, Mo., February 14, 1889, the son of Martin Heinicke and his wife Magdalene, *née* Beckert. After his confirmation he entered Concordia College at Fort Wayne, Ind., from which institution he graduated with honors in 1909. Three years later, in 1912, he finished his theological course in St. Louis and accepted a call to Kansas City, Mo. After two years he went to Hickory, N. C.,

where he served the Lord from 1914 to 1917. After barely five years of labor in the vineyard of Christ the Lord took him out of active work in the ministry. A malignant disease gradually deprived him of the use of his spine and subsequently of his members and also robbed him of his eyesight. It was a fearful battle which he had to wage against despair, as blindness gradually set in, and as time after time his hopes for recovery, through the efforts of some physician, were shattered and dashed to the ground. He became a helpless invalid, unable to move about without assistance, unable even to turn himself around in bed, and, withal, he was never free from pain, excruciating pain, which gave him no rest day or night. He knew that no cure could be found for him. Nevertheless God's grace was apparent to every one who came in contact with him. In the furnace of affliction the faith of Brother Heinicke was tried until it became as burnished gold. He learned to see things in God's way, not merely resigned to His will, but rejoicing in the assurance of God's grace and in the divine certainty that God answers prayer. At all times he was ready to confess his Savior before men and to praise His grace and mercy. He had time, as few men have, to study Scripture thoroughly, and he delighted in doing so. This enabled him to speak with authority and conviction on religious questions. It was a joy and an inspiration to listen to his words, for especially towards the end of his life he spoke like a saint from another world. Ofttimes brethren would call on him to comfort him, but were, instead, comforted by what they heard from his lips. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." He was, as he often stated, the happiest man in the world. God's grace was sufficient for him; His strength was made perfect in weakness. This he frequently confessed, and on the wall of his room there hung as his motto the words of St. Paul: "Most gladly, therefore, will I glory in my infirmities that the power of Christ may rest upon me." 2 Cor. 12, 9.

His faithful wife, Lydia, *née* Kurth, whom he married in 1913, nursed him throughout his long and lingering illness with self-sacrificing devotion and most tender care and joined him in daily study of the Holy Scriptures. At last the Lord heard his prayer and ours and called His faithful servant home, but not until he had confessed his Savior to hundreds directly, to thousands indirectly, by his patience, his faith, his fortitude, his hope, and his cheerful trust in God. He departed this life at the age of thirty-four, a monument to the grace of God and our Savior. The funeral services were held November 22 in the Ev. Luth. Church of the Messiah, Pastor W. F. Wilk preaching the sermon on the text chosen by the deceased, 2 Cor. 12, 7—10. His death is mourned by his beloved spouse, by his parents, who so cheerfully provided a home for him during his last illness, by one son, two brothers, and two sisters.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels." Rev. 3, 5.

St. Louis, Mo. PAUL KOENIG.

† REV. GEORGE AUGUST LOHR. †

Rev. George August Lohr was born September 28, 1844, in Hannover, Germany. His parents were Carl and Louise Lohr. Early he was brought to the Lord in Baptism. In 1859 he renewed his baptismal covenant, being confirmed in that year. The urgent call, "Come over and help us!" was heard by him, and he resolved to go to America. Previous to going there, in 1868, he entered the proseminary of the sainted Rev. Brunn in Steeden, Nassau. One year later he came to America and entered our Concordia at St. Louis, studying there under Walther, Craemer, and others. In 1871 he accepted a call from the congregation at Clarinda, Iowa, where he was ordained October 8, 1871. He served that congregation nearly six years. He then served two congregations in Missouri. A few years later he moved back to Iowa. After ten years of service there he accepted a call from St. John's Congregation at Kramer, Nebr., where he was active in church and school until 1909, when, after having served his Lord and Master thirty-eight years, he resigned.

The deceased was married twice. His first wife was Caroline Windhorst, of New Melle, Mo. This union was blessed with three sons, all of whom died before their father. Paul, who served the Lord in the ministry, died five years ago. In 1894 his wife, too, was taken from him. In the same year he married Mrs. Auguste Niermann, of St. Louis. This marriage was blessed with one son, August, a teacher in Fort Wayne.

After he had resigned, he lived in Kramer, Nebr., until a year ago, when he moved to Crete. Here he died October 8. The end came peacefully. His age was 79 years and 10 days. The funeral services were conducted October 12, an English service in Crete, a German one at Kramer. The burial took place in the cemetery of the church at Kramer. Pastors A. C. Guelker, Wm. Cholcher, Alb. Cholcher, and the undersigned officiated.

Crete, Nebr. AD. F. SCHREIN.

Lutheran Laymen's League.

A MEMBERSHIP LETTER.

The Organization and Membership Committee of the L. L. L., of which Mr. L. F. Volkman, 2106 South Compton Ave., St. Louis, Mo., is chairman, has been busy considering how to increase the membership of the organization. It has decided to issue a membership letter. The Executive Secretary writes: "Not taking the addressing of the envelopes into consideration, nor the fact that the press will have to be stopped twenty-six times to make the changes in the form for our twenty-six Districts, there are 585,000 operations necessary to get the 65,000 letters into such shape that we can assemble them, pack them, and express them to our directors, so that each director can mail his letters by the 10th of January, 1924."

Acknowledgment.

The L. L. L. gratefully acknowledges the receipt of $5.00, contained in a letter postmarked St. Louis & Kansas City R. P. O.

FRED C. PRITZLAFF, *Treasurer, L. L. L.*,
425 E. Water St., Room 315, Milwaukee, Wis.

New Publications.

Sketches from the History of the Church. By *G. E. Hageman.* Concordia Publishing House, St. Louis, Mo. 299 pages of printing besides the inserts, 7¼ inches wide, 10¼ inches high, and 1⅓ inch thick. Price, $3.00.

This is a beautiful gift-book, printed in bold-faced, clear type, not only profusely and beautifully illustrated, but furnished with a number of truly wonderful facsimile inserts. It is just the kind of book one would wish to give to a son, a daughter, a brother, or a sister, or, in fact, to any other relative or friend. In a chatty manner the Rev. G. E. Hageman talks about the most interesting events in the history of the Christian Church from the beginning until now. The pictures are instructive, and the reading-matter is highly entertaining. If you read it, you will wish to see the illustrations, and if you look at the pictures, you will want to read the text.

It is an excellent book for the family; mother or father or older sister may gather the family about them and read from this book, adding some explanation and showing the pictures. To those who use it right it will prove a very correspondence course in the history of the Christian Church, and the knowledge will be acquired in a very easy and pleasant manner.

While reading the book, one may imagine himself taking a trip with the Rev. G. E. Hageman as a guide. He shows us Peter and Paul and tells us of the apostolic age; then he points to the apostolic fathers and to the persecutions of the Christians under the Roman emperors; then he shows us Constantine and Julian the Apostate; he introduces us to the great teachers of the early Church, Ambrose, Jerome, Augustine; he speaks of the inroads which Mohammed made upon the Church; he tells of the Popes, of monasticism, of the crusades; and then we see Martin Luther at his work of cleaning up and building up the Church. What a spiritual and mental giant he was! And then the author tells us of other efforts to reform abuses, in Switzerland, in England, in France, and in other countries; and finally he talks of the last four hundred years and also calls attention to American conditions and American prospects. It certainly is a delightful book.

It is true, the book costs three dollars. Such a book cannot be bought for a few cents; on the contrary, it is remarkable that a book of this kind, so beautifully adorned, so tastefully bound, and so richly illustrated, may be bought for three dollars. Many a one ought to have the book who will not spend this money for it; but

those who have a heart for the souls of men and who love their Church and can afford the price ought to donate as many copies of this book as possible to lukewarm church-members or to those who are still strangers to our Church. Here these will see and read unbiased accounts of what happened in the past, and how modern conditions came to be such as they are. What a blessing if many of our young people and children could be induced to stay away from some of the foolish and, in part, actually harmful picture-shows and to open this book and see something which may be impressed upon their minds and their souls and remain their fixed property for their entire lives. The book is a wonderful collection of stories; it is a wonderful show of pictures; it is a wonderful school of history; it takes us upon a most enjoyable journey through the Church. We are glad that this book came to our hands just before the holidays because we have determined to present a number of these copies to those to whom we always make presents at this time of the year. S.

Can a Christian Consistently Say, "So Mote It Be!"? By *Richard Kretzschmar.* Concordia Publishing House, St. Louis, Mo. Price, 2 cts.

This is the smallest and most inexpensive pamphlet against Masonry which we have ever seen, but it is pointed and sharp enough to prick the bubble of the A. F. A. M. or any other lodge built upon the same principles. And yet, while it is sharp, it is not offensively rude or vituperative. Rev. Kretzschmar asks a question, submits the facts, and confidently expects every intelligent Christian to answer the question for himself. It is especially suited for general distribution. S.

The Little Minister of Elderon Creek, and other stories and poems. By *John Theodore Mueller.* G. A. and E. A. Fleischer, Publishers, 106 North La Salle St., Chicago, Ill. 185 pages, 5×7½. Price, $1.25. Order from Concordia Publishing House, St. Louis, Mo.

A late-comer for the Christmas market, but not any less welcome, is this collection of stories by Professor Mueller. Some of these have appeared before in the Concordia League's paper, *Concordia,* where they found a grateful reading public. The sentiment of the stories throughout is Christian, and they reveal the author's unusual endowment with the story-teller's art. The volume is the first in a series entitled "The Good-Will Series." Bound in a cover which closely resembles high-grade leather, this collection of stories is suitable for Christmas- or birthday-gifts. G.

Ungemach's Responsive Service for Christmas. Arranged by *W. Wismar.* Concordia Publishing House, St. Louis, Mo. Price, 12 cts. Quantity price on application.

There is such a thing as Christian poetry, Christian songs, and Christian music, and this arrangement of a responsive service for Christmas is an illustration of all three in one. Get a copy and examine it for yourself. S.

Miscellaneous.

Ordinations and Installations.

Ordained and installed under authorization of the respective District Presidents: —

On 19th Sunday after Trinity: *Cand. H. Dinsen* at Detroit, Mich., by Pastor G. Claus.

On 25th Sunday after Trinity: *Cand. W. E. Bauer* at Scarsdale, N.Y., by Pastor F. C. G. Schumm.

Installed under authorization of the respective District Presidents: —

A. *Pastors:*

On 17th Sunday after Trinity: The *Rev. C. Stoll* in St. Paul's Church, New Orleans, La., as professor at Luther College by Prof. H. Meibohm.

On 18th Sunday after Trinity: The *Rev. F. Wahlers* as professor at Concordia College, St. Paul, Minn., by Rev. A. H. Kuntz.

On 22d Sunday after Trinity: The *Rev. G. Huebener* at Ash Grove, Ill., by Pastor F. A. C. Meyer.

On 24th Sunday after Trinity: The *Rev. J. A. Friedrich* at Creighton, Mo., by Pastor A. Rohlfing. — The *Rev. E. Wachholz* in Trinity Church, Wilton Tp., Waseca Co., Minn., by Pastor H. F. Soeldner.

On 25th Sunday after Trinity: The *Rev. M. Zagel* in Trinity Church, Eden, Idaho, by Pastor J. Gihring. — The *Rev. G. J. Beyer* at Marlin, Tex., by Pastor H. Studtmann. — The *Rev. H. Ebelke* at Worcester, Mass., by Pastor H. Birkner. — The *Rev. H. O. Kringel* in Zion Church, Glendale, Cal., by Pastor A. Hansen. — The *Rev. W. Dobberfuhl* as professor at Concordia College, St. Paul, Minn., by Pastor F. J. Seltz.

On 26th Sunday after Trinity: The *Rev. Th. Frese* in St. John's Church, Osage, Iowa, by Pastor P. Brammer. — The *Rev. G. S. Mundinger* in St. John's Church, Corliss Tp., Ottertail Co., Minn., by Pastor A. E. Agather, Jr. — The *Rev. K. E. J. Schmidt* at Pittsville, Wis., by Pastor F. H. Kretzschmar. — The *Rev. M. Mangelsdorf* at Orchardfarm, Mo., by Pastor W. F. Bennhoff. — The *Rev. A. Eissfeldt* in Holy Cross Church, Winnipeg, Man., Can., by Pastor M. W. Riedel. — The *Rev. G. A. Naumann* in Trinity Church, Klein, Tex., by Pastor C. J. Steyer.

On 1st Sunday in Advent: The *Rev. F. O. Fischer* in St. John's Church, Laporte, Ind., by Pastor P. Eickstaedt.

B. *Teachers:*

On 25th Sunday after Trinity: *Cand. C. A. Germeroth* in Zion Church, Vernon, Tex., by Pastor L. Heinemeier.

On 1st Sunday in Advent: *Teacher C. C. Schroeder* in St. Paul's Church, St. Paul, Ill., by Pastor H. G. Schwagmeyer. — *Teacher F. Doepping* in Trinity Church, Racine, Wis., by Pastor F. C. Eseman.

Dedications.

Dedicated to the service of God: —

Churches. — On 25th Sunday after Trinity: St. Paul's, *New Melle,* Mo. (the Rev. R. L. Falke, pastor). — Trinity, *Janesville,* Minn. (the Rev. M. Winter, pastor).

Organ. — On 26th Sunday after Trinity: The organ of Immanuel Church, *Jennings,* La. (the Rev. W. J. Lotz, pastor).

Anniversaries.

The following churches celebrated anniversaries: —

On 20th Sunday after Trinity: Immanuel, *Des Plaines,* Ill. (the Rev. W. F. Pieper, pastor), the 50th. — On 25th Sunday after Trinity: St. Paul's, *Farmington,* Mo. (the Rev. E. M. Frentzel, pastor), the 50th.

Notice.

Please send names of students at universities and colleges of Philadelphia and vicinity, to Edward G. Muhly, 2213 Walnut St., Philadelphia, Pa. (Chairman of Walther League Hospice Committee, St. John's Church).

Treasurers' Reports.

ATLANTIC DISTRICT. — November: Synodical Treasury, $1,213.20; Synodical Building Fund, 2,150.21; Seminary Building Fund, 31.00; Missions, 7,202.48; Miscellaneous, 4,188.69. — *Total,* $14,785.58. H. E. SIEKER, *Treas.*

CENTRAL DISTRICT. — November: Synodical Treasury, $2,123.76; Budget Treasury, 701.84; Synodical Building Fund, 16,040.15; Missions, 11,920.26; Miscellaneous, 3,016.67. — *Total,* $33,802.68. P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT. — November: Budgeted Treasuries, $5,874.40; Synodical Building Fund, 5,684.59; Miscellaneous, 542.28; Liberty Bonds for Building Fund, 100.00. — *Total,* $12,101.27. E. C. BECK, *Treas.*

EASTERN DISTRICT. — November: Synodical Treasury, $489.33; Synodical Building Fund, 50.00; Budget Treasury, 316.50; New Seminary Building, St. Louis, 3,087.56; Missions, 4,144.30; Miscellaneous, 868.44. — *Total,* $8,956.13. J. P. SCHAFFER, *Treas.*

IOWA DISTRICT. — November: For Budget Treasury and funds of the Budget, $6,163.69; Synodical Building Fund, 10,559.52; sundry items, 2,048.22. — *Total,* $18,771.43. P. F. FIENE, *Treas.*

MICHIGAN DISTRICT. — October 16 to November 15: Budget Treasury, $182.34; Synodical Treasury, 3,297.15; Synodical Building Fund, 249.10; Missions, 12,314.66; Miscellaneous, 5,922.36. — *Total,* $21,965.61. E. J. GEYER, *Treas.*

NORTHERN NEBRASKA DISTRICT. — November: Budget Treasury: General, $1,237.28, District, 1,270.92; Synodical Building Fund, 1,917.80; Seward addition, 131.50; Fremont Orphanage, 242.80; Nebraska School Campaign, 722.85; sundries, 423.22. — Total, $5,946.37. W. G. BROMMER, *Treas.*

NORTH WISCONSIN DISTRICT. — October 16 to November 15: *Group I,* $4,926.01. *Group II,* 1,290.27. *Group III,* 1,644.37. — *Total,* $7,860.65. W. H. DICKE, *Treas.*

SOUTHERN ILLINOIS DISTRICT. — November: Synodical Budget, $3,037.03; Synodical Building Fund, 8,440.03; Miscellaneous, 1,758.94. — *Total,* $13,236.00. G. A. WEISS, *Treas.*

SOUTHERN NEBRASKA DISTRICT. — November: Synodical Treasury, $924.76; Synodical Building Fund, 5,199.04; Missions, 2,341.52; Miscellaneous, 968.92. — *Total,* $9,434.24. A. SCHUELKE, *Treas.*

SOUTH WISCONSIN DISTRICT. — November: General Budget, $2,634.41; Synodical Treasury, 1,010.45; Synodical Building Fund, 11,814.34; Missions, 8,666.14; Miscellaneous, 2,395.85. — *Total,* $26,521.19. A. ROSS, *Treas.*

WESTERN DISTRICT. — October 16 to November 15: Synodical Treasury, $949.97; Synodical Building Fund, 1,173.85; Synodical Budget, 2,442.29; Synodical Missions, 249.58; District Budget, 1,883.91; Missions, 5,726.62; Miscellaneous, 12,493.07. — *Total,* $24,919.29. G. HOEBER, *Treas.*

v.4

Conference Notices.

The Pastoral Conference of Saline and Lafayette Counties will meet, *D. v.*, December 27 at Higginsville, Mo. Papers by the Revs. Wehmeyer and Brust and by Profs. Wismar, Lobeck, and Baepler.
W. O. SCHMIDT, *Sec.*

The Northern California Teachers' Conference meets, *D. v.*, December 27 and 28 at the California Concordia College at Oakland, Cal. Papers: Character Training: R. Eifert. The Five Formal Steps: J. G. Theiss. Teaching U. S. History: Miss L. Holzhausen. Teaching Children How to Study: Miss E. Heileman. The Fourth Commandment: H. Jonas. Hygiene in our Schools: Miss M. Corber.
E. C. BROMMER, *Sec.*

The Pastoral Conference of Central Texas meets, *D. v.*, January 2 and 3, 1924, at Waco, Tex. Conference services, January 2. Sermon: Rev. A. W. Bartling (Rev. K. G. Mänz). Preparatory address: Rev. J. Schmidt (Rev. F. H. Stelzer). Notify the local pastor of your coming in time, please!
K. G. MÄNZ, *Sec.*

The Southeastern Texas Regional Conference meets, *D. v.*, January 2 to 4, 1924 (noon to noon), at Wallis, Tex. (the Rev. M. C. Stoppenhagen, pastor). Papers: Catechization: Rev. Siebelitz. Conclusion of the Tenth Article of the Augsburg Confession: Rev. Lammert. The Authenticity of the Deuterocanonical Books of the Bible: Rev. Behnken. Offense and Christian Freedom: Rev. Obenhaus. The Eleventh Article of the Augsburg Confession: Rev. Appel. The Doctrine of the Adventists on the Sabbath: Rev. Sauer. Exegeses: On Ps. 45: Rev. A. Meyer; on Matth. 17, 20 (with reference to other passages): Rev. Birkmann. Sermon: Rev. Obenhaus (Rev. Steyer). Confessional address: Rev. Hinge (Rev. Hellmann). Service in German. Please announce promptly before Christmas!
C. J. STEYER, *Sec.*

The Mixed Winter Conference of Southeastern Nebraska convenes, *D. v.*, January 4 to 7, 1924 (noon to noon), in the congregation of the undersigned near Hoag (R. 1, Beatrice), Nebr. Papers by the Revs. W. Becker, W. Cholcher, Eggert, Deffner, Meyer. Confessional address: Rev. Wietzke (Rev. Gerken). Sermon: Rev. Schrein (Rev. Kuchenbecker). Do not fail to announce!
F. W. FALKENROTH, *Sec.*

The Peoria-Rock Island Conference will meet, *D. v.*, January 8 to 10 at Peoria, Ill. (the Rev. J. C. Schuelke, pastor). Papers by the following Revs.: Wilhelm: Exegesis on Philippians; Schnack: Christ's Session at the Right Hand of God; Brenner: Exegesis on 2 Thess. 1; E. D. Mennicke: Sermon for Criticism; Thies: History of Synod's Missions; Ross: The Life of St. Peter. Sermon: Rev. Schutt (Rev. Bergen). Confessional address: Rev. Schnack (Rev. Thies).
C. HILGENDORF, *Sec.*

Result of Elections.

The *Rev. A. G. Dick*, of Leavenworth, Kans., has been elected second immigrant missionary at New York.
The Board of Immigrant Mission.
J. N. H. JAHN, *Secretary.*

The *Rev. C. F. Brommer* has been elected to the presidency of our Teachers' Seminary at Seward, Nebr.
Columbus, Nebr., December 6, 1923. H. MIESSLER.

Acceptance of Call.

The *Rev. Geo. C. Schroedel* has accepted the call to the chair of German and other subjects at St. John's College, Winfield, Kans.
R. MIESSLER.

Candidates for Milwaukee, Wis.

The following candidates have been nominated for the chair of Mathematics, Natural Science, and History at Concordia College, Milwaukee, Wis.: —

Rev. Carl A. Krotke, by Bethlehem Church, Nekoosa, Wis.
Mr. Alfred H. Meyer, M. A., by St. John's Church, Champaign, Ill.; by St. Paul's Church, Havana, Ill.; by St. John's Church, Buckley, Ill.
Rev. Bruno Poch, by St. John's Church, Adrian, Mich.
Rev. J. H. Rengstorf, by St. John's Church near Wilcox, Nebr.
Prof. Enno Schuelke, by Trinity Church, Chicago, Ill.
Rev. Gustave Schupmann, by Zion Church, Chicago, Ill.
Rev. Gustave Steffen, by Trinity Church, Cedar Rapids, Iowa; by Zion Church, Ashland, Wis.; by St. Paul's Church, Chicago, Ill.
Assistant Prof. Paul Zahnow, by Gospel Church, Milwaukee, Wis.; by Concordia Church, Milwaukee, Wis.
Mr. Wm. G. Zilliox, by Trinity Church, Fergus Falls, Minn.

All communications concerning these candidates should be in the hands of the undersigned on or before January 1, 1924.

The Electoral College will meet on January 2, 1924, 1 P. M., at Concordia College, Milwaukee, Wis.
HERM. A. STEEGE, *Secretary, Board of Control,*
707 38th St., Milwaukee, Wis.

Call for Additional Nominations.

The Electoral College of St. John's College, Winfield, Kans., herewith solicits additional nominations to the list of candidates published in the LUTHERAN WITNESS, Vol. 42, No. 18, for the chair of Latin and other subjects. Nominations must be in the hands of the undersigned on or before January 16, 1924.
R. MIESSLER, *Secretary, Electoral College,*
303 S. Tenth St., Independence, Kans.

Mission-Festivals.

13th Sunday after Trinity: Immanuel, *Staplehurst*, Nebr.; $338.80. — 16th Sunday after Trinity: St. Paul's, *St. Paul*, Ill.; $333.20. Zion, *Swiss Alp*, Tex.; $107.20. St. John's, *Denver*, Colo.; $570.14. St. John's, *Lombard*, Ill.; $247.75. — 19th Sunday after Trinity: Tabor, *Chicago*, Ill.; $530.00. — 20th Sunday after Trinity: St. Salvator, *Venedy*, Ill.; $113.00. — 21st Sunday after Trinity: Zion, *Chicago*, Ill.; $100.00. St. Paul's, *The Grove*, Tex.; $313.48. — 24th Sunday after Trinity: St. John's, *Decatur*, Ill.; $1,503.00. Bethlehem, *Chicago*, Ill.; $610.00. Immanuel, *Des Plaines*, Ill.; $439.50. — 25th Sunday after Trinity: Zion, *Hilda*, Alta., Can.; $43.00. Zion, *Atlantic*, Iowa; $305.00.

Acknowledgment.

Received for the Concordia Seminary Building Fund from "Anita," as an instalment, the sum of $250.00. TH. GRAEBNER.

Financial Report.

GENERAL BALANCE.

Deficit, October 31, 1923	$250,587.78
Disbursed during November	117,600.69
Total debits	$368,188.47
Receipts during November	123,229.27
Deficit, November 30, 1923	$244,959.20

SYNODICAL BUDGET.

Total budget for 1923	$1,050,000.00
Total disbursements to November 30, 1923	$970,525.68
Total receipts to November 30, 1923	$738,758.59

Theo. W. Eckhart, *Financial Secretary.*

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Dec 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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Change of Addresses.

Rev. M. Berndt, Coronel Suarez, F. C. S., Argentina, S. America.
Rev. G. J. Beyer, 532 Gift St., Marlin, Tex.
Prof. P. Bretscher, 1220 S. Scoville Ave., Oak Park, Ill.
Rev. Im. Eckhardt, P. em., 3744 Kosciusko St., St. Louis, Mo.
Rev. F. O. Fischer, 410 Alexander St., Laporte, Ind.
Rev. R. W. Goerss, Nagercoil, Travancore, S. India.
Rev. T. F. Haeuser, 1443 Chestnut St., Paso Robles, Cal.
Rev. H. Hamann, A. M., 9 Wood St., Pittston, Pa.
Rev. P. F. Harre, Villa Iris, F. C. P., Argentina, S. America.
Rev. W. H. Hartmann, 717 S. Fifth St., St. Cloud, Minn.
Rev. F. H. Jahn, P. em., c. o. Mr. Alex. Schneider, Box 1544, Calgary, Alta., Can.
Rev. C. F. Kellermann, R. 1, Mansfield, S. Dak.
Rev. W. E. Leininger, Frobisher, Sask., Can.
Rev. W. J. Lotz, Box 53, Jennings, La.
Rev. G. Maassel, Sherwood, O.
Prof. H. D. Mensing, 1914 Lynn Ave., Fort Wayne, Ind.
Rev. B. Poch, 2016 Fairchild Ave., Fort Wayne, Ind.
Rev. K. E. J. Schmidt, Box 365, Pittsville, Wis.
Rev. E. A. Storm, Milaca, Minn.
A. E. Diesing, 315 N. Third St., Maywood, Ill.
L. H. Eggert, 170 Taft Ave., Bridgeport, Conn.
A. W. Obermann, 1200 Rutledge St., Gary, Ind.
R. J. T. Reese, R. 1, Carleton, Nebr.
C. Schroeder, R. 1, Shobonier, Ill.
W. F. Toensing, 2025 Natural Bridge Ave., St. Louis, Mo.
P. W. Wassmann, 424 Florence St., Waterloo, Iowa.
G. Windisch, 2128 Walnut St., Milwaukee, Wis.